

have committed two evils, they have forsaken me, the fountains of living waters; they have bowed them out cisternes, broken cisternes that can hold no water. *lev. 12. 13.*

14 Verſ. 14. Then ſhalt thou enquire] hee ſpeaketh to Iſrael, and therein chiefly to the Rulers, whom it moſt concerned to try out this caſe : and by theſe three, enquire, ſearch, aſke, and that well or diligently, he teacheth them what care ſhould be had for finding out the truth : that this ſevere judgment came not upon any without their due demerit. The Hebrewes ſay, They judge not a cite thruſt away, but in the judgement Hall of 71. (Magiſtrates :) it is ſayd (in Deut. 17. 5.) Thou ſhalt bring forth that man or that woman unto thy gates, and ſhalt ſtone them, &c. Particular perſons are killed by the Judges that are in every cite; but the multitude are not killed, ſave by the great Synedrion. The great Court, doe ſend and inquire and ſearch, till they know evidently, that all the cite, or the moſt of it, is thruſt away, and turned to idolatry. Afterward they ſend two learned men, to admoniſh and to convert them. If they convert and ſhew repentance, it is well: but if they perſiſt in their folly; the Synedrion doe command all Iſrael to goe up againſt them to warre: and they doe beſiege them, and wage warr againſt them, untill the cite bee broken up. When it is broken up, forthwith they ſet for them many courts of judgement; and doe judge them: whoſome hath two witneſſes come againſt him, that hee ſerved an idol; after they have diſpatched him, they put him apart. If all the Idolaters hee found the leſſer number; they ſtone them to death, and the reſt of the cite is delivered. If they be found the greater number; they carrie them up to the high Court, & give ſentence there againſt them. *Maim. treat. of Idolat. c. 4. ſ. 3. 6.*

15 Verſ. 15 ſmite the inhabitants;] the Greek ſaith, kill all the inhabitants with the ſlaughter of the ſword: which is to be underſtood, if they be all found guilty : as they ſay; They kill with the ſword all that have ſerved (the Idol); and ſmite every ſoule, men, women and children, if all (the cite) be thruſt away. If the Idolaters be found the greater number;

they ſmite all the little ones and women of the Idolaters with the edge of the ſword. And whether the whole, or the moſt part, be thruſt away: they ſtone to death thoſe that did thruſt them away. *Maim. ibidem ſect. 6.* utterly deſtroying] with a curſe or execration: after the Greek verſion, anathematizing. Of ſuch the Hebrewes ſay, The men of the cite drawn away (to Idolatry) have no part in the world to come, (that is, in life eternall.) *Thalmud Bab. in Sahebrin. c. Chetk. the cattell; and of the cattell that is killed, it is forbidden to make any profit (or uſe) of them; even as of the Oxe that is ſtoned. Maim. in Idolatry c. 4. ſ. 13;*

Verſ. 15. all the ſpoyle of it] This the Hebrewes underſtand largely, whether they be the goods of the Idolaters, or of the other that fell not unto Idolatry: for ſo they write, The goods of the juſt men that are within it, if they be the reſt of the inhabitants of that cite, which are not drawn away with the multitude; they are burnt with the generall ſpoyle: forſmuch as they dwell therein, their goods periſh. A company of paſſengers from place to place, if they paſſe thorow a cite ſo drawn away, and bee drawn away with it: if they have continued in it thirty dayes, they are killed with the ſword, and their goods periſh; if not, they are ſtoned to death; and their goods are to their heyres. The goods of the men of an other cite reſerved therein, are not burned, but returned to the owners; for it is ſayd, The ſpoyle of it; and not the ſpoyle of their neighbours. The goods of the wicked men of a cite, which are reſerved in another cite; if they be gathered together with it, are burnt in the generall: if not, they periſh not, but are given to their heyres. The holy things within it, ſuch as are ſanctified for the Altar, doe dye; for the ſacrifice of the wicked is an abomination. Things ſanctified to the maintenance of the Temple, are redeemed, and afterward burnt: for it is ſayd, the ſpoyle of it, not the ſpoyle of heaven. The firſtborn and the tithe that are perfect, are as the holy things of the Altar, and dye: ſuch as are bleſſed, are as the common cattell, and are killed, &c. The ſecond tithes, and the many of the ſecond tithes, and the holy Scriptures that are within

within (the cite) are layd up in ſtore, *Maim. in Idolat. c. 4. ſ. 7. 9. 10. 15.* every whit] The Hebrew Call here uſed, is ſometime an whole burnt-offring, *lev. 6. 22. Deut. 33. 10.* Hereupon the Hebrewes ſay, Who ſo execute judgement upon the cite drawn away (to Idolatry) Lo hee offereth the Burnt-offring Call; as it is written, every whit (Call) to the LORD thy God: neither that only, but turneth away burning anger from Iſrael, (*Deut. 13. 17.*) and bringeth a bleſſing and mercies upon them. *Maim. in Idolat. c. 4. ſect. 16.* as heep] the Greek tranſlateth, uninhabited, the Chaldee, a deſolate heap. The Hebrewes ſay, Whoſoever buildeth it, it is to bee beaten: but it is lawfull to turne it into gardens or orchards; for it is ſayd, it ſhall not be built againe: nor built for a cite, as it was before. *Maim. ibid. ſ. 8.*

Verſ. 17. not cleave to thy hand] that is, thou ſhalt not make any profit or uſe to thy ſelfe of any of the goods of the cite. Compare the example of Jericho, *Joſ. 6. 17. &c.* and ſee the annotations on Deut. 7. 26. from the burning] the Chaldee expoundeth it from the ſtrength; the Greek, from the wrath of his anger: which oftentimes is kindled not onely againſt the finners themſelves, but all Iſrael for their ſakes, *as Joſ. 7. 1. 11. 12. & 22. 17. 18. 20.*

Verſ. 18. obey] or, hearken to the voyce; in Childee, ſhalt receive the word of the Lord. that which is right in the eyes] which the Greek expoundeth, that which is good and pleaſing before the Lord.

CHAPTER. XIII.

1. Gods children are not to diſfigure themſelves in mourning for the dead. 3. Nor eat any abominable thing. 4. What may and what may not bee eaten, of Beasts; 9. of fiſhes, 11. of ſoules. 19. Creeping things may not be eaten, 21. nor that which dyeth of it ſelfe. 22. Tithes to be eaten before the Lord, 24. or (if the way be too long) to be turned into money,

and it to be beſtowed on things which they ſhould eat and drink with joy before the Lord. 27. The Levite may not be forſaken. 28. The third yeer tithes; for the Levite, ſtranger, fatherleſſe, and widow.

YE are the ſonns, of Iehovah your God : yee ſhall not cut your ſelves; nor put baldneſſe betweene your eyes, for the dead. For thou, art an holy people, to Iehovah thy God: and Iehovah hath choſen thee, to be unto him, a people of peculiar-treasure; above all peoples, which are upon the face of the earth.

Thou ſhalt not eat any abomination. Theſe are the beaſts, which ye ſhall eat: the Oxe, the lamb of Sheep, & the kid of Goats. The Hart, and the Roe-buck, and the Fallow-deere: and the Wild-goat, and the Pygarg, and the Wild-oxe, and the Chamois. And every beaſt, that parteth the hoof; and cleaveth-aſunder the cleft, of two hoofs; that cheweth the cud, among the beaſts: that, yee ſhall eat. But this, yee ſhall not eat, of them that chew the cud; or of them that part the cloven hoof: the Camel, and the Hare, and the Conie; becauſe they chew the cud, but they part not the hoof: they ſhall be unclean, unto you. And the Svine, becauſe he parteth the hoof, and cheweth not the cud; he ſhall be unclean, unto you: of their fleſh, yee ſhall not eat; and their carkeſſe, yee ſhall not touch.

Theſe yee ſhall eat, of all that are in the waters : all that hath fin and ſcale, ſhall ye eat. And all that hath not fin and ſcale, ye ſhall not eat: it ſhall be unclean, unto you.

Every cleane bird, yee ſhall eat.

12 But these are they of which yee shall
not eat: the Eagle, and the Osprey,
13 and the Osprey. And the Vultur,
and the Kite; and the Gledde, after her
14 kinde. And every Raven, after his
kinde. And the Owle, & the Night-
15 hawk, & the Sea-gull: and the Hawk,
after his kinde. And the Great-
16 owle, and the Little-owle, & the Red-
shank. And the Pelican, & the Gier-
17 eagle, and the Cormorant. And
18 the Stork; and the Heron, after her
kinde: and the Lapwing, and the Bat.
19 And every creeping thing that lieth;
it shall be unclean, unto you: they
20 shall not be eaten. Every clean foule
21 yee shall eat. Yee shall not eat of any
carkefle, thou shalt give it, unto
the stranger that is in thy gates, that
he may eat it; or thou mayest sell it un-
to an alien; for thou art an holy peo-
ple, unto Iehovah thy God: Thou
shalt not seech a kid, in his mothers
milk.

22 Titling thou shalt tiche, all the re-
venew of thy seed: that the field
23 bringeth forth, yere by yere. And
thou shalt eat before Iehovah thy
God; in the place which hee shall
choofe, to cause his name to dwell
there; the tithe of thy corne, of thy
new-wine, and of thy new-oile; and
the fistlings of thy herd, and of thy
flock: that thou mayst learn, to feare
24 Iehovah thy God, all dayes. And
if the way be too much for thee; that
thou art not able to carie it; because
the place is farre from thee, which
Iehovah thy God shall choofe, to set
his name there: when Iehovah thy
25 God, hath blessed thee. Then shalt
thou turne it into money; and binde-

up the money in thine hand; and shalt
goe unto the place, which Iehovah
thy God shall choofe. And thou
shalt give the money, for all that thy
foule desireth; for oxen, or for sheepe;
or for wine, or for strong-drinke; or
for whatsoever thy soule asketh of
thee: and thou shalt eat there, before
Iehovah thy God; and thou shalt re-
joyce, thou and thine house. And
the Levite which is within thy gates,
thou shalt not forsake him: for hee
hath, no part nor inheritance, with
thee.

At the end of three yeres, thou
shalt bring forth all the tiche, of thy
revenue; in that yere: and shalt lay
it up, within thy gates. And the
Levite, because he hath no part
nor inheritance with thee; and
the stranger, and the fatherlesse, and
the widow, which are within thy
gates, shall come, and shall eat, and
be satisfied: that Iehovah thy God
may blesse thee, in all the worke of
thine hand, which thou shalt doe.

Annotations.

The sons of Iehovah] or, *sons, to Iehovah*: the Chaldee tranlateth, *sons before the Lord*. Under the name *sons*, he implyeth daughters also, as is expressed in *Deut. 32. 19. 2 Cor. 6. 18*. Moses here entrench into precepts concerning the communion of the Saints among themselves, which should be holy; who as they must abstaine from false gods, so from communion in the rites and ordinances of religion, with the children of such. Christ is the Son of God in nature, the Son of his love, *Colos. 1. 13*. Wee in Christ are the sons of God by adoption, *Rom. 8. 15*. by faith in Christ, *Gal. 3. 26*.

*so many as are led by the Spirit of God, Rom. 8. 14. and are made partakers of his love, as it is written, Behold what manner of love, the Father hath bestowed upon us, that we should be called the children of God, 1. Ioh. 3. 1. not cut your selves] as was the manner of the heathens, especially in their sorow, 1. King. 18. 28. Jer. 41. 5. and in particular, when their friends dyed, 1. Ier. 16. 6. which thing is chiefly intended here. The Chaldee tranlateth, ye shall not make a tumult. Because they are the children of God, therefore they must walk in his feare, 1. Pet. 1. 17. and purifie themselves, even as hee is pure, 1. Ioh. 3. 3. and beare all accidents and afflictions that come upon them, patiently; and forsake all heathenish customes, and not hurt their own bodies, which are the Temples of the Holy Ghost, 1. Cor. 6. 19. See the notes on Lev. 19. 28. The Hebrewes say, that Godidab, the Cutting here spoken of, and Seritab, the Infection, in Lev. 19. 28. are one thing: and he that cutteth himselfe for the dead, whether it be an incision with his hand, or an incision with an instrument, he is to be beaten. Maim. treat. of Idolatry, cap. 12. sect. 13. put balneff] that is, make your selves bald, by shaving or plucking off the haire; which also they used in mourning for the dead, Ex. 7. 18. & 27. 31. Jer. 16. 6. & 48. 37. See also Levit. 19. 27. & 19. 27. between your eyes] that is, on the forehead of your head: as the phylacteries which were to bee betweene their eyes, were worne on their heads, as is noted on Ex. 13. 9. 16. And in Lev. 19. 27, it is written, They shall not make baldnesse upon their head. for the dead] this is an explanation of that which elswhere hee sayth, for a soule, Levit. 19. 28. & 21. 1. The Hebrewes here say, *ff your father dye, yee shall not cut your selves, nor make you bald, nor sorow more then is meet: for you are not fatherlesse; because you have a Father who is great, living, and permanent, even the holy blessed God*. But an Infidell when his father dyeth, hath no father that can help him in time of need, for his father which is but wood, and his mother of stone; as it is written; Say-*

ing to a stock, thou art my father, and to a stone, thou hast brought me forth, (Jer. 2. 27.) therefore they weep, and cut themselves, and make them bald. And further, Because thou art an holy people; therefore thou mayest not despoile thy selfe (or make thee yll favoured,) Chazkuni on Deut. 14. Yea, even the wife among the heathens themselves blamed this folly in men that marged their bodies for the dead, calling them *Varis & deserta* illa genera lugendi, pedores, mulieres lacerationes, genarum, pedoris, farnorum, capitis percussiones. Cicero Tusc. quæst. 1. 3.

Verf. 2. of peculiar treasure] in Greek, a peculiar people; in Chaldee, a beloved people: see the annotations on Exod. 19. 5.

Verf. 3. any abomination] This Sol. Iarchi, and the Targum called Ionathans, well explain, any thing that I have made abominable to you, (or put farre from you.) For every creature of God, is good, 1 Tim 4. 4. and there is nothing common (or unclean) of it selfe, Rom. 14. 14. but by the ordinance of God, certaine creatures, meates and drinks, were made unclean unto the Iewes, yet not for ever, but imposed upon them, until the time of reformation, Heb. 9. 10. And this law taught them holynes, in absterning from the impure communion with the wicked, Act. 10. 13. 17. 20. 28. See the annotations on Levit. 11. The Hebrewes saw this mystérie; for Baal haturim on this place noteth, *Nx ut unto these words: For thou art an holy people &c.* he sayth, Thou shalt not eat any abomination; meaning, that they should not be commixed with infidels; for infidels are like unto beasts.

V. 4. kid of goats] or, the lamb of goats; the Hebrew *Sch*, is cyther a yong sheep, or a yong goat, as Exod. 12. 4. 5. and by naming the Lamb, he meaneth all the breed of these beasts, yong or old; as the son of man, is used for any man generally, old or yong: *Plam. 144. 3. Ioh. 15. 6.*

Verf. 5. Hat] in Hebrew *Atal*: a wild beast well knownen, whose female is called an *Hiade*, Gen 4. 9. 21. leight of four, 2 Sam. 22. 34. bringing forth her yong with great sorow, Job 39. 1. 2. 3. Such were meat

at Solomons table, 1 King. 4. 23.

Roe-buck] in Hebrew *Tibbi*, of the pleasures or bowtie of this beast; in Chaldee, *Tibja*, in Greek *Dorka*: (whereupon the woman named in Syriak *Tabitha*, Act. 9. 36. is by interpretation *Dorka*; in English a *Roe*) this beast is very swift; Sam. 2. 18. 1 Chron. 11. 8. Song. 8. 14. eaten also at Solomons table, 1 King. 4. 23. Follow-deer] or, Wild-oxe, Bugle, or Buff: in Hebrew *Iachmur* (a word not found but here and in 1 King. 4. 23.) the Greek translatheth it *Bombalos*, that is the Buff, Buffe, or Wild-oxe, which somewhat resembleth our common Oxe, but is of an other kind, bigger, black, and more ferce. The Chaldee and Arabik reterein the Hebrew name *Iachmura*: which some Hebrewes say is a beast like unto a great goat. Some late expositors make it a beast like an ass; as an *Ass* in Hebrew is called *Chamor*. Wild-goat] in Hebrew *Aco*, a word not found but in this one place: of it, some think the Latine *Ale* (by putting in the letter l) is derived, which we call the *Elch*; a beast somewhat like a fallow deere. The Greek translatheth it *Tragelaphos*, that is, a Goat-hart, which is in part like a Goat and an Hart: such are found in Arabia. The best Hebrew expositors say it is the Wild-goat, or *Rock-goat*, so named of climbing the rocks. It is a beast of an other kinde than the common goat: for be it wilde or tame, the beast is the same. Pygarg] to the Greek and old Latine version translate the Hebrew *Dishon*, here onely used: which the Chaldee calleth *Reina*, of *highnes*. The Pygarg is a wild beast like a fallow deere, or Roe-buck. Wild-oxe] or *Wilde-buck*: both *Oukelos* & *Jonathan* the Chaldee paraphrasts, doe translate the Hebrew *Tee*, used onely here, and in *Esa*. 51. 20. where it is called *Tu*. The Greek translatheth it *Oryx*, which is a beast like a goat. The Arabik nameth it *Tajtal*. *Chamois*] this name is borrowed of the French, as being a beast like a wild goat. The Hebrew name is *Zemer*, the Arabik *Zirapha*, both have the signification of cutting. The

Greek translatheth it *Camelopardalis*, which is a word compounded of the Camel and the Panther. The Chaldee calleth it *Dufse*, which is a kinde of Roe. These eleven sorts of beasts, and three of cattel; are all to be understood of severall kindes; (as the scripture giveth them every one a severall name) and are not to be distinguished by their wildnesse, or tamenesse, but by their different nature; for as the Hebrewes say, the wild Oxe, and the Oxe fatted in the stall, these are of the kinde of the Oxe: Maimon treat. of Forbidden meates ch. 1. sect. 8. And the scripture confirmeth this, as when he sayth of David, he sacrificed oxen and fallows, 2 Sam. 6. 13. that is oxen fed in the pastures, and fatted in the stall. Moreover they say, that there are no other cattell, or beasts in the world, lawfull to be eaten; save these ten kindes rehearsed in the Law: they and the kindes of them; as is noted on Levit. 14. 3. And further, they have this saying: Though all these (ten kindes) are lawfull to be eaten; yet we must put a difference between the cleane cattel, and the cleane beasts. For, the beasts, their fat is lawfull (to be eaten); and their blood must be covered: [Levit. 17. 13.] but cleane cattel, their fat is unlawfull to be eaten, [Levit. 7. 23.] and there is no charge to cover their blood. Maim. treat. of Forbidden meates, ch. 1. sect. 9.

Verf. 6. that cheweth] understand, and that cheweth, (as the Greek addeth the word and,) for it must doe bothe, else it was not cleane. And here, because the former beasts may be unknowne by their names, (as is to be seen by the varietie of interpretations:) God giveth two generall signes to know a cleane beast by; the parting of the hoof in twaine, and the chewing of the cud; of which, see the annotations on Lev. 11. 3.

Verf. 7. Camel] of this and the rest that follow, see the notes on Lev. 11. 4-7. and of the exception how in cases of necessity unclean meates might be eaten; it is there spoken, they chew] or, every of them cheweth.

Verf. 9. in the waters] whether in the sea,

or in the rivers: Lev. 11. 9. fin and sale] in Greek and Chaldee, firms and sales: See the annotations on Levit. 11. 9. &c.

Verf. 10. unclean] and so an abomination, as is sayd in Lev. 11. 10. 11. that their flesh might not be eaten, nor their carcases touched: as before in v. 8.

Verf. 11. Eagle] of this, and the rest that follow, see the annotations on Lev. 11. 13. &c.

Verf. 13. Vulture] called here in Hebrew *Raah*, of Seeing; in Lev. 11. 14. Daah of Flying. Charkuni here saith, Raah and Daah are one, and it is called Raah, because it seeth much. Jonathan in his Thargum calleth it, the white Dagetha, according to the name in Lev. 11. and Onkelos nameth it *Rath* cantanpha, that is, Daughter of wing. Glede] a kinde of Kite or Puttock, in Hebrew *Dajab*: this is not mentioned in Lev. 11. (see the annotations there on v. 14.) the Greek calleth it *gimnos*, that is a Gled, or Kite.

Verf. 15. Owie] or, yong Owie, or yong Ostrich] see the notes on Lev. 11. 16. for this, and the rest that follow.

Verf. 19. that flyeth] or, of the flying-foote: in Greek, All the creeping-things of foules: which Jonathan, Sol. Levis and others expound of flies, bees, hornets, and all such like. See Lev. 11. 20.

Verf. 20. cleave fowle] or, cleane flying-thing: implying the kinds of *Larks*, which were lawfull to be eaten, Lev. 11. 21. 22.

Verf. 21. any carcase] the flesh of a cleane beast or foule that either dyeth alone, or is not orderly slayn: see the annotations on Lev. 17. 15. the stranger] not the Profligate, or stranger joynted to the Church, for such were bound to keep the whole Law, and this in speciall, Lev. 17. 15. but as both the Chaldee paraphrastes expound it, the uncircumcised stranger that is in thy cities; and the Greek, the sojourner, that is in thy cities. Of three sorts of strangers, see the notes on Exod. 12. 43. 45. 48. This stranger heere spoken of, the Hebrewes call *Ger toshab*, that is, the Stran-

ger inhabitant (or Sojourner, in Greek, *Paroikos*;) and they describe him thus: *Ger toshab* is an heathen, who takes upon him that hee will serve no idoll; with the residue of the commandments which were commanded to the sons of Noah, [whereof see the notes on Gen. 9. 4.] but hee is not circumcised, nor baptized. Such an one they (the Israelites) doe receive, and he is of the Saints of the nations of the world. And why is he called *Toshab* (an Inhabitant?) because it is lawfull for us to let him inhabit amongst us in the land of Israel. Maimonim tom. 2. in *Ishmei* bish, c. 14. f. 7. Of such, they held that: they might be in the state of salvation, as they confesse themselves, The Saints of the nations of the world, they have a portion in the world that is to come (in life eternall) Maimonim treat. of Repentance, ca. 3. f. 5. sell it unto an alien] or sell thou it to a sojourner, in Chaldee, to a son of the peoples; an heathen that dwelt not in the land of Israel. an holy people] and therefore art thou shew forth holiness in obeying all the commandments of the Lord, though imposed but for a time, and as shadowes of better things. For, meates and drinks, and diverse washings, and carnall ordinances, were imposed on the Jewes, until the time of reformation: Hebr. 9. 10. But now it is sayd, Let no man judge you, in meat or in drink &c. which are a shadow of things to come; but the bodie, is of Christ; Colos. 2. 16. 17. not seeth a kid] this Law is twice given before, in Exod. 23. 19. & 34. 26 see the annotations there. Under the name of a Kid, the Hebrewes understand a Lamb, a kid, and Calf, or other beast; and by secking, they imply also eating, or making any profit or use of flesh to boyld. The Chaldee translatheth, Thou shalt not eat flesh with milk.

Verf. 22. Taking thou shalt tithe] that is, shalt in any wise, carefully, faithfully, separate the tithe: meaning the second tithe, which themselves were to eat, v. 23. for there was a first tithe, which was given to the Levites, out of which the Levites paid a tenth part againe to the Priests, Num. 18. 24. 28. Nehem. 10. 37. 38. Then,

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of that which remained, the owners separated a second tithe, which themselves did eat before the Lord, the first and second year: in the third year, it was given to the Levites and to the poor, Deut. 14. 28. 29. In the fourth and fifth years, it was eaten again by the owners; and in the sixth year, was given to the poor. The seventh year was a rest and tabernacle to the land, then all things were common, Exod. 23. 10. 11. And this course they were continually to follow in Israel. Hereof it is written by the Hebrews thus, *After that they have separated the first tithe, every year, they separate a second tithe, Deut. 14. 22. and in the third year, and in the sixth, they separate the tithe of the poor, in the third of the second tithe. In the first (day) of Tisri (or September), is the beginning of the year for the tithe of corn, and of pulse, and of herbs: and wherefore the beginning of the year is mentioned, it is the first of Tisri. And the fifteenth of Shebat (that is the eleventh month, which we call January) is the beginning of the year, for the tithe of trees (fruit) Maimony tom. 3. in Masor Shen (or treat. of the Second tithe) ca. 1. sect. 1. 2. See also the annotations on Levit. 27. 30. &c. all the revenue] or, all the is come, that is fruits or increase, which are gathered and brought in for food: the reason of the name appeareth in 2. Sam. 9. thou shalt till the land for him, and thou shalt bring in (the fruits) that thy Masters son may have food to eat. The Hebrews say, *All man's meat that is kept, which groweth out of the ground, oweth an heave-offering: and it is commanded to separate out of it, the first fruits for the Priest, &c. and likewise the tithes. Maimony in Trumoth, c. 1. f. 1. And whereas the Scripture sometime speaketh of Revenue, sometime of Corn (as after in v. 23) sometime of a Messell of bread, (as in Judg. 19. 5.) they say, the grains when it is eared, is called (Tebichah) Revenue, every where; and after that it is threshed and fanned, it is called (Dagat) Corn; and when it is ground, kneaded, and baked; it is called (Paish) a Messell, or Bread. Maim. in Berachoth, ch. 3. sect. 1. that the field bringeth-**

forth] or, that cometh out of the field; in Greek, the generation (or increase) of thy field. yere by yere] to the Greek also interpreteth the Hebrew phrase, yere yere, which is else where written yere by yere, Nehem. 10. 35. and Jonathan in his Thargum explaineth it every year and year; whereto he addeth, and not the fruits of (one) year, with the fruits of another year: meaning that they must separate their tithes yearly, and not put two years tithe into one.

Verf. 23. [thou shalt eat] in Greek, *thou shalt eat; speaking of the tithe which the owners thou shalt eat: and so Jonathan in his Thargum saith, Yee shall eat the second tithe before the LORD. before Jonathan] the tithes which were given to the Priests, they might eat in every place, Num. 18. 31. this second tithe was holy, and might not be eaten but where Gods sanctuary was; as within Jerusalem, when the Temple was there built. The second tithe eaten by the owners within the walls of Jerusalem (Deut. 14. 23.) Whosoever eateth so much as an olive of the second tithe, or drinketh of it the fourth part (of a Log) of wine, without the wall of Jerusalem, it to be beaten, as it is written (in Deut. 12. 17.) Thou mayest not eat within thy gates, the tithe of thy corn, or of thy wine, or of thine oyle, &c. and he is to be beaten for every one in particular: therefore if he eat of them all three, without the wall, he is beaten three times. Maim. in Masor Shen cap. 2. f. 1. 5. This is meant (they say) if he eat thereof without the walls of Jerusalem, after it is once brought in thither; and hee eat of it before it cometh within the wall of Jerusalem; he is chastised with stripes, lxx. sect. 6. Of beating, see Deut. 15. 2. 3. and of the holy manner of eating it, see Deut. 15. 14.*

his name] in Chil hee bu divre-prefence (Checinah) whereby Gods presence with his Church in Christ, and by his Spirit, is meant: see the notes on Exod. 34. 9.

firstlings] these were given to the Priests, Num. 18. 15. Nehem. 10. 36. who had many other gifts, of which, some might not be eaten but in the Court of the sanctuary, some (of which number these

these firstlings were) might not be eaten but in the holy Citie: and some might be eaten every where. See the annotations on Num. 18. to feast] this is the end of this ordinance, that the people might be insured with the feare, religion and service of God: (for feare is sometime used generally for Gods worship, Ely 29. 13. with Mal. 15. 8. 9.) And this feare they learned, both by the action it self, eating the tithe of all their fruits with joy and thankfulness to him that so blessed their land and labours, the tenth whereof they consecrated unto him: and by beholding the other holy things and religious actions performed by all Israel at their solemn feasts. In this latter sense Chazkuni here expoundeth it thus, That when thou goest up to the feast, to eat thy second tithe, and shalt see the Priests in their service, and the Levites in their singing, and the Israelites in their standing, and the Synedrion (or Magistrates) sitting and judging the judgements of Israel, and the Doctors teaching: (for from thence declime went forth unto all Israel;) thou mayest learn to feare the Lord thy God.

Verf. 24. too much for thee] that is, as the Greek explaineth it, be farr away from thee, to carie it] in Greek, to carie them, meaning the tithes fore-mentioned.

hath blessed thee] that is, hath given thee too great an increase, that the tenth of them is more then thou canst carry to the place of Gods Sanctuary.

Verf. 25. wine it] or sell it for money: Hebr. give it for silver; which the Greek translatheth sell them for silver. Of this, the Hebrews have these ordinances; He that will redeem the fruits of his second tithe, redeemeth them by their price (or worth,) and sayeth, loe this money is in stead of these fruits, &c. and he carrieth the money up to Jerusalem. He that redeemeth his second tithe, blesteth God for the redemption thereof. When they redeem it, it is not by the name of Tisri, but by the name of common (or profane) things: and they say, How much are these common fruits worth; though all doe know that they are Tithes: They redeem not the tithe fruits, but with silver, and

they redeeme them not with silver uncyned, but with silver stamped, which hath some figure or writing upon it: and if he redeeme it with a wedge of silver, or the like; hee doth nothing. Hee may not redeem it with money which is not current at that time, and in that place. Neither may hee redeem it with money which is not in his own power; as it is written, Then shalt binde up the money IN THINE HAND. Hee that redeemeth his second tithe before hee have separated it, as if he say, The second tithe of these fruits, be redeemed with this money; hee saith not any thing; seeing he hath not set out the tithe. But if he have set them out, and then say, the second tithe worth u in the North or in the South, be common (or profane) for this money: loe then it is redeemed. If on they redeem the second tithe, it must be with the worth thereof; and not by guesse, but exactly, by the measure or by the weight thereof, and so they give the price. If the price be knowne, he may redeeme it by the mouth of one; but if it be not knowne, as if the wine begin to be sowre, or the fruits to be rotten &c. he is to redeem it by the mouth of three chapmen. They may not carry the tithe fruits from one place to another, to redeeme them there. Maimony in Masor Shen, ch. 4. and binde up] the Greek saith, and shalt take the money in thine hands.

Verf. 25. thy soule asketh of thee] in Greek, thy soule desireth; by soule, meaning appetite or lust after meat or drinke, as in Psal. 82. 8. they asked meat for their soule. They might not bestow the money on other things then for food or anyoning, as the Hebrews declare it thus; He may not take for the money of the tithe, ought save mans meat, which groweth out of the earth, which is nourished by that which groweth out of the earth; as the particulars expressed in the Law, oxen, sheepe, wine or strong drinke. Therefore they may not buy with the tithe money, oyster or fitt, &c. because they grow not out of the ground. Honey, egges and milk, are as oxen and sheepe; for though they grow not out of the earth, yet are they proceeded of them which are nourished from the earth. Likewise if they buy not a bread with the tithe money, out of Jerusalem. Maim. in Masor Shen, c. 7. f. 4. 5. 16.

and thine house] in Chaldee, the men of thy house: meaning such as were cleane; the unclean might not by the Law, Deut. 26.14. *Woo* so eateth of the second tithe, in his uncleanness, is to be beaten. *Maim.* in *Misner* *Sheni*, c. 3. § 1.

37 Verſ. 27. thy gates] in Greek and Chaldee, thy cities: so in v. 18. *not forſake him*] that is, not neglect him, but minister sufficient for him also to eat, drink and rejoice; seeing hee hath no land of his own, to supply this unto him. See Deut. 12.19. And this heere see meth not to be meant onely of the Levites, commanded to be given unto the Levites, *Numb.* 18. but of communicating also these second tithes with them, to rejoyce together, as may be gathered by the Law following, v. 29.

38 Verſ. 28. At the end of three yeeres] in Greek, *After three yeeres*: but it is meant in the third yeere, to weat of the seventh or Sabbath yeere; and to againe in the sixt yeere; for every third yeere is meant. Therefore in Deut. 26.12. it is written, *In the third yeere.* all the tithe] The Hebrewes write, *After a man hath reaped the seed of the earth, or gathered the fruits of the trees, and ended the work thereof; he separateth out of it, one of fiftie, and this is called the great Heave-offring [or first fruits] and it is given to the Priest: and of this is spoken in Deut. 18.4. Afterward hee separateth out of the remainder, one of ten; and that is called the first tithe; and hee giveth it to the Levites; and this is mentioned in Numb. 18.24. After this, he separateth out of the residue, one of ten; and that is called the second tithe: and it is for the owners, and they eat it in Jerusalem: and this is spoken of in Levit. 27. 30. 31. & Deut. 14.22. According to this order doe they separate in the first yeere of the fiven, and in the second, and in the fourth, and in the fift. But in the third, and in the sixt of the seven, after they have separated the first tithe; he separateth out of the remainder, an other tithe, and giveth it to the poore: and that is called the tithe of the poore. And these two yeeres, there is no second tithe but in the tithe of the poore. And that is spoken of in Deut. 14.28. & 26.12. The yeere of*

*Release [which is the seventh yeere] is all first, and there is in it no heave-offring, nor tithes at all, either first or second, or tithe of the poore. Maimony tom. 3. in Mattanoth, *ganizim*, c. 2. § 5. thy gates] in Greek and Chaldee thy cities: implying cities, suburbs and fields about them; but not out of the land; as the Hebrewes say, *They may not carry out of the land, for it is sold, WITHIN THY GATES*; and (in Deut. 26.12.) *That they may eat within thy gates. Maim.* in *Mattanoth*, c. 6. § 17.*

Verſ. 29. the Levite] he was to have all the first tithe; *Numb.* 18.24. and of that doe the Hebrewes understand this, and not of the second tithe: as *Sol. Iarchi* here saith, *The Levite (shall come) and take the first tithe: and the stranger and the fatherless, and they shall take the second tithe, for it is for the poore of this yeere.* And *Chazkuni* saith, *In the third yeere, the first tithe is for the Levite; and the second tithe is to be divided unto the poore.* See the notes on *Numb.* 18. *shall eat and be satisfied] Or, eat and have their fill.* They were not bound to eat it in Jerusalem, as the second tithe of the former two yeeres: but might eat it within any of their gates. About the distribution of this tithe, they had these orders. The owner of the field, when poore folke passe by him, and he have there the tithe of the poore, he giveth to every poore body that passeth by him. *In much of that tithe as may suffice him; according to Deut. 14.29. How much is that? If it be of wheat; he gives him not less than halfe a Kab: if of barley, not less than a Kab: of rye, not less than a Kab: of figs, not less than five and twenty shekels weight: Of wine, not less than halfe a Log: of oile, not less than a quarter (of a Log.) &c.* And if hee give him of any other fruits, it is not less then that hee may sell, and buy with the price thereof two males meat. If there be many poore, and he have not enough to give to every one according to the measure: then he stretcheth (the tithe) before them, and they part it among themselves. *With the second tithe, they may not pay debts, or wages, nor redeem captives with it, nor give almes thereof, &c.* *Maimony* in *Mattanoth* *ganizim*, c. 6.

in all the work] that is, all the works, as the Greek and Chaldee explaine it; or, in every work. This manner of speech, *that he may blisse thee*, is a promise, and he will blisse thee, (as *Judge* not, *that ye be not judged*, *Math.* 7.1. *meaneth, and ye shall not be judged*, *Luke* 6.37.) and it sheweth how goodly it is probable unto all things, having promise of the life that now is, and of that which is to come, *1 Tim.* 4.8. *Unto such duties as these, and to works of mercy*, there are often annexed promises of blessing in the Scriptures, *Prov.* 3.9-10. *Ezek.* 44.30. *Mal.* 3.10.11. *2 Cor.* 9.6.—10.

CHAPTER XV.

1. The seventh yeere, a yeere of release for the poore. 7. Unto the poore, men must lend freely, and give; the seventh yeere must be no let thereof. 12. As Hebrew servants must be let free in the seventh yeere, and liberally rewarded. 16. If bee will not goe out free, his eare must be bored, and he is a servant for ever. 19. All firstlings males of the cattell, are to be sanctified unto the Lord, and eaten before him. 21. Except a beaivish, then is it to be eaten by any in any place. 23. But not the blood.

1 A T the end of seven yeeres, thou shalt make a release. And this, 2 is the manner of the release: that every creditor that lendeth ought unto his neighbour; doe release it: hee shall not exact of his neighbour, and of his brother; because he hath proclaimed a release, to Iehovah. Of a forreiner thou maist exact it: but 3 that which is thine, with thy brother, thine hand shall release. Onely, 4 that there bee not in thee, a needy-man: for Iehovah, blessing will blisse thee; in the land, which Iehovah thy God, giveth to thee for an in-

heritance, to possesse it. Onely, if hearkning thou wilt hearken, unto the voice of Iehovah thy God: to obserue to doe, all this commandement, which I command thee, this day. For Iehovah thy God, blesteth thee; as hee hath spoken unto thee: and thou shalt lend, unto many nations; but thou, shalt not borrow; and thou shalt rule, over many nations; and they shall not rule, over thee.

If there shall be in thee, a needy-man, of one of thy brethren, in any of thy gates; in thy land; which Iehovah thy God, giveth unto thee: thou shalt not make strong thine heart; nor shut thine hand; from thy brother, the needie-man. But opening thou shalt open thine hand, unto him: and lending thou shalt lend him, ynough for his want; that which is wanting, unto him. Beware of thy selfe, lest there be a thought, in thine heart, of Belial, saying; the seventh yeere is neere, the yeere of release: and thine eye be evill, against thy brother, the needie-man; and thou givest not unto him: and hee cry against thee, unto Iehovah; and it be sin, unto thee. Giving thou shalt give, unto him; and thine heart shall not be evill, when thou givest unto him: because that for this thing, Iehovah thy God will blisse thee; in all thy works; and in all, that thou puttest thine hand unto. For the needy shall not cease, out of the land: therefore I doe command thee, saying; opening thou shalt open thine hand to thy brother, to the poore afflicted and to thy needy, in thy land.

If thy brother an Hebrew, or an
L 3 He

13 Hebrews, be sold unto thee; and
 14 serve thee, six yeeres: then in the se-
 venth yeere, thou shalt send him out
 free, from thee. And when thou
 15 sendest him out free, from thee: thou
 shalt not send him out empty. Fur-
 16 nishing thou shalt furnish him; out
 of thy flock, and out of thy floore,
 and out of thy winepresse: of that
 wherewith Iehovah thy God hath
 17 blessed thee, thou shalt give unto
 him. And thou shalt remember, that
 thou wast a servant, in the land of
 Egypt; and Iehovah thy God, redeem-
 18 ed thee: therefore, I doe command
 thee this thing, to day. And it shall
 be, if he say unto thee: I will not goe
 out, from thee: because hee loveth
 thee, and thine house; because he is
 well, with thee. Then thou shalt
 take an awle, and shalt thrust it in his
 eare, and in the doore; and he shall
 be unto thee, a servant for ever: and
 also unto thy woman-servant, thou
 18 shalt doe likewise. It shall not be
 hard in thine eyes, when thou send-
 est him out free, from thee; for, the
 double of the hire of an hired ser-
 vant, he hath served thee six yeeres: and
 Iehovah thy God, will blesse thee; in
 all, that thou doest.

19 Every firstling, which shall be born,
 of thy herd and of thy flock, the
 male; thou shalt sanctifie, unto Iehov-
 ah thy God: thou shalt not serve,
 with the firstling of thy bullock; nor
 sheare, the firstling of thy flock.

20 Thou shalt eat it, before Iehovah thy
 God, yeere by yeere; in the place,
 which Iehovah shall chooſe: thou,
 21 and thine house. And if there be in
 it a blemish, lame, or blinde; any evil

blemish: thou shalt not sacrifice it,
 unto Iehovah thy God. Thou shalt
 eat it, within thy gates: the unclean
 and the clean (person) together; as the
 Roe-buck, and as the Hart. One-
 ly the blood thereof, thou shalt not
 eat: thou shalt poure it upon the
 earth, as water.

Annotations.

AT the end of seven yeeres] Hereby see-
 meth properly to bee meant accord-
 ing to the old Latine version, in the
 seventh yeere; as in Deut. 14. 28. At the end of
 three yeeres, meane in the third yeere: and in
 34. 14. it is said, At the end of seven yeeres,
 let ye goe every man his brother. &c. that is as
 there after followeth, when he hath served
 thee six yeeres; and Moses here in Deut. 15. 11.
 explaineth it in the seventh yeere: and the
 Greek interpreters translate that place of
 Ieremy At the end of seven yeeres, thus,
 when six yeeres are fulfilled. So here, the end of
 seven yeeres, is the seventh yeere, which is
 the end or last of the seven: and as ser-
 vants were to bee released in the begin-
 ning of the seventh yeere, when they had
 fully served six; so Aken Ezra (upon this
 place) expoundeth this remission of debts
 to be at the beginning of the yeere. Howbeit
 some of the Hebrew expositors take it
 otherwise, saying; The seventh (yeere) re-
 leaseth not debts of money, but at the end
 of: as it is said (in Deut. 15. 1.) At the end
 of seven yeeres, &c. And there be saith (in Deut.
 31. 10.) At the end of seven yeeres, in the Ja-
 lemmitie of the yeere of release; in the feast of
 Tabernacles. What is (meant) there? after seven
 (yeeres,) so the forgiveness of monies: after
 seven (yeeres.) Therefore he that lendeth to his
 neighbour in the seventh yeere selfe, may re-
 quire his debt all the yeere: but, when the Sun
 is set in the night of new yeeres day, at the go-
 ing out of the seventh yeere, the debt is lost.
 Maimony in Mishn. tom 3. treat. of the Re-
 lease and jubilee, c. 9. s. 4. This seventh yeere

yeere is that spoken of in Exod. 23. 11. and
 Levit. 25. 4. which was a Sabbath and rest
 for the land, that it might not be tilled;
 and a yeere of releasing debts: figuring
 the yeere of grace, the acceptable yeere of
 the Lord, which Christ preached, by
 whom we have obtained of God, release
 of our debts, that is, the forgiveness of
 our sinnes, Luke 4. 18. 19. Mat. 6. 12. Luke
 11. 4. and are taught also to forgive, if we
 have ought against any; that our Father
 also which is in heaven, may forgive us
 our trespasses, Mar. 11. 25. that wee be
 kinde one to another, tender hearted,
 forgiving one another, even as God for
 Christs sake hath forgiven us; Eph. 4. 32.
 Col. 3. 12. 13. See the annotations on
 Levit. 25. a release] or, a remission, or
 intermission, called in Hebrew Shemittah,
 in Greek Aphesis; that is, forgiveness, or
 remission: the word which the new Testa-
 ment useth for forgiveness of sinnes; Mark,
 14. Mat. 26. 28. wherof this release of
 debts was a shadow. And the word is
 likewise used in Exod. 23. 11. where speech
 is of the land, that it should be let rest, or
 intermitted from tillage, which was but for
 that seventh yeere onely: wherefore it can-
 not be gathered from this word, that the
 remission of debts here commanded, was
 to be for ever, but might be an intermis-
 sion onely for the seventh yeere, wherein
 was neither sowing nor reaping, nor o-
 ther works of husbandry, so that the
 poore had not such meanes to pay their
 debts, as in other yeeres. Howbeit the
 Hebrewes for the most part, hold the re-
 mission to be perpetual; and therefore
 have their limitations for some debts and
 debtors, as after shall be shewed.

Verl. 2. the manner] Hebr. the word;
 which the Greek expoundeth the ordinance
 (or commandment) of the release. every
 creditor] Hebr. every master (or owner) of
 the lending of his hand: that is, of the thing lent
 with his hand: which seemeth to imply mo-
 ney & the like, and that which is a mans
 own, wherof he hath power, as to lend,
 so to remite. It may also be interpreted,

every master of the exaction of his hand, which
 he may exact of his neighbour, doe release it:
 that is, every creditour that hath right to
 exact (the debt) with his hand, doe release
 that which he might exact. The Greek
 expounds it thus; Thou shalt forgive every
 proper debt (or, every debt of thine owne,) which thy neighbour oweth thee. Chazkuni
 here observeth, that the release is of
 things lent, not of things taken by robbre-
 rie, or of things committed of trust to be
 kept. not exact] or, not urgently exact,
 in Greek, not aske (or, require) which the
 Hebrewes understand both of exacting
 the debt, and an oath concerning it, as
 some cases might require. The seventh yeere
 releaseth an oath, as it is said, THOU SHALT
 NOT EXACT; not at all; neither to pay,
 nor to swear; meaning, an oath before the Ju-
 dges &c. But an oath of them that have a thing
 to keep, or for partnership, or the like; wherein
 if he confesse, he must pay; in such case he swea-
 reth, after the (yeere of) release. Maimony in
 treat. of the Release, ch. 9. sect. 6. 7.

and of his brother] that is, of such a
 neighbour as is his brother in the faith; to
 except the stranger, as in verl. 3. So And,
 is often used for: explanation, as I mean, or
 that I say: see the notes on Gen. 13. 15.
 because he hath proclaimed] or when he
 (that is God, by the magistrate) hath pro-
 claimed; or because it is called a release. Tar-
 gem Jonathan expoundeth it of a procla-
 mation by the Magistrates, to Iehovah]
 meaning, to his honour, and by his com-
 mandment. The Chaldee translateth
 before the LORD: the Greek, to the Lord
 thy God.

Verl. 3. Of a forcetour] whom the
 Chaldee calleth a son of the peoples; mean-
 ing, an heathen. exact] the Greek
 addeth, require whatsoever things are thine
 with him. thine hand shall release] which
 the Greek explaineth thus, but to thy brother,
 thou shalt make a release (or forgiveness)
 of thy debt. In this, the Hebrewes (which
 hold the release to be for ever) have their
 limitations. They say, the seventh yeere
 releaseth a debt though it be lent upon a bill

bill which secureth the debt by goods; but if he took assurance by land, when he lent it, then it releaseth not. Also, he that lends to his neighbour, and letteth him an appointed time of ten yeres, he releaseth not (in the seventh yere). He that lends unto his neighbour, and conditioneth with him, that the seventh yere shall not release him; he must notwithstanding release, for he can not frustrate the right of the seventh yere. If he condition with him not to release that particular debt, in the seventh yere; the condition standeth: for that man hath bound him self, in his goods; whereas the Law hath not bound him. Mulcts (or Forfeits) for enforcing, or for inticing a mayd, or for bringing an evil name &c. are not releas'd. He that lends upon a pawn, releaseth not; if the debt be equivalent with the pawn: but if it be more, the overplus is releas'd. If the Judges have given sentence (at Law), and written, Thou such an one, art bound to pay this man thus and thus; he releaseth not; for this is not in the nature of a thing lent. These and the like cautions *Adaimony* sheweth in his sayd treat. of the *Release or Jubilee*, ch. 9. Of some of these, there is question to be made, whether they be agreeable to the Law of God here given: especially if it be understood but of an intermission of the debt for the seventh yere only.

4. *Verf. 4. Only that there be not* or, *To the end that there be not*, it sheweth the reason of the former law of release, that there might not be through existing of debts, any man brought to extreme poverty. *in thee*] in the midst of thee o Israel, or, among you: so againe in *vers. 7. a ready man*] This word noteth a depth of poverty, and hath the name *Elyon*, of withing or desiring things that may relieve his wants. *blessing will bless thee*] that is, will surely bless thee much; so that thou shalt not loose by it, if thou performe this dutie to thy poore brother. The Greek explaineth it, *for this thing the Lord blessing will bless thee*.

Verf. 6. blestest thee] or, *both blest thee*; that is, will surely bless thee: a promise spoken of as already doon. *thou shalt lend*] God will so bless thee, that thou shalt have ynough to lend, and shalt not need to borrow: so it is explained in *Deut. 18. 12.* *rule over many*] as other wayes, so particularly by lending unto them, being richer then they; for, *The rich ruleth over the poore; and the borrower, is servant to the man that lendeth*, *Prov. 22. 7.* Compare also *Psal. 37. 21. 26.*

Verf. 7. any of thy gates] or *one of thy gates*; which the Greek and Chaldee expound cities. *not make strong*] that is, *not harden thine hart*; for so these phrases doe one open an other; as in *Exod. 4. 12. & 7. 3.* The Greek expoundeth it, *not turn away thine hart*: the Apostle calleth it a *shutting up of the bowles* (of compassion) from him that hath need, *1 Joh. 3. 17.* *but thine hand*] that is, abstaine from giving; contrary to the opening of the hand, in *vers. 8.*

Verf. 8. open thine hand] that is, be bountifull and give: so againe in *vers. 11.* Thus it is sayd of God, *Thou openest thine hand, they are fylled with good*, *Psal. 104. 18. & 145. 16.* Our Saviour sayth, *Do good, and lend, hoping for nothing againe: and your reward shall be great, and ye shall be the children of the Most high; for he is kinde unto the unthankfull, and to the evil.* Be ye therefore mercifull, as your Father also is mercifull. *Luke 6. 35. 36.*

Verf. 9. a thought] Hebr. a word; used generally for any thing or thought: the Greek sayth, *a hidden word, or secret thing in thy hart*] or, *with thy hart.* of *Belial*] that is, of wickednesse, see *Deut. 13. 13.* This is to be referred, unto the former, a word (or thought) of *Belial*; as they are joynd in *Psal. 101. 3. & 41. 9.* that is, *a wicked thing* (or thought) in thy hart, and so the Greek explaineth it, *an unlawfull thing.* Some referre it to the latter, *the hart*; as if he should say, *a thought in thy wicked hart.* *thine eye be evil*] hereby is meant the manifestation of a covetous affection, as

is after she wed by the effect, and thou givest not unto him: and proceedeth from an evil hart, *vers. 10.* for the eye declareth what is in the minde. This Solomon teacheth by the contrary, saying, *He that hath a good eye, shall be blessed; for he giveth of his bread to the poore.* *Prov. 22. 9.* whereto agreeeth that speech in *Eccles. 35. 8.* Give the Lord his honour, with a good eye; and diminish not the firstfruits of thine hands. But an evil eye, significth envie and covetousnes; as, *Eat thou not the bread of him that hath an evil eye*, *Prov. 23. 6.* and, *Is thine eye evil, because I am good?* *Math. 20. 15.* and Christ sayth, *that an evil eye proceedeth from within, out of the heart of men*, *Mar. 7. 21. 22.* *it be sin unto thee*] or, *sin in thee*; that is, a great sin, for which thou shalt be condemned, as is shewed in *Mat. 23. 41. 42. 45.* Thus sin is used sundry times for a most sinful and damnable action; as, *The thought of foolishnes* (that is, of the fool) *is sin*: *Prov. 24. 9.* and, *If I had not done among them the works which none other man did, they had not had sin*: *1 Joh. 15. 24.* See also *1 Joh. 4. 17.* And this sin is the greater, and the sooner punished, when the poore for want of reliefe do cry unto God.

Verf. 10. Giving thou shalt give] that is, *In any wife give*, and that freely, bountifully, &c. So in *v. 11.* opening thou shalt open thine hand. *thine heart shall not be evil*] or, *let not thine heart be evil*; that is, grudge not, grieve not, nor distrust the providence of God: So the Greek translatheth, *thou shalt not be grieved in thy heart*, This is spoken of the heart, because a pretence of liberality is sometime made, with out a good heart; as is shewed in *Prov. 23. 6. 7.* Hereupon it is said, Every man according as he purporeth in his heart, (so let him give); not of griefe, or of necessity; for God loveth a cheerefull giver: *2 Cor. 9. 7.*

will bless thee] and consequently will enrich thee; for the blessing of the Lord, is made rich, *Prov. 10. 22.* Other blessings also are implied, for he sayth, *If thou draw out thy soule to the hungry, and satisfy the afflicted soule: then shall thy light rise in ob-*

scurity, and thy darkness shall be as the noone-day; and the LORD will guide thee continually, and satisfy thy soule in droughts, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters faile not: *Esay 58. 10. 11.*

Verf. 11. not scape out of the land] or, *from the midst of* (that is, from within) the land. Though God is able abundantly to supply all mens wants, yet suffieth he some to have need, as for other causes, so to make tryall of the love and compassion of his people to their poore brethren. Ye have the poore with you alwayes; and whensoever ye will, ye may doe them good: *Mar. 14. 7.*

Verf. 12. an Hebrew, or an *Hebrewesse*] that is, as the Chaldee expoundeth it, *a son of Israel*, or a daughter of Israel: for the Israelites were called *Hebrewes*, *Exod. 2. 6.* afterward (when the other tribes were fallen from God, and the tribe of Judah abode in the truth, *Hos. 11. 12.*) they were called *Jewes*, *Ier. 34. 9. Ezra 5. 5. & 6. 7. 8. & Est. 4. 7. & 9. 1.* *fold unto thee*] of the selling of the Hebrewes, see the Lawes fore-given in *Exod. 21. 2. — 11. Lev. 25. 39. — 45.* The Hebrew expofitors understand this law here given, for him that was sold by the Magistrate, according to *Exod. 22. 3.* and not for such as sold themselves. *Adaimony* treat. of *Servants*, c. 3. 12. but it seemeth, by the words of Moses, and by *ser. 34.* to extend further. *in the seventh yere*] to weet, from the time of his sale; for this is not the seventh yere, the yere of release fore-spoken of in *v. 2. 9.* see the annotations on *Exod. 21. 2.* *send him out free*] or, *let him go out a free man*: This was not an intermission of service for the seventh yere only, but a full release for ever; wherfore God blameth the Iewes in *Zedekiah*s dayes, who had released their servants, and afterward caused them to returne, and brought them into subjection and servitude againe: *Ier. 34. 14. 15. 16. &c.* Neither was this release to be purchased by the servants or their friends, but was for

nothing, *Exod. 21. 2.* This Sabbath or seventh year, figured the acceptable year, the time of grace by Christ, who releaseth freely by his Gospell, such as were the servants of sin and Satan, *Esay 61. 1. 2. Luk 4. 18. 19. Rom. 6. 12. 13. 14. & 3. 14. Heb. 2. 14. 15. Job 8. 32. 34. 35. 36.*

14 *Verf. 14. Furnishing thou shalt furnish him* that is, in any case furnish him, and that liberally; or adorne him, as with a chaine; from whence the similitude is here taken: that as crownes and chaines were signes of honour and dignity, *Gen. 5. 29.* so the master should honourably reward his brother for his service, and not turne him out as a vagabond. Hee was sold for extreme poverty, *Exod. 21. 3. Lev. 25. 39.* and if he should be turned away empty, he might either be forced to returne into servitude, (from which God would free his people, because they were his servants, *Levit. 25. 42. 55.*) or be driven to steale, *Prov. 30. 9.* or to begg, or live in misery. *thy floore*] thy corne: by these three, flesh, bread and wine, he was sufficiently provided for his present livelihood, and that of the best. *thy*

God hath blessed thee] so implying other things besides those fore-mentioned, and giving a reason of this precept from the blessing of God upon the Master, which also often commeth by means of the servants diligent and faithful service, who therefore ought not to be sent away empty, *Gen. 30. 27. 30. & 31. 6. 38. 40. 42.* For the quantity, the Law appointeth not how much the Master should give his servant at his departure: the Hebrewes gather from *Exod. 21. 32.* that he might not give him *lesse then the worth of thirtie shekels*, whether it were of any kinde (of the things fore-mentioned) or of many. Maimony treat. of Servants, ch. 3. f. 14.

16 *Verf. 16. thine house*] that is, thine household, wife, children, servants; as the the Chaldees saith, *the men of thine house.* *he is well*] is well used, and to his contentment. What the Hebrewes gather from these words, is noted on *Lev. 25. 40.*

Verf. 17. thou shalt take an aide] this was to be done by the knowledge of the Magistrates also, *Exod. 21. 6.* see the annotations there. *in his care and in the daye*]

so fastning his care to the dore, as the Greek version here explaineth it, to signifie that hee yielded himselfe as a perpetuall servant in his masters house.

a servant for ever] that is, till the yere of Jubilee; or, all the dayes of his masters life: see the notes on *Exod. 21. 6.*

thou shalt doe likewise] to furnish her liberally when she goeth out of thy service, as v. 14. and (is some think:) to bore her care for a perpetuall servant, if she will not goe out free at the end of six yeeres. But the Hebrewes understand it of the former onely, and hold that a woman was not to be bored in the eare, *Maim. in Servants, c. 3. f. 13.* Of mayd-servants, see the Law in *Exod. 21. 7. 11.*

Verf. 18. it shall not be hard] or, *Let it not be hard*, that is, seeme hard unto thee, and grieve thee, that thou must furnish him with thy goods, when thou lettest him goe. *the double*] in Chaldee, *two for one.* *the hire of an hired servant*]

that is, he hath been double the worth of an hired servant to thee, that he hath served thee six yeeres. The reason of this speech, some thinke to be, because of the hard service which he hath done, above the service of an hiredling, as in *Luk 17. 8. 9.* But by the Law, Hebrew servants might not be used like slaves, but like hired servants, *Levit. 25. 39. 40.* Therefore others understand it in respect of the time, that an hired servant might not be hired longer then three yeeres, (as in *Esay 16. 14. within three yeeres, as the yeeres of an hiredling, &c.*) whereas this servant had served six yeeres. But there is no Law given of God, that a man might not be hired for longer time then three yeeres; and there is the like phrase in speech of one yere, *Esay 21. 16.* Others think it to be in respect of his condition, that he was sold for a servant, & so bound to his master, and could not be free when he would.

Verf.

Verf. 19. of thy herd] of, *is* (that is among) thy herd, and in thy flock; meaning of beasts, in sheep and goats.

After the Lawe that concerne the poore, and the servants of Israel; hee now repeateth a Law which concerne the relike of his ministers the priests, that served the Lord, and his people Israel. *shall sanctifie*]

shall separate as holy unto the Lord: the ground of this Law was, because God smote all the firstborne of Egypt, from man to beast, but spared the Israelites; therefore he commanded them (in perpetuall memory of that benefit) to sanctifie all their firstborne males unto him. See *Exod. 13. 2. 11. 12. 13. 14. 15.*

no serve] that is, as the Greek explaineth it, not doe any work therewith; as to plough, tread out the corne, or any other like. Because these beasts were the Lords, hee forbidden men to use them as their own, for any work, service, or profit to themselves. So the Hebrewes hold this Law, by proportion, to concerne all other holy things, as well as the firstlings; and that for transgressing this charge, men were to be beaten: *Maimony* tom. 3. in *Megalah* c. 1. f. 7.

20 *Verf. 20. Thou shalt eat it*] this is not meant of the owner, but spoken to the Priest, unto whom God gave all the firstlings of Israel, *Num. 18. 15. 17. 18.* see the annotations there. *yere by yere*] every firstling in his yere, and not deferre the eating of it till the yere following.

shall choose] to put his name, and place his Sanctuary there: see *Deut. 12. 5. 6.* *thine house*] thy family; in Chaldee, *the men of thy house.*

21 *Verf. 21. lame or blinde*] understand, if the beast be lame or blinde, or any other wise blemished. The firstlings were to be killed, their blood and fat brought to the Altar, their flesh eaten by the Priests; as this is noted on *Num. 18. 17.* but no blemished thing might come at the Altar, by the Law in *Levit. 22. 18. 22.* therefore not the firstlings that had blemish on them.

Verf. 22. Thou shalt eat it] speaking to

the Priest, to whom the firstlings were given for their livelihood; see *Num. 18. 17.*

within thy gates] in Greek and Chaldee, *within thy cities*; that is, in any of their common habitation; as the Roebuck, that is, as ordinary meates wherein is no holiness. So in *Deut. 12. 21.*

23 *Verf. 23. the blood*] because it is the soule, or life, and was for atonement of their foules upon the Altar, therefore no blood of beasts soule might be eaten: see *Deut. 12. 23. & Levit. 17. 11. 12.*

CHAPTER. XVI.

1. *A repetition of the Law, touching the feast of the Passover, and of the unleavened bread: 2. Of Weeks or Pentecost: 3. Of Boasthes or Tabernacles. 16. Every male must appear, and offer according to the gift of his hand, at these three feasts. 18. Of ordaining Judges, and doing Justice. 21. Groves and Pillars are forbidden.*

OBSERVE the moneth of Abib, and keep the Passover unto Iehovah thy God: for, in the moneth of Abib; Iehova thy God, brought thee forth out of Egypt, by night. And thou shalt sacrifice the Passover, unto Iehovah thy God, of the flock and the herd: in the place, which Iehovah shall choose, to cause his name to dwell there. Thou shalt not eat with it, any leavened bread; seven dayes, shalt thou eat with it unleavened cakes, the bread of affliction: for thou camest forth, out of the land of Egypt, in haste; that thou mayest remember, the day of thy coming forth, out of the land of Egypt; 2. the dayes of thy life. And thou shalt not be seen with thee, any old leaven, in all thy coast, seven dayes: neither shall

any thing of the flesh, which thou shalt sacrifice in the evening, in the first day, remaine all night, untill the morning. Thou mayest not sacrifice the Paschever, within any of thy gates, which Iehovah thy God giveth thee. But at the place, which Iehovah thy God shall choofe, to cause his name to dwell; there thou shalt sacrifice the paschever, in the evening: about the going-down of the Sun; at the season, that thou camest forth out of Egypt. And thou shalt boile, and eat; in the place, which Iehovah thy God shall choofe: and thou shalt turne in the morning, and goe, unto thy tents. Six dayes, thou shalt eat unleavened-cakes: and in the seventh day; shall be a solemne assembly, unto Iehovah thy God; thou shalt not doe, any work.

Seven weekes, shalt thou number unto thee: from beginning (to put) the sickle, into the standing-corne; thou shalt beginn to number, the seven weekes. And thou shalt observe the feast of Weekes, unto Iehovah thy God; with a tribute, of a voluntarie-offring of thine hand, which thou shalt give: according-as Iehovah thy God hath blessed thee. And thou shalt rejoyce, before Iehovah thy God; thou, and thy son, and thy daughter, and thy manservant and thy maidservant; and the Levite, which is within thy gates; and the stranger, and the fatherlesse and the widow, which are in the midst of thee: in the place, which Iehovah thy God shall choofe; to cause his name to dwell, there. And thou shalt remember, that thou wast a servant in E-

gypt: and thou shalt observe and doe, these statutes.

Thou shalt observe unto thee, the feast of Bootheres, seven dayes: when thou hast gathered-in; of thy floor, & of thy winepresse. And thou shalt rejoyce, in thy feast: thou, and thy son and thy daughter, and thy manservant and thy maidservant; and the Levite, and the stranger, and the fatherlesse and the widow, which are within thy gates. Seven dayes, shalt thou keep a-feast unto Iehovah thy God; in the place, which Iehovah shall choofe; because Iehovah thy God shall blesse thee, in all thy revenue, and in all the work of thine hands; and thou shalt be surely joyfull. Three times, in a yere, shall every male of thee appeare, before Iehovah thy God; in the place, which he shall choofe; in the feast of Unleavened cakes, and in the feast of Weekes, and in the feast of Bootheres: and he shall not appeare, before Iehovah empty. Every man, according to the gift of his hand: according to the blessing, of Iehovah thy God, which he hath given unto thee.



JUDGES and officers, shalt thou give for thee, in all thy gates; which Iehovah thy God giveth unto thee, through thy tribes: and they shall judge the people, with judgment of justice. Thou shalt not wrest judgment; thou shalt not respect persons: neither take a gift; for a gift, will blinde the eyes of the wise; and will pervert, the words of the just. Justice justice, shalt thou follow: that thou

thou maist live, and inherit the land, which Iehovah thy God, giveth unto thee.

Thou shalt not plant thee, a grove; any tree: neer unto the Altar of Iehovah thy God, which thou shalt make thee. Neither shalt thou set up a pillar: which, Iehovah thy God hateth.

Annotations.

Observe] Hebr. To observe; the indefinite put for the imperative; as is noted on Exod. 13. 3. Abib] which we call March: the Greek expoundeth it the month of New fruits. See the notes on Exod. 13. 4. and keep the paschever] Hebr. and thou shalt doe (or make) that is, celebrate the feast of the Paschever, or sacrifice the Paschever; so named because God passed over the houses of the Israelites, when he slew the first-borne of Egypt. In memoriall wherof, this feast with the rites thereof, were commanded; see Exod. 12. and the annotations there. It was a figure of Christ our Paschever, and of our redemption by him, whose feast we are taught to keep, 1. Cor. 5. 7. 8. by night] at midnight the Angel of God slew the first borne in Egypt: then rose they up, and beganne to take their journey; though they went not out of Egypt till the day following: see Exod. 12. 29. Jo. 4. 42.

Ver. 2. sacrifice] or kill, slay: so Christ our Paschever is sacrificed for us, 1. Cor. 5. 7. and by the preaching of Christ crucified, and shewing of his death; we now keep this feast: Gal. 3. 1. 1. Cor. 11. 26. the flock] of sheep or goats; see Exod. 12. 5. the herd] of Bulls, or Bullocks. This differeth from the Paschover of the Lamb, which was precisely commanded to be a young sheep or goat of the first yere, one for a company, to be eaten all of it the same night, with bitter herbs, &c. Exod.

22. But this was an addition to the former, and was of sheep or bullocks, so many as men would voluntarily bring, for the feast: called therefore by the Jewes Chagigah, that is, the feast-offring; as the other was called Pascha. An example hereof wee have in 2. Chron. 35. 7. 8. &c. where many thousands, of Lambs, Kids, and Bullocks, were in Iosiahs time by him and his Nobles, given for the Paschever. Of this the Hebrewes say; When they offer the Paschever in the first (month,) they offer it with Peace-offrings: in the 14. day, of the herd, or of the flock: great or small, males, or females, with any sacrifices of peace: and this is called the Chagigah (or feast-offring) of the 14 (day). And of this it is sayd (in Deut. 16. 2.) thou shalt sacrifice the Paschever to the Lord thy God, of the flock and the herd. Maimony in Korban Pesach, c. 10. f. 12. to cause his name to dwell] which the Greek expoundeth, his name to be called upon there. The Chaldees thus; to cause his Majestic (or Divine-presence) to dwell there. So in v. 6. This was where the Tabernacle, or Temple should be placed; which in time was at Jerusalem: where Solomon builded the Lord an house, 1. Chron. 17. 12. that is, builded an house for his Name, 2. Sam. 7. 13. See also Deut. 12.

Verf. 3. Leavened-bread] which signified corruption in heart, word, or deed; as hypocrisie, maliciousnesse, false doctrine, or any other wickednesse, or wicked persons: see Luke 12. 1. Mat. 16. 6. 11. 1. Cor. 5. 7. 8. 13. and the annot. on Exod. 12. 15. seven dayes] after the Paschall Lamb; Lev. 23. 5. — see the notes on Ex. 12. 15. bread of affliction] or, bread of poverty: so called, because it was a memoriall of their affliction in Egypt: and of their hasty coming out from thence, before their bread had time to be leavened, Exod. 12. 34. 39. Hereupon the Israelites used, after the eating of the Paschall Lamb, to break a cake of unleavened bread, and the father of the family gave every man a peece, and sayd, This is the

bread of affliction, which our fathers did eat in land of Egypt, &c. as is shewed at large in the notes on Exod. 12.8. That bread; Christ consecrated to be a memoriall to us of his afflictions and death for our sakes, whereby his body was broken for us, 1. Cor. 11. 24. 25. 26. in husk] this word implyeth a trembling, and an hasty flight for feare of danger, Deut. 10. 3. 2. Sim. 4. 2. King 7. 15. See the notes on Exod. 12. 11.

Verf. 4. *seen with thee*] or, *seen (appear) unto thee*. Leven might not be eaten, nor so much as leitt within their dwellings, but carefully sought out and put away, before the feast began. The manner of doing it, and meaning thereof, is shewed on Exod. 12. 15. 19. *thy coast*] or, *thy border*; the Greek saith *thy coasts*. Leven might no way be reserved, for any use, till after the Passeever; but was purged out, the day before, and abolished, either burnt, or otherwise made away; as is noted on Exod. 12. 15. *of the flesh*] the Greek translateth plurally, *of the fleshes*; to imply, the other sacrifices of the feast, as well as the Paschal Lamb: whereof, whatsoever was leitt till morning, was to be burnt, as a polluted thing, Exod. 12. 10. The Hebrews explaine this Law thus: *The Feast-offering (Chagigah,) of the 14. (day) is as (mens) liberty (to offer), but not bound. And it is eaten, for two daies and one night, like all the sacrificer of Peace-offerings, (Lev 7. 15. 16. 17.) And it is unlawfull to leave of the flesh of the Chagigah of the 14 day, unto the third day; as it is sayd (in Deut. 16. 4.) neither shall (any thing) of the flesh, which thou shalt sacrifice in the evening, in the first day, remaine all night untill the morning. By word of mouth we have learned, that this is a prohibition for leaving the flesh of the Chagigah of the fourteenth day, unto the sixteenth day; as it is sayd, on the morning, till the morning of the second day. Maimony in Korb. Pesach. c. 10. f. 13. Of this, was that practise of the Jewes, in Job. 18. 28. they went not into the judgement hall, lest they should be defiled; but that they might eat*

the Passeever, meaning the Chagigah (or Feast-offering) of the Passeever; for the Paschal Lamb, was eaten the night before. Mark. 14. 12. &c.

Verf. 5. *not sacrifice*] or, *not kill thy gates*] that is, as both the Greek and Chaldee expound it, *thy cities*. This was a perpetuall Law for the Pasche, as the Hebrews declare, from this Law, thus They kill not the Passeever, but in the Court, at the rest of the holy things; yea in the time when the high places were permitted, they sacrificed not the Passeever in a private high place: and who so offered the Passeever in a private high place, was beaten. For it is sayd, (in Deut. 16. 5.) Thou mayst not sacrifice the Passeever, in many of thy gates: we have been taught, that this is a prohibition to kill it in a private high place, although it be in the time when high places are permitted. Maimony in Korb. Pesach, ch. 1. sect. 3.

Verf. 5. *about the going down of the Sun*] that is, in the after noone, before Sun setting, for at Sun setting the day ended. For the time of killing, see the notes on Exod. 12. 6.

Verf. 7. *shalt boile*] or *seeth*: so the Hebrew word properly signifieth; and so both the Greek and Chaldee do translate it; though the Greek addeth another word, *thou shalt boile, and roast, and eat*. Therefore this cannot be meant of the Paschal Lamb, which might not be boild, but roasted on ly, Exod. 12. 8. 9. but is spoken of the Chagigah (or feast-offering) recommended, which might be boild if they would: and so it is practised in Iobabs passeever; they roasted the Passeever (that is the Lamb) with fire, but the 10 y offering they boiled in pots and in cauldrons, &c. 2. Chron. 35. 13. &c. *unto thy tents*] that is, as the Greek and Chaldee explaine it, *unto thy houses, or dwellings*. See the notes on Num. 29. 5.

Verf. 8. *solemn assembly*] called in Hebrew *Gnaasareth*, or receiving the people; or, of receiving them from worke: in Greek Exod. 18. *Our going of the feast*; in Chaldee, an *Assembly*, or *Congregation*. See

See Lev. 23. 34. any work] to weete, any servile worke, as is expressed in Lev. 23. 8. Numb. 28. 25. but work about dressing meat or drink, might be done on the feast daies, but not on the Sabbath: see the notes on Lev. 23. 37.

Verf. 9. *Seven weeks*] or, *seven sevens*, to weete, of daies. The Greek addeth, *seven intire weeks*. See Lev. 23. 15. where they are called *seven Sabbaths*. *into the standing corne*] that is from the sixteenth day of Nisan (or March,) at which time the Magistrates of Israel sent messengers to reap the sheaf, the first fruits of barley harvest, to wave it before the Lord: from which day precisely, they were to number these seven weeks, untill Pentecost, which was the fiftieth day: as is shewed more largely in the annotations on Levit. 23. 10. -- 14. 16.

Verf. 10. *shalt observe*] Hebr. *doe or make*, to weete holy: see the notes on Exod. 34. 22. So after in v. 13. *of Weeks*] so called because it was seven weeks after the bringing of the sheaf at the Passeever: and it was fifty daies, whereupon it is called in Greek *Pentecost*, Act. 2. 1. See Lev. 23. 15. 16. *a tribute of a voluntary-offering*] or, *a contribution of voluntariness*, that is, a voluntarie contribution of thine hand, which the Greek translateth, *as thine hand is able*. The Hebrew *Masah* (which is one ly found in this place) is a contribution, (as *Mas* is often used for a tribute:) or it is a *sufficiency*, or *enough*; as in Deut. 15. 8. *enough* for his want, is by the Chaldee there expounded *Masah*, the word which the Chaldee useth also here. Wherefore this contribution here spoken of, is neither the sacrifice appointed for the feast day, in Numb. 28. 27. -- 31. nor the two loaves and sacrifices with them commanded in Levit. 23. 17. -- 20. for these were not voluntary offerings, but bounden duties which might not be omitted. But ever and beside them, God here appointeth men to bring unto him voluntarily, what they could and would.

Verf. 11. *shalt rejoyce*] this they were

bound to do, and it was one of the three things required of the Israelites at every solemne feast: see the notes on Exod. 23. 15. and after here on v. 14. *his name*] in Chaldee, *his Divine presence*, or *Majesty*.

Verf. 12. *and thou shalt*] and, may here imply the reason, therefore thou shalt observe. For they came out of Egypt to keep a feast to the Lord in the wilderness, Exod. 5. 1. 3. which they kept at mount Sinai, where the Law was given at this time of Pentecost, or of Weeks, Exod. 19. 1. 11. & 24. 5. -- 11. In memoriall whereof, this day was kept holy every yeare. And when they were come into Canaan, they brought two loaves of the first fruits of their wheat harvest, with many sacrifices unto them adjoynd, Levit. 23. 17. -- 20. which increased the solemnity. Last of all, the Law of Christ was given by the Spirit in fiery tongues, to his Apostles, on this festival day, Act. 2.

Verf. 13. *Boothes*] or *Tabernacles*; made with the boughes of trees, Lev. 23. 34. 40. See the annotations there. *of thy floor, and of thy winepress*] that is, thy fruits, the corne which is threshed in the floore, and the wine pressed out of the fat: therefore it is called the feast of ingathering, in the going out of the yere; when thou gatherest in thy labours out of the field; Exod. 23. 16.

V. 14. *rejoyce in thy feast*] this is meant both of inward joy, for the mercies of God, past present, and to come by Christ: and of outward manifestation of their joy, by sacrifices of thanksgiving unto God, and holy banqueting with the poore, and ministers of the Lord, as after he commandeth.

Verf. 15. *keep a feast*] by offering of sacrifices, in thankfulness to God for his blessings upon them and their land. *surely joyfull*] or, *only joyfull*: with spiritual mirth serving the Lord. So the Apostle saith, *Rejoyce in the Lord alwayes*; again 2. say vj. see Phil. 4. 4.

Verf. 16. *Three times*] the times before and after mentioned; the Passeever, or Unleavened

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Unleavened cakes; the Feast of Weeks, or Pentecost; and the Feast of Booths, or Tabernacles: see Exod. 23. 14.—17. & 34. 22. 23. Of the special sacrifices of these Feasts, see Levit. 23. and Numb. 28. and 29. chapters.

he shall not appear [that is, no man of Israel: the Greek sayth as before, thou shalt not appear: in Exod. 23. 15. it was sayd, they shall not appeare before me, empty. Thus here are three things required, appearing, keeping a feast, v. 25. and rejoicing, v. 14. every of which, implied a sacrifice; as is noted on Exod. 23. 15.

V. 17. according to the gift of his hand [that is, Let every man appeare with a gift (or oblation), as he is willing, and his hand can give: which the Greek explaineth, Every one according to the ability of your hands.

Here beginneth the 48. section of the Law: see Gen. 6. 9. & 28. 10.

Verf. 18. Judges and Officers [in Chalde, Judges and Avengers. These were to judge causes, and to execute the judgments: the Officers, are called in Hebrew Shotrim, in Greek Grammatæ, and Grammatocisagogeis, that is, Scribes, and as Hierom calleth them in Latine Masters. Their work was, to speak and proclaime unto the people, what they ought to doe, Deut. 20. 5.—9. Ios. 1. 10. 11. & 3. 2. 3. and as the Hebrews generally hold, to give good orders kept, lawes executed, malefactors punished, and the like. Therefore they carried rods and weapons, to execute justice, as Prætors, and Siftors in the ancient Romane common-wealth, and as Sherifes & Constables in England. There were both Judges & Officers of all tribes, and of the Levites, 1. Chron. 23. 4. The Officers (Shotrim) had staves and whips; and they stood before the Judges, and went about in the streets, and into shops; for to looke to right weights and measures; and to smite all that did wrong: and all that they did, was by the mouth (or commandment) of the Judges. And in whomsoever they saw any foule matter, they brought him to the Iudgement Hall, where

he was judged according to his wickedness. Maimony in Sanhedrin. c. 1. f. 1. [shalt thou give] that is, shalt make; or constitute, as the Greek translatheth. The manner of making them, is shewed in Deut. 1. 13. 15. and what manner of persons were to be chosen, is declared on Exod. 18. 21.

the Greek and Chaldeæ expound it, thy cities. But according to the bignes of every cite, so they appointed in Israel, courts of judgment; the Hebrews reckon three, 1. The great Court in the Sanctuary, called the great Synedrion, where they set seventy (Judges) and one, as in Numb. 11. 16. &c. where seventy were added unto Moses, 2. The Court of three and twenty, of which (they say) there were two about the Temple, the one at the Court doore of the Sanctuary, and the other at the doore of the mountaine of the Temple. And in every cite of Israel, wherein were a 120. men, or moe; the lesser Synedrion (of 23.) sate in the gate of the cite, 3. A cite wherein there were not 120. men; they set therein three Judges; for there is no Court of lesse then three: as Maimony sheweth in Sanhedrin, c. 1. f. 3. 4.

giveth unto thee [so within their own land, Israel had this charge, but not without the same, as when they were dispersed into other nations. Wee are not bound (say they) to constitute Iudgement Halls (or Courts,) in every countie, and in every cite, but in the land of Israel onely: &c. as it is sayd, in all thy gates, which the Lord thy God giveth unto thee. Maim. in Sanhedrin chap. 1. f. 1. 2.

judgment of justice] that is, as the Greek translatheth it, just Iudgement: which is, when there is an equal and indifferent course of proceeding, when the truth of the cause is discerned, and when judgement passeth according to the Law; Ios. 82. & 88. 2. 3. So Christ sayth, Judge not according to the appearance, but judge justly Iudgement, Ios. 7. 24. The Hebrews say, that the justice of judgement is, an equalitie towards both parties, in every matter; that they let not the one speake so much as he seeth needfull, and say to the other, be brief

brief in your speech: and that they show not a freindly countenance to the one, & speak gently to him; and throwne upon the other, and speak roughly unto him. That the one doe not sit, and the other stand, but both of them stand, or if the Judges please; that they both sit; and that the one sit not on high, and the other below; but one besides another. It is unlawfull for the Judge to here the words of one of the parties, before his fellow be come, or one of the presence of his fellow: and so, the one partie is to be admonished that he relate not his cause to the Judge, before his fellow the other partie be come; &c. Maimony in Sanhedrin, ch. 21.

Verf. 19. not wrest judgment] not decline (or pervert, turne aside) judgment, nor give wrong judgement for any cause, as did Samuels sons, who turned aside after lucre, and took bribe, and wrested (or perverted) judgments; 1 Sam. 8. 3. See Deut. 24. 17.

neither persons] or, acknowledge faces, that is, be partially, respecting one more then another: see Levit. 19. 15. Deut. 1. 17. Prov. 24. 23. take a gift] or, 2 bribes: this is repeated from Exod. 23. 3. (see the annotations there.

Verf. 20. Justice justice] that is, all manner justice, and nothing but justice, exactly, carefully and continually shalt thou follow: the Greek translatheth, justly that which is just shalt thou follow. The doubling of the word, is for more vehemencie; see Deut. 2. 27. and when a word is trebled, it is most vehement, as in Ezek. 21. 27. Esi. 6. 3.

V. 21. not plant thee] or, not plant unto thee, or for thy self: see the like phrase in Ex. 20. 4. a grove] called in Hebrew Acherah, of Felicitie or happiness, a blessed grove: such the heathens used for the service of their gods, as is noted on Exod. 34. 13. but the Lord would not have such near his altar, in his service: notwithstanding the Israelites corrupted themselves wth wth sundry times; as Iudg. 3. 7. & 6. 25. 1 King. 14. 23 & 16. 33. 2 King. 21. 3. 7. and there were prophets of the groves, 1 King. 18. 19. For this

syn, God threatened to root up Israel out of the good land, which he gave to their fathers, 1 King. 14. 15. The Hebrews say, He that planteth a tree neer unto the Altar, or in any (part) of the Courtyard, whether it be barren tree, or tree that beareth food, although he doe it far to adorne the Sanctuary & bewaite it; he is to be beaten, Deut. 16. 21. Because this was the manner of Idolaters, they planted trees by the altars side, that the people might assemble there. Maimony treat. of Idolatrie, lib. 5. f. 9.

Verf. 22. set thee up a pillar] or, set up for thy self a statue, or standing image; whereof see the annotations on Levit. 26. 1.

CHAPTER XVII.

1. The things sacrificed to the Lord, must be unblemished. 2. Idolaters are to be stoned to death, being convicted by witnesses. 3. Hard controversies are to be determined by the Law which the Priests and Judges shewed, who were in the place that the Lord should choose. 12. The contemner of that determination, must dye. 14. The election, & duty of a King.

Thou shalt not sacrifice, unto Iehovah thy God, Oxe or Lamb, wherein is blemish; any evil thing: for that, is an abomination, to Iehovah thy God.

If there be found in the midst of thee, in any of thy gates; which Iehovah thy God, giveth unto thee: man or woman, that hath doen evil in the eyes of Iehovah thy God, in transgressing his covenant. And hath gone, and served other gods; and bowed himself down unto them: cyther to the Sun, or to the Moon, or to any of the host of the heavens, which I have not commanded. And it be told thee, and thou hast heard

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of it: and hast inquired diligently; and behold *it be* a trueth, and the thing certaine; *that* this abomination, is doen in Israel. Then thou shalt bring forth that man, or that woman, which have doen this evil thing, unto thy gates, the man, or the woman: and shalt stone them with stones, and they shall dye. At the mouth of two witnesses, or of three witness's, shall he that is to dye be put to death: he shall not be put to death, at the mouth of one witness. The hand of the witnesses, shall be first upon him, to put him to death; and afterward, the hand of all the people: and thou shalt put away the evil, from the midst of thee.

8 If a matter bee too hard for thee, in judgment; between blood & blood, between plea and plea, and between stroke and stroke, matters of controversies, within thy gates: then thou shalt arise and goe up, unto the place, which Iehovah thy God shall choofe. And thou shalt come, unto the Priests the Levites, and unto the Iudge, that shall be in those dayes: and thou shalt inquire, & they shall shew unto thee, the word of judgment. And thou shalt doe, according to the word, which they shall shew unto thee; *they* of that place, which Iehovah shall choofe: & thou shalt observe to doe, according to all that they enforme thee. According to the Law, which they shall teach thee; and according to the judgment, which they shall lay unto thee, thou shalt doe: thou shalt not decline, from the word which they shall shew unto thee, *to the right hand or to the left.* And the

man, that will doe presumptuously, not to hearken unto the Priest, that standeth to minister there, before Iehovah thy God; or, unto the Iudge: even that man shall die; and thou shalt put away the evil from Israel. And all the people, shall heare and feare: and not doe presumptuously, any more.

When thou art come into the land, which Iehovah thy God, giveth unto thee; and shalt possesse it, and dwell therein: and shalt say, I will set over me a King; as all the nations, that ~~are~~ round about me. Setting thou shalt set over thee, a King: whom Iehovah thy God shall choofe: from among thy brethren, shalt thou set over thee, a King; thou mayest not set over thee, a man *that is* a foreigner, which is not thy brother. But, he shall not multiply horses to himselfe; nor cause the people to returne, to Egypt; to the end, to multiply horses: for Iehovah, hath sayd unto you, ye shall not adde, to returne this way, any more. Neither shall hee multiply wives to himselfe; that his heart, turne not away: neither shall he greatly multiply to himselfe, silver and gold. And it shall be when hee sitteth, upon the throne of his kingdom; that he shall write for himselfe, the copie of this Law, in a book; out of *that which is* before the Priests, the Levites. And it shall be with him; and he shall reade therein, all the dayes of his life: that hee may learn, to feare Iehovah his God, to keepe all the words of this Law, and these Statutes, to doe them. That his heart be not lifted up, above his brethren; and

and that he turne not aside from the commandement, to the right hand or to the left: to the end that hee may prolong his dayes, in his kingdom, he and his sonnes, in the midst of Israel.

Annotations.

NOr sacrifice] in Greek, *not offer*, which is more generall: and to the Law also saith in Lev. 22. 20. see the annotations there. Ox or Lamb] these are the greatest and the least sacrifices, under which two, all other are comprehended. The Ox is not to be understood of a gelded beast, (which wee usually call an Ox,) for so it became blemished, and unfit for sacrifice: but of a Bull, as the original properly signifieth. And the Lamb (in Hebrew *Seh*) implyeth the Kid also, as Exod. 13. 3.5. blemish] in Hebrew *Mum*; of which the Chaldee *Mumme*, and Greek *Momos* are derived. Whereupon Christ is called the Lamb without blemish] 1. Pet. 1. 19. It meaneth any superfluity, want, or deformity in any part; as is more largely shewed on Lev. 22. 22. --- 24. And it is applied to the work of mens hands, Job. 31. 7. *evil thing*] Hebr. *evill word*; which the Chaldee explaineth, *any evil whatsoever*. For, though there were no visible blemish, yet other corruption might disfigure it, as if it were sick, Mal. 1. 8. or the burr of an whore, or price of a dog, Deut. 23. 18. or any such like. See the notes on Lev. 22. 25. *an abomination*] and so farre off from being accepted at mans hand, that God pronounceth a curse on those that sacrificed unto him such corrupt things, Mal. 1. 13. 14. Hereby God rejecteth all sacrifices save of his Son Christ, (who is the Lamb without blemish & without spot) 1. Pet. 1. 19. who through the eternall Spirit, offered himselfe without spot unto God, Heb. 9. 14. and the sacrifices which by him, and faith in his name, are offered to God continually, Heb. 13. 15. & 14. 1. Pet. 2. 5. &c.

Ver. 3. *If there be found*] or, *When there shall be found.* any of thy gates] or, one of thy gates, that is, thy cities, as the Greek and Chaldee translate it. in transgressing] or, to transgress his covenant. Transgression is a passing over, or passing by the way which men should walke in: wherefore that which one Evangelist expresth thus, they transgress the tradition of the Elders, Mat. 15. 2. another expoundeth, they walk not according to the tradition. Mar. 7. 5. The like phrase is, of transgressing the commandments, and the Law: Deut. 29. 13. Dan. 9. 11.

Ver. 3. *other gods*] which the Chaldee calleth *Idols of the peoples.* either] Hebr. *and to the Sun.* Besides other fictions of their own, the nations worshipped these creatures also: and the Israelites fell into the same sin: Exod. 8. 16. 2. King. 17. 16. & 21. 3. any of the host] or all the host; that is, the starres, spheres, constellations, &c. as Esay 34. 4. Rev. 6. 13. Jer. 8. 2. & 33. 22. But under this name, the Angels also may be implied; Psal. 148. 2. for they are heavenly soldiers, Luke 2. 13. 15. and forbidden to be worshipped, Col. 2. 18. God onely is to be served, Mat. 4. 10. and the host of heaven worshippeth him, Nehem. 9. 6. not commanded] religious worship and service, may not bee performed at the pleasure or precept of men, Esay 29. 13. Math. 15. 9. but as is commanded of God: and though all idolatries in the world are not expressly, and by name forbidden, yet by the generall Law they are condemned, Ex. 20. 4. 5. and it is enough that God hath not commanded them: see Deut. 4. 2. & 12. 32.

Ver. 4. *and hast inquired*] or, *then thou shalt inquire diligently:* Hebr. *inquire well.* Both to finde out the sinne, if it be committed: and not to punish any man upon uncertaine reports.

Ver. 5. *unto thy gates*] in Greek, unto the gate: but the Chaldee saith *to thy citie.* Of this the Hebrewes write: they store not an Idolater, but at the gate (of the citie) wherein he served (the Idoll:) and if it be a

city, where the most are heathens; they stone him at the door of the judgement Hall. That (in Deut. 17.5.) *VNTOTY GATES*, is meant the gate where he served (the Idol) and not that wherein sentence (of death) was decreed against him. Maimony in *Sabb. drinc. c. 15. f. 2.* [stone them] This judgement of the particular person, was greater than that of a whole city, which were killed with the sword. Deut. 13. 15. save that their goods were consumed also; this means goods, (as the Hebrews say,) went to his heirs. Of the manner of stoning, see the annotations on Lev. 24. 23.

6 Ver. 6. *At the mouth* which the Chaldees translateth the word: meaning the testimony of two or three. But from hence the Hebrews gather, they must receive no testimony but from the mouth of the witnesses; it may not be, from a writing of their hand. Maimony in treat. of *Witnesses, ch. 3. f. 4.* See the notes on Deut. 19. 15. *he that is to dye* or, *he that dyeth* the Chaldee expoundeth it, *he that is guilty (or doth evil)* to be killed. of one] See this explained in Deut. 19. 15.

7 Ver. 7. *and thou shalt put away the evil*: of this phrase, see Deut. 13. 5. the Greek translateth, *and put ye away (or take away) from among your selves, that wicked (person):* which very words Paul useth in 1. Cor. 5. 13. when he commandeth a wicked man to be cast out of the Church.

8 Ver. 8. *a matter*] Hebr. *a word*, too hard] or, *marvellous*, as being hidden from thy knowledge, that thou (o Judge) canst not know, or determine it. The Greek translateth *be impossible*: the Chaldee separated from thee. It is spoken of things that are hidden, and so too hard and impossible for one either to know or to do. See Gen. 18. 14. Jer. 32. 17. 27. Zach. 8. 6. Deut. 30. 11. *blood and blood*] Hebr. *blood to blood*: which phrase noteth a respect of one thing to another, when they are compared. By blood may be understood murder; of which the Judges may be doubtful and unable to find out whether it were wilfull, which deserved

death; or unwilling, for which exile into the cities of refuge was appointed, Numb. 35. 16. 23. 24. &c. Blood and blood, is by some referred to those laws mentioned in Lev. 15. 19. and Deut. 22. 17. [plea] or, judgment and judgment, *cause and cause*: as in 1. King 3. 16. 17. -18. [stroke and stroke] or; plague and plague: which the Chaldee translateth, *plague of leprosy and plague of leprosy*: wherein there might be difficulties, that the Priests could not easily judge: see Lev. 13. and 14. chapters. But by plague or stroke, may also be meant strokes and wounds that one man gave unto another. matters] or, words of strifes; that is, of disagreement among the Judges, that they could not accord in the sentence of judgement, because of some doubts and difficulties. So the Chaldee translateth it, *words (or matters) of division of judgement*. Iehosaphat explaineth it thus; *between blood and blood, between Law and Commandment, Statutes and Judgements*; 2. Chron. 19. 10. so implying all difficulties, about any part of the Law whatsoever. thy gates] in the Greek and Chaldee, *thy cities*, then thou] Hebr. *and thou shalt arise*: speaking to the Judge or Judges, which found the causes too hard for them in judgement: so it is written of the Judges, *the hard matter, they brought unto Moses*; and every small matter, they judged themselves; Exod. 18. 16. shall choose] to put his name, and to dwell there; see Deut. 12. 5. This place afterward was Jerusalem; as is sayd, *Moses over in Jerusalem did Iehosaphat sit of the Levites and of the Priests, and of the chiefs of the fathers of Israel*; for the judgement of the LORD, and for controversies, 2. Chron. 19. 8. 9. 10. And there were set throned of judgment, Psal. 122. 5.

Ver. 9. *and unto the judge*] by and, is meant or; as is opened in v. 12. or unto the Judge: by the Judge, is understood the high council, or Senate of Judges, which were of the chiefs (or heads) of the fathers of Israel, 2. Chron. 19. 8 as they who here are called Priests, and in v. 12. called the Priest: and

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in 1. Chron. 4. 48. many captains are, in the Hebrew, called *as Head*. And as among the Priests, one was chief: so among the Judges, one was prince or ruler, 2. Chron. 19. 11. The Hebrew records say: When any doubt arose in any case, to any one of Israel, he asked of the judgement hall (or Synodion) that was in his city; if they knew, they told it him: if not, then he that enquired, together with the Synedion or with the judges thereof, went up to Jerusalem, and enquired of the Synedion that was in the mount, near of the Temple; if they knew, they told it him; if not, then they all came to the Synedion that was at the door of the Court-yard (of the Temple): if they knew, they told it them; and if not, they all came to the Chamber of brethren (near) to the great Synedion, and enquired, 2. Chron. 19. 10. Of the three Synedions in Jerusalem, see the Annotations on Num. 11. 16. that shall be in those dayes] From hence the Hebrews gather, that if the high Synedion had judged and determined of a matter, as seemed right in their eyes, and after them another Synedion rose up; which upon reasons seeming good unto them, disannulled the former sentence, then it was disannulled, and judgement passed according as seemed good unto the latter: thou art not bound (say they) to walk save after the Synedion (or Judges) that are in thy generation (the time wherein thou livest.) Maim. in *Rebels, c. 2. f. 1.* the word of judgement] that is, the matter or sentence of judgment: which was to be according to the Law of God, v. 12. as it is said of the Priests, *And in controversies, they shall stand in judgement*; and they shall judge it, according to my judgements, Ezek. 44. 14. Whereupon it was also sayd unto the Judges, *Ye shall warne them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren*: 2. Chron. 19. 10.

Ver. 10. according to the word] or, according to the sentence of the word; Hebr. the mouth of the word: so in v. 17. all that they inform thee, or, all that they say thee,

to were, agreeable to Gods Law, as before is shewed; from Ezek. 44. 14. And in this sense, Christ sayd to the people of the Scribes & Pharisees sitting in Moses seat, *All whatsoever they bid you observe, that observe and do*: Mat. 23. 2. which he meant, not of their own traditions; but of their doctrine according to Moses; for when they taught for doctrine the commandments of men, he both reproveth them himself, & villed his disciples to follow them alone, as his kind leaders of the blind, Mat. 23. 1. 2. & 14. He charged them to beware of the teachers of the Pharisees and Sadducees, that is, their doctrine: Mat. 23. 16. 17. Here therefore the Hebrew Doctors have stumbled at the Law, whilst from this Scripture they would establish not only the written Law of God, but the Law by word of mouth; (or, by tradition), the foundation whereof they make the high Synedion which was in Jerusalem: from whose judgement, they held it not lawfull to decline. Maim. in *Rebels, c. 17.*

Ver. 11. According to the Law] or, According to the mouth (that is, the sentence, doctrine or commandment) of the Law, not decline from the word] or, as turne aside from. The commandment to do, and the prohibition not to decline, joynd together in this Law, do shew the weight thereof: the naming of the Law, Judgment, and Word which the Priests and Judges should teach; sheweth the rule of right judgement to be given of God in his Law, 2. Pet. 1. 7. Deut. 5. 32. 33. Ezek. 44. 14. from which when the Priests departed, the Lord made them contemptible and base, before all the people: Mal. 2. 7. 8. 9.

Ver. 12. the man that will doe presumption] or; in presumption, proudly; as the Greek translateth in pride; the Chaldee, in wickedness. It is opposed unto ignorance and error: Exod. 21. 13. 14. By the man here, seemed to be meant either private person, or inferior Judge that proudly disobeyed the sentence of the highest Council, but the Hebrews refer it chiefly to the Rebellious Elder, or Judge:

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and whereas they brought their own traditions (or law by word of mouth,) within the compasse of the Law to bee taught, (as is noted on v. 10.) they except the Sadducees which had been from their youth trained up in their fathers opinions, and never received the traditions of the Pharisees; that such were not to dye by this Law, for not obeying the doctrine which the high Court taught by tradition: as also from this word *will doe*, they teach that the Rebellious Elder was not guilty of death, for holding an judgement contrary to the decree of the high Synedrion, or for teaching others to do hold, wlesse hee teach them to doe the thing, or doe it himselfe. Yet though he were free from death, the magistrates might beat him, or otherwise punish him. *Mamony in Rebels* c. 3. f. 1. &c. the Priest] that is, the Priests, as in v. 9. for, by their mouth, every controversie and every stroke was to be tried, Deut. 21. 5. standeth to minister] so in Ezek. 44. 14. in controversie they shall stand in judgement: see the notes on D. ut. 10. 8. there, before Jehovab] or, there unto Jehovab, as in Deut. 21. 5. the Greek translateth, in the the name of the Lord. or unto the Judge] that is, the Judge, as is noted on v. 9. And by this disjunctive Or, the Judges are distinguished from the Priests forementioned. shall dye] the manner of his death, the Hebrewes say, was strangling; and they that put him to death, were the chiefe Judges. When witnesses come (and testifie) that hee hath done according to his teaching, or that hee hath taught others to doe it, they determine his sentence of death, in the Judgement Hall that is in his cite; and take him and carie him up from thence to Jerusalem. And they put him not to death in the Judgement Hall that is in his cite, &c. but carie him up to the high Synedrion in Jerusalem; and keep him until the Priest, and strangle him at the feast: as it is sayd, And all the people shall heare and feare, &c. Mamony in Rebels, c. 3. f. 8. See also the notes on Deut. 13. 11. the evil] the evil doe, as the Chaldee explaineth it, agreeable

also to the Greek: see Deut. 13. 5.

Verf. 14. and shalt say] that is, if thou shalt say, I will set over me a King: Thus God, who had let Judges over his people, permit them also to have a King, if they saw it so meet, and would; and should doe this thing after an holy and orderly manner. But when they sought it amisse, it displeased the Lord, 1. Sam. 8. 4. 6. 7. & 12. 12. 17. 19. Then God gave them a King in his anger, & took him away in his wrath, Hof. 13. 11.

Verf. 15. Setting thou shalt set] that is, thou shalt in any wise set: thus bindeth hee them to doe this thing, according to the rules here given, both for the good of their Common-wealth and Church, and for a figure of Christ, to whom the kingdom of Israel did belong: Esay 32. 1. Zach. 9. 9. Luke 1. 31. 32. 33. thy God shall choose] either by the ministerie of his Prophets, as by Samuel he anointed Saul, 1. Sam. 10. 1. and David, 1. Sam. 16. 1. by Ahijah, hee chose Ieroboam, 1. King. 11. 29. 31. 35. or by other means, as by Vint and Thummim, by Lot, or the like. thy brethren] in this Christ was figured, as also in his other functions of Prophetic & Priesthood, for so it is written, Jehovab thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, Deut. 18. 15. And, in all things it behooved him to be made like unto his brethren, that hee might be a mercifull and faithfull high Priest, &c. Hebr. 2. 17.

Verf. 16. not multiply horses] not get him many horses; lest he should put confidence in worldly strength, whereof horses were the principall, as appeareth by Psal. 20. 8. Deut. 20. 1. Prov. 21. 31. to Egypt] in which land were many horses, which they accounted the strength of their country, 3. Chron. 1. 16. & 9. 18. whereupon it is sayd, Woe to them that goe down to Egypt for help, and stay on horses, &c. Esay 31. 1. not add to returne] that is, not againe returne; either for the cause aforesayd, or for to dwell there; because of their great Idolatries and other finnes, whereby

whereby Gods people might be corrupted. So Jeremy from the Lord dissuaded the Jewes from going into Egypt; Jer. 42. 10. 14. 16. 17. &c. The Hebrewes say, It is lawfull to dwell in all the world, save in the land of Egypt: but, it is lawfull to returne to the land of Egypt for merchandise, &c. Mamony treat. 0. Kings, ch. 6. f. 7. 8.

Verf. 17. multiply wives] take many wives, the Hebrewes, and some Christians understand this prohibition of exceeding many, as Solomon had seven hundred, 1. King. 11. 3. and not that more wives then one are here forbidden. But howsoever God bare with the Kings, Patriarchs and other men that had more wives then one, and that this custome prevailed; yet from the beginning it was not so, when hee made but two to be one flesh, Gen. 2. 24. Mat. 19. 5. Mal. 2. 14. 15. that his heart

turne not away] or, neither shall his heart turn away, to weert, from the Lord, unto the pleasures of life, or unto other gods, by means of many wives: as of Solomon it is sayd, his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, 1. King. 11. 4. Although his mother taught him better, saying, Give not thy strength unto women; nor thy wayes, to that which destroyeth Kings, Prov. 31. 13. greatly multiply] or, vehemently, (exceedingly) multiply silver and gold: which is another meane whereby the heart may be drawn from God: for when men be rich and full, they are in danger to deny, and say, Who is the Lord? Pr. v. 30. 8. 9. and they cannot serve God, and Mammon, Math. 6. 24. the care of this world, and the deceitfulness of riches, choke the word of God, Mat. 23. 22. and they that will be rich, fall into temptation, and a snare, and into many foolish and hurtfull lusts which drive one men in destruction and perdition, 1. Tim. 6. 9.

Verf. 18. when he sitteth upon the throne] that is, when he is King: see the notes on Exod. 11. 5. the copie of this Law] the Greek translateth it, this Deuteronomie. The Hebrewes have recorded thus, When the King sitteth upon the throne of his King-

dom, he is to write him the booke of the Law for himselfe, over and beside the booke which is with him of his fathers, &c. If his fathers have left him none, or if that be lost: hee is to write him two bookes of the Law; the one hee is to reserve in his house, for so hee is commanded as every one of Israel; the other is not to depart from before him. If hee goe out to war, it goeth with him; if hee sit in judgment, it is to be with him, &c. Mamony treat. of Kings, c. 3. f. 1. before the Priests] the original booke of the Law, was kept in the Sanctuary, as appeareth by Deut. 31. 26. 2. King. 22. 8. out of that, was the Kings copie to bee written, that it might be perfect. &c.

Verf. 19. it shall be with him] in all places whither he went, he caried this copie of the Law with him, as before is noted: so God sayd unto Iosua, This booke of the Law, shall not depart out of thy mouth; but thou shalt meditate therein day and night, &c. Ios. 1. 8. Thus David did, as appeareth by Ps. 119. 16. 24. 27. 28. 29. &c. learne to feare] under this name feare, denoteth the inward reverence, but the outward vvorship and service of God, is also implied, even all true Religion: as that which is written, their feare towards me, is taught by the precept of men, Esay 29. 13. is expounded by our Saviour, in vaine they worship mee, teaching doctrines the precepts of men, Mat. 23. 9.

Verf. 20. not lifted up above his brethren] because the honour of the King was great, and all were to obeye him in the Lord, Ios. 1. 16. 17. 18. Eccles. 8. 2. 3. 4. Rom. 13. therefore hee is warned to shun pride and losse of heart; vnderupon David sayd, Lord, my heart is not haughty, nor mine eyes lofty, &c. Psal. 131. 1. 2. The contrary was found in Nebuchadnezzar, to whom the most high God gave a knowledge, and majesty, and glory, and honour. But when his heart was lifted up, and his minde hardened in pride, hee was deposted from his kingly throne, and they took his glory from him: Dan. 5. 18. 20. The Hebrewes say, As the Scripture giveth great honour to the King, and every one is bound

to honour him: so it commandeth him, that his heart be humble within him, and wounded; as it is said (in Psal. 103. 22.) My heart is wounded within me. And he may not ease himself with pride of heart in Israel, more than we meet, Deut. 17. 20. but must be contrite and pitiful, both to little and great; and goe out and come in for their pleasure and for their good, and have regard of the honour of the smallest. And when hee speaketh unto all the congregation in generall words, he should speak gently; as it is said (by David in 1. Cron. 28. 2.) Hear me, my brethren, and my people. It is also said (in 1. King. 12. 7.) If thou wilt be a servant unto this people this day, &c. And he must alwayes use exceeding meekness: we have had none greater then our Master Moses, yet he said, And what are we? your murmurings are not against us, (Exod. 16. 8.) And he bare their unbrance, and their burden, and their murmurings, and their indignation, as a nursing father beareth the sucking child (Numb. 11. 12.) The Scripture calleth him a Shepherd, to feed Jacob his servant. And the manner of a Shepherd is expressed (in Esay 40. 11.) Hee shall feed his flock like a Shepherd, hee shall gather the lambs with his arme, and carie them in his bosome, &c. Maimony treat. of Kings, c. 2. f. 6.

CHAPTER. XVIII.

1. The Priests and Levites have no inheritance, but the Lord. 3. The Priests due from the people. 6. The Levites portion. 9. The abominations (the unlawfull acts) of the Nations, are to be avoided. 15. A Prophet is promised, whom Israel must heare. 20. The presumptuous Prophet is to dye.

THE Priests the Levites, all the tribe of Levi, shall have no part nor inheritance, with Israel: the fire-offerings of Iehovah, and his inheritance, shall they eat. And hee shall have no inheritance among his brethren: Iehovah, hee is his inheri-

tance; as he hath spoken unto him.

And this shall be the Priests due from the people; from them that slay a slaughter (of any beasts,) whether ox or sheep: that he shall give unto the Priest; the shoulder, and the two-cheekes, and the maw. The first fruits of thy corn, of thy new-wine and of thy new-oile; and the first of the fleece of thy sheep, shalt thou give unto him. For Iehovah thy God, hath chosen him, out of all thy tribes: to stand to minister, in the name of Iehovah; him and his sons, all dayes.

And if a Levite shall come, from any one of thy gates, out of all Israel, where he sojourned: and shall come, with all the desire of his soule; unto the place, which Iehovah shall choose. Then he shall minister, in the name of Iehovah his God: as all his brethren the Levites; that stand there, before Iehovah: They shall eat portion like portion: beside his sales, by his fathers.

When thou art come into the Land, which Iehovah thy God giveth unto thee: thou shalt not learne to doe, after the abominations of those nations. There shall not be found in thee, any that maketh his son or his daughter to passe thorow the fire: a diviner of divinations; an observer-of-times, or an observer-of-fortunes, or a witch. Or one that charmeth a charme: or that asketh of a familiar-spirit, or a wizard; or that seeketh, unto the dead. For every one that doeth these things, is an abomination unto Iehovah: and because of these abominations; Iehovah thy God,

doth

doth drive them out from before thee. Thou shalt be perfect, with Iehovah thy God. For these nations,

which thou shalt possesse; hearkned unto: observer-of-times, and unto diviners: but as for thee, Iehovah thy God hath not suffered thee so. Iehovah thy God, will raise up unto thee, a Prophet; from the midst of thee of thy brethren, like unto mee: unto him, yee shall hearken. According to all that thou askedst, of Iehovah thy God, in Horeb; in the day of the assembly, saying: Let me not heare againe, the voice of Iehovah my God; and this great fire, let me not see any more, that I dye not. And Iehovah said, unto me: They have well spoken, that which they have spoken. A Prophet will I raise up unto thee, from among thy brethren, like unto thee: and I will give my words, in his mouth; and hee shall speak unto them, all that I shall command him. And it shall be, that the man which will not hearken unto my words; which he shall speak, in my name: I, will require it of him. But the Prophet, which shall presume, to speak a word in my name; which I have not commanded him to speak; and he that shall speak in the name of other gods: that Prophet, shall even dye. And if thou shalt say, in thine heart: How shall we know the word, which Iehovah hath not spoken? That which a Prophet shall speak, in the name of Iehovah; and the thing be not, neither come (to pass); that is the word, which Iehovah hath not spoken: the Prophet hath spoken it in presumption: thou shalt not be afraid of him.

Annotations.

NO part for, no portion, namely in the spoiles taken from the enemies: which would have beene a great portion, as appeareth by Isai. 21. 8. So the Hebrewes expound it, No part in the spoile, nor inheritance in the land: Maim. tom. 3. treat. of the Release and Jubilee, c. 13 f. 10. See the notes on Numb. 18. 20. [in the inheritance] in the land of Canaan, which was divided among the other tribes, Numb. 26. 2. — 53. 57. But because the Levites were adjoynd to the Priests for the service of the Lord and his Church, Num. 18. 1. &c. therefore God would not have them cumbered with the affaires of this life, lest by them they should be hindered from doing their duty; as it is written, No man that warreth, intangleth himselfe with the affaires of this life; that hee may please him who hath chosen him to be a soldier, 2. Tim. 2. 4. See also Deut. 10. 8. 9. So the Hebrewes say, Wherefore was not Levi counted meet to have inheritance in the land of Israel, or spoiles with his brethren? Because he was separated to serve the Lord; and to inherit him: and to teach his straight wayes, and his just judgments unto many, Deut. 33. 10. Therefore was he separated from the wayes of the world: they wage not warre as doe the rest of Israel, neither doe they inherit, nor earn for themselves with the power of their bodies; but they are the Lords portion (or sustenance,) as it is written, (in Deut. 33. 11.) BLESSE LORD HIS POWER; and the blessed (God) himselfe carneth for them; as it is written (in Numb. 18. 20.) I am thy part and thine inheritance. Adimony treat. of the Release and Jubilee, c. 13. f. 12. fire-offings] which were to be offered on the Altar by fire, as the Meat-offering, Sin-offering, and Trespasse-offering of every man: Numb. 18. 9. and his inheritance; that is, all other things which being the Lords right by his Law, hee hath given to the Priests and Levites. Of these, see the notes on Numb. 18. with re soule and twenty gifts were bestowed on the Priests. all expected in the Law. The Greek refer

reth it to the former, saying, *the burnt-offerings of the Lord shall be their inheritance.*

2 **Verf. 2.** And he] that is, Levi, put for all the Levites and Priests of that tribe: so in *Malai. 2. 4*. *spoken unto him*] in *Numb. 18. 20.* and other places. Herein God promitteth to those that fear him, his ministers, 1 *Cor. 9. 13. 14.* and all his people, to be their inheritance, that is, to relieve them and supply all their wants out of the riches of his grace: 2 *Cor. 9. 8.* So the Hebrews here say; Not the tribe of Levi only, but every particular man, of all that come into the world, whose spirit maketh him willing, and giveth him understanding with knowledge to separate himself, to stand before the Lord, to minister unto him and to serve him, to know the Lord, and walk aright as God did make him: and that he break from off his neck, the yoke of many inventions which the fomes of *Adam* have fought out, (*Eccles. 7. 29.*) behold this man sanctifieth himselfe holy of holies; and the Lord will be his part and his inheritance forever, and for ever and ever; and will vouchsafe unto him in this world, the things that shall be sufficient for him; even as he did vouchsafe unto the Priests the Levites. Behold David sayth (in *Psal. 16. 5.*) The LORD is the portion of my part and of my cup, thou sustaineest my Lot. Maimony in the *Reieaz* and *Jubilee* ch. 13. f. 13.

3 **Verf. 3.** the Priests due] Hebr. the judgment (or right) of the Priests: which the Chaldees expoundeth due unto the Priests: and so the word judgment is elsewhere used for due, *Psal. 81. 4.* *slay a slaughter]* that is, kill any beast for common food. The original word generally signifies to more then to kill a beast, (as is noted on *Gen. 31. 54.*) and in speciall, to kill for sacrifice unto God. But the large meaning is here to be chosen: for it agreeth not with the former lawes in Leviticus touching sacrifices, that the Priests should have the cheeks, &c. and the generall exposition of the Hebrewes, is that this is meant of common meates: *oxe or sheep*] implying goats also; for

that is usually comprehended under the name *sheep*, or *Lamb.* that he] or, and her, that is every one of the people shall give. give unto the Priest] Hereupon these are called gifts. Of them the Hebrewes write, It is commanded to give, of every cleane beast that is killed, unto the Priest, the shoulder and the two cheeks, and the maw (*Deut. 18. 3.*) and these in every place are called gifts. And this commandment is in use continually, whether when there is a Temple, or not; and in every place, whether within the land of *Israel* or without it: and it is to be of common (things,) not of things sanctified. If it be doubtful whether (the beast) be a firstling: these gifts must be given out of it: if it be a firstling, that is all the Priests; (*Numb. 18. 15.*) and if it be not a firstling, these gifts are (out of it) for the Priests. Gifts are due of none but cleane beasts only, as it is sayd, **WHETHER OXE OR SHEEP:** &c. Whether it be killed for mans meat, or for to feed *Isidels*, or dogs, or for medicines: these gifts are due of it. If a *Proselyte* have a beast killed, if it were before he was joynd, he is free; if after he were joynd, he is bound (to give these gifts.) In a place where no Priests bee; they may prize the gifts and eat them, and give the price to any priest that they will. If he will give these gifts to one Priest, he may: or if he will divide them, he may not give halfe the maw to one, or halfe the shoulder; but the shoulder to one, and the maw to another, and the cheeks to them both, [that is, to each of them one.] If a priest will sell his gifts, he may give them to an *Isidell*, &c; for there is no holiness in them at all. The priest may not violently take the gifts, nor aske them with his mouth: but he receives them, when they are given him, with honour, &c. Maimony in *Bicurim* (or *First-fruits*) ca. 9. sect. 1. &c. the shoulder] the right shoulder (sayth Maim. *ibidem* f. 12.) and they may not pluck off the wooll, or flay them; but give them with their skin, and with their wooll.

Verf. 4. The first fruits] of these, see the annotations on *Exod. 22. 29.* & *Numb. 18. 12.* These were called by the Hebrewes the great heave-offering; and it was to be given (they say) to the Priest, whether it were cleane

deane or unclean: though the corne or oile were all unclean before it was separated, the owner was bound to separate out of it an heave-offering, and give it to the Priest. If it were cleane, the priest did eat it; if unclean, they used it for burning, &c. And whosoever separated the great Heave-offering, or the heave-offering of the tithe; he blessed (God) before he separated it; after the manner as he used to bless for doing all the commandments. Maimony in *Trumoth* c. 2. f. 14. 16. Other things hereabout are noted on *Numb. 18.* and *Levit. 22.* of the fleece] Of this there is no measure set by the Law; but by the Hebrew doctors, they might not give lesse then one of sixtie (the sixtieth part, as of other firstfruits is noted on *Exod. 22. 29.*) And this is not due but in the land of *Israel*, as the first-fruits of the corne; and of common (beasts) not of holy. And of *sheep* only, male and female: for their wooll is meet for clothing. He that separateth the first of his fleece, and it be lost: is indebted for afterwards, until he give it unto the Priest. He that saith, all my fleece be first fruits: his words must be confirmed. Who so hath many fleeces of first fruits, and would divide them among the Priests: he may not give lesse to every one, then the weight of five shekels of white wooll, enough for a little coat. Maimony in *Bicurim*, c. 10.

Verf. 5. to stand to minister in the name, &c.] the Greek interpreteth it, to stand before the Lord thy God, to minister and to bless in the name of the Lord. This sheweth a reason of the former duty, because God had called the Priests from worldly affairs, to serve him, and to minister and sow unto his people spirituall things, therefore they should reape the peoples carnall things; as 1 *Cor. 9. 11. 13.* By standing is noted their manner of service, as is observed on *Deut. 10. 8.* and their continuance in the time, as *Psal. 119. 51.*

6 **Verf. 6.** a Levite] This is spoken generally, and to comprehend either Priest, or ordinary Levite: who served by their countes, but might at other times come up and serve voluntarily, and have their portion with their brethren. of any gifts] that is, as the Greek and Chaldee

doe translate, of thy cities. For the Levites dwell dispersed in the tribes of *Israel*: 2 *of. 21.* he sojourned] his dwelling in the cities, is called a sojourning as a stranger; for that the Priests had no inheritance with *Israel*, v. 1. but the *Israelites* gave them (of their inheritance) cities to dwell in, and the suburbs for their cattell: *Numb. 35. 2. 3.* shall choose] to have his Tabernacle, or Temple, and publick worship there: see *Deut. 16. 2.* & 12. 5.

Verf. 7. shall minister] Although the Priests & Levites ministered in their courses wherinto they were distributed, and unto which they were bound, 1 *Chron. 24.* and 25. yet if any would at other times voluntarily serve; God here alloweth it, and their portions for their labour. But the Hebrewes explaine this, with some limitations, saying; *Moss* our master, divided the Priests into eight wards (or charges) foure of *Eieazar*, and foure of *Libanar*. And so they were till *Samuel* the Prophet. And in *Samuels* dayes, *hee* and *King David*, divided them into foure and twenty wards; and every ward, one head provost. And they went up to *Ierusalem*, for the service of the ward, every week, &c. And it is commanded that at the solemne feasts, all the Wards bee equal, and whosoever of the priests cometh up at the feast, and will serve, he may serve and have a portion with them: and they may not say to him, goe thy way till thy ward cometh: as it is written (in *Deut. 18. 6.*) **AND IF A LEVITE SHALL COME FROM ONE OF THY GATES.** Which words are meant of the offerings at the feasts, &c. But vowes, and voluntary offerings, and the dayes sacrifices, none offer there, but the ward, whose time is appointed: yea, though it be at the feast, as it is sayd, (in *Deut. 18. 8.*) **THEY SHALL EAT PORTION LIKE PORTION, BESIDES HIS SHARE, BY THE FATHERS.** As if he should say, they shall eat portion like portion, of the offerings of the congregation, but have no like portion in other things: which the fathers have already appointed them, and appointed every ward by the word, &c. And they account, that he should not be of the Priests.

for there are no gifts in the Sanctuary to eat of, but for the Priests only. And so a priest which hath an offering, may come into the Sanctuary, & offer it any day when he will, as it is said (Deut. 18. 6.) **AND SHALL COME WITH ALL THE DESIRE OF HIS SOUL,** and minister, yea though it be a Sin-offering, or a Trespass-offering, he offereth it, and maketh atonement by his own hands, and hath the skin of his offering, and eateth (the flesh.) And if he will give his offering to any priest whom he will, for to offer it, he may give it; & then the skin of the oblation and the service thereof is the priests only, to whom he gave it. *Maimony treat. of the Instruments of the Sanct. c.4. §.3-5.* that [stand] that is, as the Chaldee expoundeth, that minister.

8 Ver[bi]l. portion like portion] that is, equal portions, one as much as another. The Greek translatheth, hee shall eat the portion that is apportioned (or divided.) beside his sales] that is, beside the price of the things sold. By the Law, if a Levite sold a house, he might redeem it at any time, Lev. 25. 32. which he could not doe, if hee spent his money upon his own maintenance, and had no portion in the Sanctuary.

by his fathers] or, according to the fathers. This some referre to the sales forementioned, which might bee of the houses that hee had from his fathers; his patrimony. Others referre it to the order of his service and portion, which should be according to the courses and wards aforesaid; without confusion or disturbance of them: for according to the fathers and chiefe men in the families, were the courses appointed, Num. 3. 17. 21 &c. 1 Chron. 24. 4. the Greek translatheth, beside the sale which is according to the family. But the Chaldee paraphratheth thus, Beside the ward (or observation) which shall come on the Sabbath, as the fathers have appointed: that is, beside that portion which is due unto him for his service by course in his weeke, as the fathers appointed.

10 Ver[bi]l. To There shall not] or, Let there not be found. to passe throw the fire] so to burne them, or at least to consecrate

them by this signe, unto Idols, and in speciall unto Molech, to which abomination, this service was performed among the heathens, Lev. 18. 21. See the annotations there. The Greek translatheth, any that purgeth his son or his daughter is fire. Of Achaz king of Iudah it is said, that he made his son to passe throw the fire, 2 King. 16. 3. which Ezra explaineth thus, be burnt his sonnes in the fire, 2 Chron. 28. 3. a diviner] in Hebrew *Kosim*; a fore-seer, or prognosticator; a fore-teller of things to come, as doth a Prophet: as it is said, the Prophets divine for money, Mic. 3. 11. and Balaam, a Prophet, 1 Pet. 2. 16. is called a Diviner, Job. 13. 22. And though it bee sometime spoken in the good part, as in *Elay* 3. 2. The Prophet, and the Diviner, (or Sage) and the Ancient, and in Prov. 16. 10. Divination is in the lips of the King: yet commonly it is meant of evil and heathenish prophets, or of the false Prophets in Israel, *Esay* 44. 25. Ezek. 13. 6. 7. 9. With such they used to console in weighty cases, as the Philistines called for the Priests and the Diviners, 1 Sam. 6. 2. and the King of Babylon stood at the parting of the way, at the head of the two wayes, to use divination &c. Ezek. 21. 21. 22. It was deemed by unlawfull meanes, as Saul sayd to the Witch, Divine unto me by the familiar spirit, 1 Sam. 28. 3. and it was a thing hateful unto God; as he saith, Rebellion is as the sin of divination: &c. Ezek. 21. 21. 22. This Art, as Cicero sheweth in his 1. book of Divination, is called in Greek *Manteia*, of *man*, (as Plato expounds it;) in Latine, *Divinatio*; a Divis, of the gods; as Tullie there saith; and he maketh it a fore-knowledge and perceiving of things to come: a skill much magnified in all nations. The Hebrewes also take a diviner to be one that doth things whereby he may foretell things to come, and say, such a thing shall be, or shall not be; or say, it is good to doe such a thing, &c. The manner and meanes of divining, they note to be diverse, some doing it with fad, some with stones, some by lying downe on the ground, some with yron; some with a staffe

staffe which he carryeth in his hand, and leaneeth on, &c. wherto they apply that of the Prophet, My people aske counsell at their stocks, and their staffe declareth unto them, Hos. 4. 13. It is unlawfull to divine, or to take (counsell) of a diviner: He that taketh of a diviner is chastised with stripes, but the diviner himselfe if he doe any of the aforesaid acts (of divination) or the like, is beaten. *Maimony treat. of Idolatry. c. 11. §. 6. 7.* observer of times] or Soothsayer: an observer of the times] or of the Planets; a Planetarie; or clouds, and of the flying of fowles: an *Augur*. The diviners fore-spoken of, were carried much by inward and spirituall motions; these by outward observations in the creatures. They were of esteeme among the Philistines, and other heathens, *Esay* 47. 15. & the first crept into Israel, 2 King. 21. 6. though God forbade it here, & in Lev. 19. 26. The Hebrewes say they were such as did set times for the doing of things, saying: such a day is good, and such a day is naughty: such a day, is fit for to doe such a work; such a yeere or month, is evil for such a thing. It is unlawfull to observe times; though one do no worke, but make it known; they are eyes, which cooles imagine to be true, and to be words of wife men, &c. *Maimony in treat. of Idolatry. chap. 11. sect. 8.* an observer of fortunes] one that curiously searcheth, observeth, and telleth signes of good or evil luck; which are learned by experience: The Hebrew *Nachash* is to search and finde out by experience, Gen. 30. 27. and 44. 5. whereupon *Menachem* (the word here used) is one that too curiously observeth and abuseth things that do fall out, as lucky or unlucky signes; as did the Augurs and Soothsayers among the Heathens. The Hebrewes describe it thus: as if one should say, because the morsell of bread is fallen out of my mouth, or my staffe out of mine hand, it will not goe to such a place this day: for if it goe, it shall not speed of my business. Because a Fox passed by on my right hand, it will not goe out of my house this day: for if it doe, some deceitfull man will meet with mee. And so if men heare the chattering of a bird:

and say, it shall be so, or not so; it is good to do such a thing, or naughty to doe such a thing, &c. And so he that maketh signes for himselfe, if it fall out so or so, I will doe such a thing, if it fall not out, I will not doe it; and all thing of like sort, these all are unlawfull: and whosoever doth any act, because of any of these things, is to be beaten. *Maimony treat. of Idolatry. chap. 11. §. 4.* This sinne was common among the heathens, practised of the wisest, *Num. 10. 1.* 1 King. 20. 33. and it spread into Israel, 2 King. 17. 17. 2 Chron. 33. 6. and is at this day too common among Christians; though Gods Law plainly forbidder it: here and in Lev. 19. 26. a witch] or, a forcerer, a magician, in Hebrew *Meashkeph*, in Greek *Pharmakeia*: of this kinde were Iannes and Iambres the forcerers of Egypt: see the notes on Exod. 7. 11. Such were esteemed among the wife, and called to tell and interpret dreames, *Dan. 2. 2.* By Gods Law, a witch might not be suffered to live, Exod. 22. 18. yet did this evil prevail in Israel, 2 Chron. 33. 6. Jer. 27. 9. Mal. 3. 5. The Hebrewes seeme to hold two sorts of these witches or forcerers; some that did hurt, others that did hold the eyes, that is by juggling and sleights beguiled mens senses. *Meashkeph* (the witch) is to be stoned to death, if he doe the act of witchcraft: but he that holdeth the eyes, and seemeth to doe that which he doth not, is to be beaten. *Maimony treat. of Idolatry. chap. 11. §. 15.*

Ver[bi]l. 11. charmeth a charme] or enchanteth an enchantment, or conjureth conjuration. The Hebrew *Chober*, signifieth conjuring, or conjuring: the Chaldee name *Ratim*, is of murmuring or mumbling: the Greek *Phaidon*, of charming; or enchanting. This *Charmes* is said to be he that speaketh words of a strange language, and without sense: and he in his foolishnesse thinketh that these words are profitable. That if one say so or so unto a serpent, or a Scorpion, it cannot hurt a man: and he that sayth so and so to a man, he cannot be hurt, &c. He that whispereth over a wound, or readeth a verse out of the Bible; likewise he that readeth over an Infant, that it may not be

frighted: or, that layeth the book of the Law (the Bible) or the Phylacteries upon a childe, that it may sleep: such are not only among incanters or charmers; but of those that generally deny the Law (of God:) because they make the words of the Scripture medicine for the bodie, whereas they are not but medicine for the soule, as it is written in, (in Prov. 3.22.) They shall be life unto thy soule. Maimon treat. of Idolatry, c.11. sect. 12.12. of a familiar spirit] called in Hebrew Ob, which signifieth a battell, Job 31.19. applyed here, and often, to Magicians, who possessed with an evil spirit, speak with hollow voyce as out of a bottell, and (as some say) with swollen bellies: whereupon the Greek version usually calleth them Eggstromitum, as speaking out of the belly. But the holy Ghost in Act. 16.16. expoundeth it more fully, the spirit of Python (or of Divination:) meaning of the Divell, whose answers were given to the heathens by these means; the chief wherof was called Pythius Apollo; and his Temple, Pythion; and his teat Pythia, kept to his honour, who was feigned to kill the serpent Python. The manner of this Oracle the Prophet sheweth to be with an hollow low voyce, as Thy speech shall be low out of the dust; and thy voice shall be as of one that hath a familiar spirit, Esay 29.4. The Hebrews explain it thus, that he which had a familiar spirit, stood and burned incense, and held a rod of mistle tree in his hand, and waved it. And he spake certaine words in secret until he that inquired, did heare one speake unto him, and answer him touching that which he inquired, with words from under the earth, with a very low voyce &c. Likewise, one took a dead mans skull, and burnt incense thereto, and incanted thereby, till he heard a very low voice, &c. He that did any of these acts, was to be punished to death. Maim. in treat. of Idolatry, c.6. s.1. This was Sauls sin, that he sought to a woman which had a familiar spirit, the voice wherof he heard, 1 Sam. 28.7. - 15. which manifestation, the Lord killed him. Chron. 10.13. and hath threatened to cutt all them among his people, that

doe inquire of such, Levit. 19.6. [or cunning-man, in Hebrew Jdgom, so named of his knowledge or cunning: and so the Greek version in other places calleth him Gnostes, of knowledge; a Prophet or seer: but here the Greek is Teraprosopos, he that observeth wonders. The Chaldee giveth him a name, of remembrance, Zecum. He is usually joyned with the former, that hath a familiar spirit, 25 in Lev. 19.31. & 20.6. 2 Chron. 33.6. 1 Sam. 3. and by the Law they were both of them to dye, Lev. 10.27. Such were among the Egyptians, and other heathens, Ely 19.3. it is likely therefore that their practice was alike abominable. The Hebrews describe him thus, that he put in his mouth a bone of a bird called Iaduangh, and burned incense, and did other works, until he fell down as with shame (or modestie) and spake with his mouth, things that were to come to pass. Maim. treat. of Idolatry, ch. 6. sect. 1. that speaketh unto the dead] or, as the Chaldee and Greek expound it, that inquireth of the dead: such we call of the Greek name, a Necromancer. Of him they say, that he made himselfe hungry, and went and lodged among the graves, that the dead might come unto him in a dreame, and make known unto him, that which he asked of him. And others there were that clad themselves with clothes for that purpose, and spake certaine words, and burned incense for the purpose, and slept by themselves, that such a dead person might come, and talke with them, in a dreame. Maim. in treat. of Idolatry, ch. 11. s.13.

Verf. 13. perfect with Jehovah] that is, in faith and love seek unto him onely; and as he doth, so abhorre thou all such wicked persons. Perfection (or Sinceritie, Integritie,) respecteth our upright conversation in body and minde, as is noted on Gen. 6.9. and to be perfect with the Lord, is expounded in Greek before the Lord, and the Chaldee faith, in the feare of the Lord: but our Saviour more fully openeth it. Bee ye perfect, even as your Father which is in heaven is perfect: Mat. 5.48.

Verf. 14. not suffered thee] Hebr. not given thee

thee: but hath taught thee better by his Law, (which the other nations want, Psal. 147.19.10.) and will more fully enforce thee by the Prophet, whom he will raise up into thee, v. 15. So in Act. 14.16. God in times past, suffered all nations to walk in their own wayes.

Verf. 15. a Prophet] so named of the Greek Prophetes, which signifieth a foreteller: in Hebrew Nabi, of uttering and interpreting the oracles of God: as Aaron was Moyses Prophet, that is Interpreter, Exod. 7.1. and of seeing visions of God, such a man was called a Seer, 1 Sam. 9.9. Unto all the former Diviners, Wizards, Charmers, &c. raised up to the heathens of the divell; Moyses here opposeth one Prophet, to be raised up unto Israel of God: and this was Christ, raised up unto the Jewes; as Peter applyeth it saying; the Lord your God raise up unto you, &c. see at the children of the Prophets and of the covenant, &c. Vato you first, God having raised up his Son Iesus, sent him to blesse you; in turning away every one of you from his iniquities: Act. 3.22.-26. of thy brethren] Christ was to bee a man, and of the stock of the Jewes by promise; because the people could not endure to heare the voyce of God, v. 16 and as in respect of his Prophecie, so of his Priesthood; For every high Priest, is taken from among men, Heb. 5.1. and of his Kingdom, as in Deut. 17.15. from among thy brethren shalt thou set a King over thee. like unto me] It is said, There arose one Prophet in Israel like unto Moyses, whom the Lord knew face to face: in all the signes and wonders which the Lord sent him to doe, &c. Deut. 34.10. 11.12. This therefore cannot be understood of the ordinarie Prophets, which were raised up in Israel but of Christ onely; as the Apostles doe expound it, Act. 3.22.-26. And Christ was like unto Moyses in respect of his office of mediation between God and the people, Deut. 5.5. 1 Tim. 2.5. but greater then Moyses, as being the Mediator of a better Covenant (or Testament,) which was esta-

blished upon better promises, Heb. 8.6. Like him in excellencie; for as Moyses excelled all the Prophets, in speaking with God mouth to mouth, Numb. 12.6.7.8. so Christ excelled him and all men, in that being in the bosome of the Father, hee hath come down from heaven, and declared God unto us, Joh. 1.18. & 3.13. Like him in faithfulness; but therein also excelling: for Moyses was faithfull in all Gods house, as a servant, but Christ as the Sonne, over his own house, Heb. 3.2.5.6. And like him in signes and wonders, vtherin hee also excelled Moyses, as the history of the Gospell sheweth: for hee was a Prophet mighty in deed and word, before God, and all the people, Luk. 24.19. a man approved of God among them, by miracles, wonders, and signes, which God did by him, in the midst of them, Act. 2.22. for hee did among them, the works which none other man did, Joh. 15.24. unto him] that is, not unto the Diviners, Wizards, or any such like, but unto him, and him onely; as him thou shalt serve, Deut. 6.13. is expounded him onely, Math. 4.10. And though this is principally meane of Christs person, of whom God sayd, heare him, Mat. 17.5. yet it implyeth also his Ministers, as himselfe sayd, Hee that heareth you, heareth me, Luk. 10.16.

Verf. 16. Horeb] a mountaine, called also Sinai, Exod. 19. where the law was given, Deut. 5.2. of the assemblee] or, of the church, when all Israel were assembled to hear the Law, Exod. 19.9.10. &c. not hear againe] Hebr. not adde to hear: see Exod. 20.19. where the people requested Moyses to speak with them, and not God. of Jehovah] the Chaldee translates it, of the word of the LORD. that I die not] or, and let me not dye: as the Chaldee translates it, neither let us die.

Verf. 17. have well spoken] or, have done well in speaking. The Greek sayeth, Rightly (or Well) all that they have spoken. Although their speech proceeded from the spirit of bondage and feare, manifested in them by the work of the law in their consciences, Rom. 8.15. and they de-

fired not Christ but Moses to speak unto them: yet as the Law was a schoolmaster to lead them unto Christ, Gal. 3. 24. so God took occasion hereby to preach and promise Christ unto them; who is here not onely in sted of all Diviners and Sooth-sayers, but in sted of Moses himself, who was the Minister of the Law, which worketh wrath, Rom. 4. 15. and was the minister of death, 2 Cor. 3. 7. But Christ hath redeemed us from the curse thereof, Gal. 3. 13. and is here promised as a Prophet sent to bless us, Act. 3. 26, for the Law was given by Moses, but grace and truth came by Jesus Christ, Job. 1. 17.

18 Vers. 18. *A Prophet* meaning Christ himself, the interpreter and declarer of the word of God, as ver. 15. of whom the multitude sayd, *This is Jesus the Prophet, Mat. 21. 11. raise up* this also the people confirmed saying, *A great Prophet is risen up amongst us, Luke 7. 16. wil give* that is, wil put and stablish; as the word given, 1 Chr. 17. 22. is the same that establisheth, 2 Sam. 7. 23. The Chaldee expoundeth it, *I wil give my words of prophesie. Accordingly* Christ sayd to his father, *I have given unto them the word, which thou gavest me, Job. 17. 8. his mouth* I to signify this, Christ appeared with a sword two-edged sword, proceeding out of his mouth, Rev. 1. 16. which figured the sword of the Spirit, the word of God, Eph. 6. 17. for God had made his mouth like a sharp sword, Ezech. 4. 2. therewith he smote his enemies; and for the comforts wherewith he refresheth his people, his lips are likened to lilies, dropping sweet-smelling myrrh, Song. 5. 13. all that I shall command This Christ did, in his own person, as he sayd, *I speak not of myself, but the Father which sent me, he gave me a commandment what I should say, and what I should speak: and I know that his commandment is life everlasting, whatsoever I speak therefore, even as the Father sayd unto me, so I speak, Job. 12. 49. so: and, All things that I have heard of my Father, I have made known unto you: Job. 15. 15. He did and doth it also by his Ministers: for as he gave his Apostles the words*

which the Father had given him, Job. 17. 8. so the things which they spake & wrote were the commandments of the Lord, 1 Cor. 14. 37. and he requireth of all, that if any man speak, it should be as the Oracles of God, 1 Pet. 4. 11.

Vers. 19. *my words* God here acknowledged the words to be his own, which Christ should speak: as himself also sayd, *My doctrine is not mine, but his that sent me, Job. 7. 16. And whereas* Prophets used to shew signes and wonders, Dan. 13. 12. though Christ did many such, Mat. 23. 22. yet are they not here mentioned, because the word and gospel of Christ is the power of God unto salvation, Rom. 1. 16. and his commandment is life everlasting, Job. 11. 10. and Christs name is called *The Word of God, Rev. 19. 13. Job. 1. 1. And the word* (as then wonders) was that which the ancient Jewes expected by Christ; as their later writers doe witness, saying: *Let it not come up into thy minde, that the King Christ needeth to doe signes and wonders; the thing is not so. For behold Rabbi Akiba, was a great wise man of the wise men of the Talmud, and he was armour bearer to Ben Coriba the King, who was thought to be the king Christ. And both he and all the wise men of his age, supposed that he had been Christ the King, until he was killed for his iniquities: when he was killed, they knew he was not so. And the wise men asked not of him any signe or wonder. Maimony in treat. of Kings, ch. 11. sect. 3. How be it, when the true Christ was indeed come, that wicked and adulterous generation sought after a signe, Mat. 16. 1. 4. & 11. 38. 39. and except they saw signes and wonders, they would not believe, Job. 4. 45. and though he did many miracles before them, yet they believed not in him, Job. 12. 37. He came in his Fathers name, and they received him not; another (as Ben Coriba) came in his own name, and him they received: Job. 5. 43. I wil requite it to weert, by punishment, for so I, quitting often signifieth, Gen. 9. 5. & 42. 22. and so the Greek here translateth, *I wil take vengeance on him; and the Apostle**

expoun-

expoundeth it thus, every soule which wil not hear that Prophet, shall be destroyed from among the people: Act. 3. 23. The Chaldee translateth, *My Word shall require it of him. And the Hebrew de Chars* to explain these words, *He that transgresseth against his words, is guilty of death by the hand of God; as it is written* (in Deut. 18.) *I wil require it of him. Maimony in Iseide hatorah, ch. 9. f. 2. This was fulfilled upon the Jewes, who would not hearken to the words of Christ, therefore he destroyed the Citie and the Sanctuary, as was prophesied Dan. 9. 26. The enemies sayd it even with the ground, & the children thereof within it: and they left not therein one stone upon another, because he knew not the time of her visitation, Luke 19. 44. So they died in their synns, Job. 8. 24. and wrath came upon them, to the uttermost, 1 Thes. 2. 16.*

10 Vers. 20. *shall presume* The Greek & Chaldee expound it, *shall doe ungodly, and wickedly. not commanded* of this syn, the false prophets in Israel were commonly guilty, and for it reproved; as, *They have seen vision, and lying divination, saying, The Lord sayth; and the Lord hath not sent them: Ezech. 13. 6. and, I have not prophesied a lie in my name, Jer. 27. 15. And of this the Hebrewes say, The false prophet is to be strangled to death, although he prophesie in the name of the Lord, and neither addeth nor diminisheth. (Deut. 18. 20.) Whether he prophesie that which he hath not heard by prophetical vision, or who so hath heard the words of his fellow prophet, & sayth that this word was sayd unto him, and he prophesie thereby: for he is a false prophet, and is to be strangled to death. Maimony treat. of Idolatrie, ch. 5. sect. 7. 8. of other gods: 15. that that prophesied by Baal, Jer. 2. 8. & 13. 27. The Hebrewes declare it thus, *The prophet that prophesie in the name of an Idol, or that sayth, such an Idol, or such a star, said unto me that we are commanded to doe this or that; or not to doe it, though it be to promote that which is wicked, or that which is clean: &c. he is to be strangled to death &c. And it is unlawful to aske of him**

a signe or a wonder, and if he doe any of himself, they may not regard him; and who so supposeth of his signes, that peradventure they may be true, transgresseth this prohibition. (Deut. 18. 3.) Thou shalt not hearken unto the words of that prophet. Maimony treat. of Idolatrie, ch. 5. sect. 6. 7. *shall ever dye* that is, shall be put to death by the Magistrate, and his judgment is to be strangled, as before is noted. For which strangling, they afterward (as under the Romans) used Crucifying. And the Hebrewes say, *They judged not either a (who's) wife, or a false Prophet, or the high Priest, but by the mouth of the Synedion of 71 Judges: Talmud. Bab. in Sanhedrin chap. 1. This high Synedion was after in Jerusalem; hereupon our Saviour said, It cannot bee that a Prophet perish out of Jerusalem: and, Jerusalem Jerusalem, which killest the Prophets, &c. Luk. 13. 34.*

22 Vers. 22. *That which* in Greek, *Whatsoever things*: meaning of predictions foretelling things to come. For touching matters of faith, and of the worship of God; the people were to hold unto the written Law: against which, if any Prophet did teach, and give a signe or wonder which came to passe, yet they were not to beleieve or hearken unto him. See Deut. 13. 1-5. *the thing* I or, the word be not. But Ionas prophesied the destruction of Niniveh within forty dayes, and it came not to passe: yet the Lord had spoken that word, Jon. 1. & 3. Here then conditions are implied; as, if men break not off their sinns by repentance, the evils foretold shall come upon them, &c. Ezech. 33. 13. 14. 15. Jer. 26. 12. 13. 18. 19. Especially this is meant concerning prophesies of good things; which if they come not to passe, the Prophet is found false; as Jeremy said to Ananias; *The Prophets that have been before me, and before thee of old, prophesied both against many countries, and against great kingdoms, of warre, and of evil, and of famine. The prophet which prophesieth of peace, when the word of the prophet shall come to passe, then shall the prophet be known,*

known, that the Lord hath truly sent him: Jer. 28. 9. Of this matter the Hebrewes say; Every Prophet that riseth up among us, and sayeth that the Lord hath sent him; it is not necessary that he doe a signe, like one of the signes of Moses our master, or like the signes of Elias and Eliseus; that there should be in them a change of the custome of the world. But his signe shall be, that he foretelleth things that are to come in the world, and so confirme his words, Deut. 18. 21. 22. Therefore when there cometh a man fit for prophesie, with the ambassage of the Lord; and he cometh not to adde unto, or to diminish from the Law, but to serve the Lord by the commandement of the Law: they must not say to him, divide the sea for us, or raise up the dead, or the like; and afterward we will believe in thee. But they must say unto him; if thou be a Prophet, foretell us of things that are to come: and when he telleth, we must wayt to see whether the things come to pass or no; and if there faile but even a little thing, it is evident that he is a false Prophet. But if all his words doe come to passe, he is to be esteemed of us faithfull. And they try him many times; if his words be all of them found faithfull, loe this is a true Prophet; as it is said of Samuel, And all Israel, from Dan even to Beerseba, knew that Samuel was faithfull, to be a Prophet of the Lord, 1. Sam. 3. 20. But doe not the observers of times, and the diviners, foretell things that doe come to passe? What difference then is there, between the Prophet and them? Diviners and such like persons, some of their words are confirmed, and some are not; according to that which is written (in Esay 47. 13) Let them stand up now and save thee, which view the heavens, which gaze on the starres; which make known by the m. neths; of the things which shall come upon thee: [He sayth] I of the things; and not all the things. And it may be, that nothing at all of that which they speake, is confirmed, but they are in all; as it is written (in Esay 44. 25.) That frustrate the signes of the Lvers, and make them Diviners fooler. But the Prophet, all his words are confirmed; as it is written (in 2. King. 10. 10.) There shall fall unto the earth, nothing of the word of the Lord. Also he sayth (in Jer. 23. 28) The prophet that hath

a dream, let him tell the dream; and he that hath my word, let him speak my word faithfullly: what is the chaffe to the wheat, sayeth the Lord? As if he should say, the words of the diviners and their dreames, are as chaffe, whereas a little wheat is mixed: but the word of the Lord is as wheat, wherewith there is no chaffe at all. And of this thing the Scripture speaketh, and saith that the words which diviners make knowne to the heathens, they doe ly; the Prophet maketh knowne unto you the words of truth, that you have no need of soothsayers, diviners, and such like, Deut. 18. 10. 15. Let them be taught, that a Prophet riseth not up unto us, but to make knowne unto us things which shall come to passe in the world, as plente or famine, warres or peace, and such like: Yea even the needs of a particular person, doth he make knowne unto him, as Saul when he had lost a loß, went to the Prophet to tell him where it was, 1. Sam. 9. Such things as these, doth the Prophet tell: but maketh no other Law, neither adde to the commandement, or taketh ought from it. Threatnings of vengeance which a Prophet denounceth, as when he sayth, such a man shall dye, or such a yere there shall be famine or warres, or the like; if his words stand not, we may not for this deny his prophesie; nor say, behold he spake, and it came not to passe. For the holy blessed God, is long suffering, and much in mercy, and repenteth of the evil: and it may be, that they have repented, and he speareth them like the men of Nineveh; or that he deserveth, as he did Ezechias (death) 2. King. 20. But if he promise them good, and say I shall be thou or thine; and the good thing come not which he hath spoken; it is certaine that he is a false prophet: for every good thing which God denoth, though upon condition; hee changeth not, &c. Loe thou art taught, that in words of good things onely, is a Prophet tryed. As Ieremy sayd in his answer to Ananias, when Ieremy prophesied of evil, and Ananias of good; hee said unto Ananias, if my words stand not, it shall not appeare by this, that I am a false prophet; but if thy words stand not, it shall be knowne that thou art a false prophet: as it is written, The Prophet which speaketh peace, when the word of the Prophet shall come to passe, the Pro-

phet

phet shall be knowne, that the Lord hath sent him in truth, Jer. 28. 9. A Prophet unto whom another Prophet beareth witness that hee is a Prophet; loe he is a Prophet out of doubt; and needeth no further tryall. For behold Moses bare witness unto Joshua, and all Israel believed in him, before he shewed any signe. And so throughout all generations, the Prophet whose prophesie is knowne, and they have found his words faithfull, time after time; or that a Prophet hath testified of him, and he hath walked in the wayes of prophesie: it is unlawfull to make question afterward, and to suspect his promise, lest it be untrue. It is unlawfull also to tempt him more then is meet, &c.; for it is written, Iee shall not tempt the Lord your God, as ye tempted him in Massah, wher he sayd, Is the Lord amongst us, or not? (Deut. 6. 16. Exod. 17. 2.) But after it be knowne that hee is a Prophet, they must believe and know that the Lord is among them; and not suspect or make further question, as it is written, And they shall know that there hath been a Prophet amongst them: (Ezek. 1. 1.) Maimony in Iesude hatorah, chap. 10. By this testimony of the Iewes, we have enough to answer them concerning our Lord Iesus, that he was a true Prophet sent of God, though they did put him to death. For as hee came not to destroy the Law or the Prophets, but to fulfill, Mat. 5. 17. so had hee the witness of Moles & of all the Prophets. As 3. 22. 24. Job. 1. 45 and Moses and Elias appeared talking with him Mat. 17. 2. 3. so that if they had beleved Moies, they would have beleved him, Job. 1. 4. 6. And John Baptit (whom all men held to be a Prophet, Mat. 21. 26.) he bare witness unto the truth concerning Christ, Job. 1. 15. & 5. 33. Hee was also approved of God among them by miracles, wonders and signes, Mat. 22. so that the works which the Father gave him to finish, which also hee did; they were witness of him, and the Father himselfe bare witness of him, Job. 1. 36. 37. yet they, like an evill and adulterous generation, (condemned by these their own canons) beleved not in him, but tempted God, and sought after a signe, Mat. 12. 38. 39. and though the men which saw

his miracles, said, This is of a truth that Prophet which should come into the world, Job. 6. 14. yet that faithlesse generation beleved not, but said, What signe shewest thou, that we may see, and beleve thee, Job. 6. 30. But though hee had done so many miracles before them, yet they beleved not, neither could they beleve, because that Elias said, Hee hath blinded their eyes, and hardened their heart, &c. Job. 12. 37. 39. 40. in presumption] that is, presumptuously: the Greek translateth in angoldin s, the Chaldee in wickednesse. not bee afraid] eyther for his threatening words, or for his signes: not afraid to put him to death. And thus the Hebrewes explaine it, saying; Who so ever withdraweth himselfe from killing a false prophet, because of his dignity, for that he walketh in the wayes of Prophesie; behold he transgresseth against this prohibition, THOU SHALT NOT BE AFRAID OF HIM. And so he that withdraweth himselfe from teaching concerning him what he is guilty of; or that dreads and feareth, for his words, &c. And they judge not a false prophet, but in the judgement hall of 77. (Magistrates), Maimony treat. of Idolatry. c. 5. 3.

CHAPTER XIX.

1. The cities of refuge. 4. The privilege of them for the manslayer. 11. The wilful murderer must dye. 14. The Land mark may not be removed. 15. Two witnesses at the least, must stablish every matter. 16. A false witness must be diligently inquired into, and don innoc. as he had thought to doe unto his brother.

When Iehovah thy God, hath cut off the nations; whose land Iehovah thy God, giveth unto thee: and thou possidst them; and dwellest in their cities, and in their houses. Thou shalt separate, three cities for thee: in the midd of

thy land; which Iehovah thy God, giveth unto thee, to possess it. Thou shalt prepare for thee, the way; and shalt divide into three parts, the coast of thy land; which Iehovah thy God shall give thee to inherit: and it shall be, that every man slayer may flee thither. And this is the case of the man slayer, which shall flee thither, and live: who so smiteth his neighbour unwittingly, and he, hated him not in time past. As when he cometh with his neighbour, into a wood, to hew trees; and his hand fetcheth a stroke with an axe, to cut down a tree; & the yron slippeth from the wood, and findeth his neighbour, and hee dye: hee, shall flee unto one of these cities, and live. Left the avenger of the blood, pursue after the man slayer, while his heart is hot; and overtake him, because the way is long, and smite him in soule: and hee had not the judgment of death; because he hated him not, in time past. Therefore, I command thee, saying: Thou shalt separate for thee, three cities. And if Iehovah thy God, enlarge thy coast as he hath sworn, unto thy fathers: and give unto thee, all the land; which he hath spoken, to give unto thy fathers. If thou shalt keep all this commandment, to do it, which I command thee this day; to love Iehovah thy God, and to walk in his wayes, all dayes: then thou shalt have, three cities to be for thee; beside these three. That innocent blood be not shed, within thy land, which Iehovah thy God, giveth unto thee for an inheritance: and so bloods be upon thee. But, if a man

be a hater of his neighbour, and lie in wait for him, and rise up against him; and smite him in soule, that hee dye: and flee, unto one of these cities. Then the Elders of his cite shall send, and take him thence: and shall give him, into the hand of the avenger of the blood, and he shall dye. Thine eye, shall not spare him: and thou shalt put away innocent blood, from Israel, and it shall goe well with thee.

Thou shalt not remove, thy neighbours limit; which the first fathers have limited: in thine inheritance, which thou shalt inherit, in the land, which Iehovah thy God, giveth unto thee, to possess it.

One witness, shall not rise up, against a man; for any iniquity, or for any sin; in any sin, that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall a word be established.

When an unrighteous witness, shall rise up against a man: to testify revolt against him. Then both the men, between whom the controversy is, shall stand before Iehovah: before the Priests, and the Judges; which shall be, in those dayes. And the Judges, shall make diligent inquisition: and behold, if the witness, be a false witness; and hath testified a falsehood, against his brother. Then shall yee doe unto him; as he had thought, to have doen unto his brother: and thou shalt put away the evil, from the midst of thee. And the rest live, shall heare and feare: and shall not add to doe any more, such an evil thing, as this, in the midst

of thee. And thine eye, shall not spare: soule for soule, eye for eye, tooth for tooth, hand for hand, foot for foot.

Annotations.

THOU shalt separate] in Is. 20. 7. hee understandeth the word sanctified: in Numb. 35. 11. shall appoint. Here Moses explaineth the six commandment: for some speciall lawes concerning it. Besides those three which Moses had separated without the river, Deut. 4. 41. 43. These three cities were Kadesh, Shechem, and Hebron: Is. 20. 7. They were all cities of the Levites: see Numb. 35. 6. in the midst of the cite, 1. King 15. 25. is the same that within the cite, 2. King 25. 19. See also the notes on Gen. 2. 9. This is spoken, because there were no cities of refuge, but in the land which Israel possessed. See Numb. 35. 2.

Ver. 3. [shalt prepare] Of this it is said, The snare (or Magistrates in Israel) were bound to prepare the wayes to the cities of refuge; to make them fit and broad; and to remove out of them all stumbling blocks and offenses; and they suffered not any hill or dale to bee in the way, nor waters stream, but they made a bridge over it: that nothing might hinder him that fled thither. And the breadth of the way to the cities of refuge, was not less then 32. cubits. And at the partitions of wayes they set up in writing, REFUGE, REFUGE: that the man-slayer might know and turne thitherward. On the 15. of the month Adar (or February) every yere the Magistrates sent out messengers to prepare the wayes, &c. Maimony treat. of Murder, c. 8. s. 6. divide into three] because the land was much more long then broad, therefore the cities of refuge were in three places equally distant, and so commodious for men to flee unto.

Ver. 4. the case] Hebr. the word; in Greek the ordinance of the man-slayer (or mur-

derer.) and live] or, that he may live. From these words the Hebrew Doctors teach, that a Scholer exiled to the cities of refuge, his Master also goeth with him; as it is written, AND LIVE: But the life of them that love and seek after wisdom, is without the doctrine of the Law, counted as death. And so the Master that is called, his schoole goeth with him, &c. Maimony treat. of Murder, c. 7. s. 1. [smiteth] meaning to death: as the Chaldee translatheth kilath. So, he smote, 2. King 14. 5. is expounded he killed, in 2. Cor. 21. 3. unwittingly] or ignorant-ly, unawares; Hebr. without knowledge, the Greek faith, unwittingly. hated him not] for he that was his enemy, though he killed him unawares, might not have the benefit of the cite of refuge, as is noted on Numb. 35. 20. And who is he that hateth? He that for enmitie sake, speaketh not unto him for three dayes. Maim. treat. of Murder, chap. 6. s. 10. in time past] Hebr. and Greek, from yesterday and the third day: so in v. 6.

Ver. 5. As when he cometh] or, And he that shall come; and thus the Greek translatheth it. a wood] or forest. This is a similitude for all like places, and cases; but hence the Hebrews gather, Who so cometh into a mans yard without his leave; if the man of that house kill him by error, he is free from being exiled (into the cities of refuge,) for it is said, INTO A WOOD. What is that wood? A place vvhich the same person hath liberty to come into. And so all other like. Maim. treat. of Murder, c. 6. s. 11. the wood] that is, the heive of the axe. fideb] that is, hitteth, or lighteth upon, and live] within his cite of refuge, where he must abide untill the death of the high Priest: Numb. 35. 25. See the annotations there.

Ver. 6. avenger] or neere kinsman, who is by duty to avenge: see the notes on Numb. 35. 12. his heart is hot] inflamed with anger, griefe, and desire of revenge; in such heat of minde, the affections of men are overruled to speak or doe that which is not meet. So in Psal. 39. 4. Mine heart

was not within me. because] or, as the Greek translateth; if the way belong Hebr. much, in soul; or, in life; that is, morally, deadly: which the Greek translateth smite his soul: and for smite, the Chaldee sayth kill. So in v. 11. judgement] that is, guilt as the Chaldee explains it; that is, hee was not worthy of death: Or, judgement, that is sentence of death by the Magistrate.

8. Verfe. 8. all the land] from the river of Egypt, unto the great river, the river Euphrates; Gen. 15. 18.

9. Verfe. 9. this commandment] in Greek, these commandments. This condition being legal, and unpossible for man to fulfill, had not therefore the accomplishment outwardly for the enlarging of their coast, or for adding of three cities more, for ought that is known either by the Scriptures, or Iewish records, and is therefore to be referred unto Christ, spiritually. The Iewes themselves referre it unto Christs daies, but carnally; as after followeth. in his wayes:] the Greek addeth, in all his wayes: the Chaldee, in the wayes that are right before him, adde three cities] of this the Hebrewes say; In the dayes of the King Christ, they shall adde three other (cities) unto these six, Deut. 19. 9. And whence shall they adde them? Of the cities of the Kenittes and the Kenites and the Kadmoneites; concerning whom a covenant was made with Abraham our father. (Gen. 15. 18. 19.) and hitherto they have not been subdued; and of them it is sayd in the Law, If the Lord thy God shall enlarge thy coast, then thou shalt adde three cities more, &c. But this thing hath never been done; and the holy blessed (God) hath not commanded it in vaine. But the Law is not in vaine, though it bee not literally fulfilled in all the precepts; For what the Law could not doe, in that it was weak through the flesh, God (hath doen) sending his own Son, &c. Rom. 8. 3, by him

we have strong consolation, who have suffered for refuge, to lay hold upon the hope set before us: Heb. 6. 18.

Verfe. 10. That innocent blood be not] or, as the Greek translateth, And innocent blood shall not be shed: meaning the blood of the unwilling manslayer, who is not worthy of death, v. 6. and bloods be] that is the guilt of bloodshed; as the Chaldee expoundeth it, the guilt of the judgement of murder. The Greek translateth, and there shall not bee in thee a (man) guilty of blood.

Verfe. 11. smite him in soul] Greek smite his soul; that is as the Chaldee saith, kill him: as v. 6.

Verfe. 12. the Elders] in Greek the Senate. thence] from the citie of refuge: yea or from the Altar of the Lord, Exod. 21. 14 for, a man that doth violence to the blood of any person, shall see to the pit, let no man say him: Prov. 28. 17. See more in the annotations on Numb. 35.

Verfe. 13. put away innocent blood] that is, as the Chaldee explaineth it, him that shed innocent blood. and it shall goe well] or, that it may be well with thee: or, and good shall be unto thee.

Verfe. 14. limit] or, bound, border, landmark: whereby every mans inheritance in the land was limited. A sin great in all places, Job 24. 2. but greatest in the land of Israel, Gods holy limit (or border) Psal. 78. 54. which was parted by lot of the Lord, Numb. 26. 53. — 56. and figured the spiritual inheritance which the Saints have in the Church, all the limits whereof, are of pleasant stones, Eysa 54. 12. and wherof Canaan was a type, as is noted on Gen. 12. 5. Therefore among the curses pronounced against the breakers of the Law, this is the third, Cursed be he that removeth his neighbours land-mark (or limit); and all the people shall say, Amen. Deut. 27. 17. The first fathers] Eleazar the Priest, Iosua the son of Nun, and the heads of the fathers of the tribes of the sonnes of Israel; Ios. 14. 1. the word fathers I supply from Prov. 22. 28. where it is said, Remove not the corner

limit, which thy fathers have set; and so the Greek translateth here, the limits which thy fathers have set; in Chaldee, the ancients, in the land] of Israel, the holy land, Zach. 1. 12. the Lords land, Hof. 9. 3. where this sin was sacrilegious. The Hebrewes say: Hee that removeth his neighbours land-mark, and taketh of his neighbours limit into mark, though it be but an inch; if he doe it by force, it is rapine; and if he remove it in secrecy, it is theft. And if in the land of Israel he remove the mark, he transgresseth against two prohibitions; against stealth or rapine, and against Thou shalt not remove the limit. Maimonys treat. of Theft. c. 7. f. 11.

Verfe. 15. not rise up] or, not stand, not be established, (as the word is Englished in the end of this verse:) and so the Greek translateth shall not abide, (or continue.) The Hebrewes say, They determine not any sentence of matters, by the mouth of one witness, neither money matters, nor matters of life and death, Deut. 19. 15. In two places, the Law maketh one witness faithfull; for the suspected wife, that she shall not drink of the bitter waters, (Numb. 5.) and for the deiffer, that it shall not have the neck cut off, (Deut. 21.) Maimonys treat. of Witnesses. c. 5. f. 2. at the mouth] the Chaldee expoundeth it, at the word. From hence the Iewes gather, that by Law they may not receive witness, either in money matters, or in matters of life and death, but from the mouth of the witnesses: (Deut. 19. 15.) from their mouth, and not from a writing of their hand. But by the words of the scribes, they determine money matters by witness, that is in a bill, although the witnesses be not alive, &c. Maim. treat. of Witness c. 3. f. 4. a word] or, a thing, a matter. The Greek translateth every word; and so the Apostles allege this place, Math. 18. 16. 2. Cor. 13. 1. which beweth that this (as many other like Scriptures) are to be taken in the largest sense: See Deut. 27. 16. be established] or be confirmed, stand as firme and true. So our Saviour saith, It is written in your Law, that the testimony of two men is true: Ioh. 8. 17.

Verfe. 16. unrighteous] so the Greek translateth the Hebrew phrase, witness of

unrighteousness: (Or of violent wrong, of injuriousness.) The Chaldee translateth, false witness: so in Exod. 23. 1. 10 testify] Hebr. to answer; which is a general word for all speaking or testifying, as the Chaldee expoundeth it to testify: so in v. 18. See Egod. 20. 16. revolt] or apostasy, a falling or turning away from the Lord, as Deut. 13. 1. The Greeke translateth it impietie.

Verfe. 17. both the men] or, the two men: that is, the accuser and the accused. So that one witness may cause a matter to be inquired into; though no sentence may be given upon the testimony of one, v. 15. & ch. 17. v. 6. before Jehovah] before his Ark, or Sanctuary: in the place which he shall choose: see Deut. 17. 8. 1 King. 8. 31. before the Priests] the Greek version addeth, and before the priests, and before the judges: See Deut. 17. 9.

Verfe. 18. make diligent inquisition] or, inquire well: which the Greek translateth acerbous, that is, exactly, exquisitely, or perfectly, as Act. 23. 20. false] the Greek translateth this as before, unrighteous, or unjust. testified] Hebr. answered; as in vers. 16.

Verfe. 19. thoughts] or presumed: presumptuously devised, & enterprised: the Greek translateth, maliciously thoughts. Of the original word Zamam, thought, the Hebrewes call the false witness Zomem, the thinker, or presumer, and say: Who so winneth falsely, and it be known by witnesses that he hath witnessed falsely, this man is called Zomem; the false witness; and it is commanded to doe unto him, as he would have doen, by his testimony, unto his neighbour. If they have testified falsely of a transgression for which men are guilty of stoning to death, they are all to be stoned; if of burning, they are to be burnt: and so for other deaths. And if they testify of (crimes worthy) beating, every one of them is to be beaten, &c. If their testimony of things for which money is to be paid: they pay the money among them, according to the number of witnesses; every one shall give the portion that concerneth him &c. This is meant of witnesses that are found false: but

two companies that contradict one another, and so there is no testimonie: they doe not punish the one of them, because it is not known, which company speakes fa lly. And what is the difference between contradiction and falshood? Contradiction is in the test monie it self, the one saying, this thing was, and the other saying this thing was not. Falshood (or forgery) is for the test ifers themselves; when the false witnesses can not know, whether the thing was doen or not. As, witnesses that come and say, we saw this man kill a person, or he borrowed a pound of such a man, such a day, in such a place: and after they have thus witnessed, and are searched into, there come two other and say: on this day, and in this place, we were with you and with these, all the day; and there never was such a thing; this man killed him not; or, this man borrowed not of that man: loe this is contradiction: and all the like. But if they say unto them, as for us we know not, whether this man killed that man, on such a day, in Jerusalem, as you say, or no: but we testifie that you your selves were with us on the same day in Babylon: loe these are false witnesses (or forgers), and must be killed, or make satisfaction; for as much as the witnesses which make them forgers, have no respect at all unto the testimonie it self, whether it be truth or falshood. And if the first witnesses were an hundred persons, and there come two, and prove them forgers, saying, we testifie that you hundred all of you, were with us such a day, in such a place: loe these are punished by the mouth of those two, for two are as an hundred, and an hundred as two. And so in two companies of witnesses that contradict one another, they goe not after the greatest number: Mainm treat. of W. tness, ch. 18. sect. 1. 2. 3. As for witnesses that contradict one another, such as are after found faultie, though they be not put to death, for testifying against a mans life, yet are they chastised at the Iudges discretion: Mainm. ibidem, sect. 6. the evil that is, as the Chaldee Targh, the evil doer. See before on Deut. 17. 7. & 13. 11.

Verf. 20. the residue] that is, all other shall hear & feare. Therefore the Hebrews say, Proclamation was made concerning

these forgers, or false witnesses, the Iudges wrote and sent into every citie, that such and such men witnessed so and so: and were found false, and we killed them, or they were heard before us, or we set such a fine (or multa) upon them. Mainm. treat. of W. tness, ch. 18. sect. 7. Verf. 21. not feare] or, not put to death. The Hebrews hold, that all hurts may be bought out with money, except life for life; therof ther may be no ranfome. Nam. 35. 31. See the annotations on Ex. 21. 15. foule] or, life (to weer, shall goe) for life. See Lev. 24. 17. — 20.

CHAPTER. XX.

1. Israel must not feare the forces of their enemies. 2. The Priests exhortation to encourage the people to battell. 5. The officers proclamation who are to be dismissed from the warre. 10. How to use the cities that accept or refuse the proclamation of peace. 16. What cities must be devoted and destroyed. 19. Trees of mans meat, must not be destroyed in the siege.

When thou goest out to battell, against thine enemies; and seest horses and charrets, a people more then thou; be not afraid of them: for Iehovah thy God, is with thee; which brought thee up, out of the land of Egypt. And it shall be, when yee are come nigh unto the battell: that the Priest shall approach, and speak unto the people. And hee shall say unto them, Hear o Israel; you approach this day, unto battell against your enemies: Let not your heart be soft, feare not, and hasten not away, neither be yee terrified because of them. For Iehovah your God, is hee that goeth with you: to fight for you, with your enemies,

enemies, to save you. And the Officers, shall speak unto the people, saying: What man is there, that hath built a new house, and hath not dedicated it? Let him goe, and returne to his house: lest hee dye in the battell, and another man dedicate it. And what man is there, that hath planted a vineyard, and hath not made it common? Let him goe, and returne unto his house: lest hee die, in the battell; and another man, make it common. And what man is there, that hath betrothed a wife, and hath not taken her? Let him goe, and returne unto his house: lest he die, in the battell; and another man, take her. And the officers, shall speake further unto the people; and say, What man is there, that is fearefull, and soft hearted? Let him goe, and returne unto his house: that his brethrens heart, melt not, as his heart. And it shall bee, when the Officers have made an end, of speaking unto the people: that they shall constitute, Captaines of the armies, for an head of the people. When thou comest nigh unto a citie, to fight against it: then thou shalt proclaime, peace unto it. And it shall be, if it answer thee peace, and open unto thee: then it shall be, that all the people that is found therein, shall bee tributaries unto thee, and they shall serve thee. And if it will not make peace with thee, but will make war with thee: then thou shalt lay siege, against it. And Iehovah thy God, shall give it into thine hand: and thou shalt smite every male thereof, with the edge of the sword. But

the women, and the little ones, and the cattell, and all that is in the citie, all the spoile thereof, thou shalt make a prey unto thy selfe: and thou shalt eat, the spoile of thine enemies, which Iehovah thy God, hath given thee. Thus shalt thou doe, unto all the cities, which are very farre off from thee: which are not, of the cities of these nations. But, of the cities of these peoples; which Iehovah thy God, doth give thee, for an inheritance: thou shalt not save alive, any breath. But, utterly destroying thou shalt utterly destroy them; the Chethite, and the Amorite, and the Canaanite, and the Pherezite; the Evite, and the Jebusite: as Iehovah thy God hath commanded thee. To the end, that they teach not you, to doe; after all their abominations, which they have doen unto their gods: and yee sin, against Iehovah your God.

When thou shalt lay siege unto a citie, many dayes, in making warre against it, to take it; thou shalt not destroy the trees thereof, by forcing an axe against them; for thou mayst eat of them, and thou shalt not cut them down: for is the tree of the field, a man; to goe in from before thee, into the bulwark? Onely the tree which thou knowest, that it is not a tree for meat; that thou mayst destroy, and cut downe: and build a bulwark, against the citie that maketh warre with thee, untill it be subdued.

Annotations.

When thou goest out] This is meant of all lawfull warres, offensive or

or defensive; that is, begun by Israel, or by other nations against Israel. And the Hebrews hold, that Israel might never begin first to warre, but the warres commanded of God; and those were the warres with the seven nations in Canaan. (Deut. 2. 24. & 7. 1.) and the warre against Amalek. (Deut. 25. 17. 19.) and to help Israel out of the hand of the adversarie which is come upon them, (as Judg. 3. 12. - 28. &c.) Wars permitted, were with other peoples, that oppugned Israel, as Judg. 11. 4. 12. - 27. 2. Sam. 10. 2. 6. 7. &c. For warres commanded, it is not necessary to leave leave of the high council (or Synedion); but the King may goe out of himselfe at any time, and compell the people to goe out: but in warre permitted, he leadeh not the people out, but as the mouth of the Senate of 71. Magistrates. Maimony in Misneh, tom. 4. treat. of Kings, c. 5. f. 1. 2. charretts] Hebr. horse and charret, one put for many: so the Chaldee translatheth it plurally; see the notes on Gen. 3. 2. be not afraid] or, thou shalt not feare for them; that is, not be dismayed or discouraged. See the notes on Exod. 20. 20. is with thee] or, will be with thee: to weete, as a Captaine. 2. Chron. 13. 12. And with this the faithfull encouraged themselves in their battels; as Ezekias sayd, there be mee with us then with (our adversaries,) with him is an arme of flesh, but with us is the Lord our God, to help us, and to fight our battels. 2. Chron. 32. 7. 8. See also Psal. 118. 6.

Verf. 2. the Priest] one that was appointed and anointed for this purpose. Whether it be in warre commanded, or in warre permitted, they appoint a Priest, to speak unto the people at the time of the battell: and they anoynt him with the anoynting oile [mentioned in Exod. 30. 25. &c.] and he is called the Anoynted for the warre. When they are set in aray, and doe come neere to the battell, he that is anoynted for the warre, standeth on an high place, and all the companie before him, and he speaketh unto them in the holy tongue. Heare O Israel, you approve this day, &c. (Deut. 20. 3. 4.) And after the priest under him, proclaimeth it to all the people, with a loud voyce. And

afterward, the anoynted priest saith, What man is there that hath built a new house, &c. What man is there that hath planted a vineyard, &c. And what man is there that hath betrothed a wife, &c. Thus much the anoynted priest speaketh, and the Officer proclaimeth it to all the people with a loud voyce. And afterward the Officer speaketh of himselfe and saith, What man is there that is fearefull, &c. (Deut. 20. 8.) and another officer proclaimeth it unto all the people, And as for that all which are to remain, be returned from the armie: they order the army, and appoint Captaines, (Deut. 20. 9.) and after every company, they fit officers courageous and strong, with halberds of yron in their hands; and who so would turne back from the warre, they have power in their hand to cut off his leg. &c. Maimony treat. of Kings, ch. f. 1. - 4. Thus Israel had the word of God, and his Ministers to encourage them, that they might fight the battels of the Lord in faith; they had also the holy Trumpets blowne by the Priests, that they might be remembered before the Lord, and saved from their enemies. Numb. 10. 8. 9. 2. Chron. 13. 12. And touching this Priest anoynted for the warre, the Hebrews teach it is a peculiar dignity to his own person onely, not to his posterity; and in the war, not in the Sanctuary. Hee that is anoynted for the warre, his son is never ordeined in his stead, but hee is as other Priests; if he be anoynted for the warre, hee is anoynted; and if hee becom anoynted, he is not anoynted. And when the Priest anoynted for the warre, ministrerh in the Sanctuary, he ministrerh in fower garments, as the other priests. Maimony in Cle hamidush, ch. 4. f. 21.

Verf. 3. soft] tender, that is, faint and fearfull; as the Greek translatheth it softened (or faint) the Chaldee moved. This softnesse or faintnesse of heart. God threatneth as a plague, Lev. 26. 36. and Iob acknowledged it so, saying, God hath softened my heart. Job. 22. 16. and Rehobam being soft hearted could not withstand his enemies. 2. Chron. 13. 7. Although therefore a soft heart in respect of God and his word, is commendable; 2. King. 22. 19. yet

in respect of our enemies, it is here forbidden; so in 7. 8. and Esay 7. 4. bidden not away] through feare, and troubled thoughts, and want of faith. David blameth this infirmity in himselfe, Psal. 31. 22. & 116. 11. terrified] or broken, discouraged, daunted with terror: the Greek translatheth, decline not from their faces. See the annotations on v. 8.

Verf. 5. the Officers] in Greek, the Scribes: of them, see the notes on Deut. 16. 18. and before on v. 2. 17. hat man is there] that is, If any man, or whosoever hath: as, in Esay 4. 13. 14. hat man is he? is expounded by the Apostle, He that will: 1. Pet. 3. 10. build a new house] By the Hebrews this Law taketh place, whether he hath built it, or received it (by purchase,) or, it be given unto him for a gift, or it fall unto him by inheritance. But, who so buildeth an house, or planteth a vineyard, out of the land (of Israel,) he returneth not home for them. Maim. in treat. of Kings, c. 7. f. 14. not dedicated] or not initiated, that is, begun to take possession of, and to use it: which was wont to be done with solemnity, feasting, and singing praise to God; as the title of the 30. Psalm sheweth, concerning Davids house.

Verf. 6. lest he dye] this manner of speech sheweth danger, (as is noted on Gen. 3. 3.) and teacheth men to be resolute, and to goe with their lives in their hands, ready to expend them in Gods quarrell; as Judg. 9. 17. Act. 20. 22. 23. 24. & 21. 13. For the sword devoureth one as well as another. 2. Sam. 11. 25. Act. 12. 2. and another man] Three reasons there seeme to be of this, and the rest that follow. Because the thoughts and cares of their houses, lands, wives, &c. might easily trouble men, and hinder them from fighting the Lords battels with courage; as the like things hindered those that were called to the great Supper, Luke 14. 18. 19. and no man that warreth minglith himselfe with the affaires of this life, that he may please him, who hath chosen him to be a soldier, 2. Tim. 2. 4. Again, God hereby sheweth compassion unto the weak, whom he spareth for a time, from hard

service; till they be grown strong, and fit for to fight the good fight of faith, 1. Tim. 6. 12. & 1. 18. Rom. 14. 1. 4. Thirdly, as his mercies towards Israel were many of them externall, & concerned their comforts in this life: so he would have them in speciall manner to enjoy the outward blessings bestowed on them.

Verf. 6. planted a vineyard] This also the Hebrews understand not of a vineyard onely, but by proportion of an ortyard, oliveyard, or the like. Whether he have planted a vineyard, or planted five trees for meat, of any kind; or transplanted (that is, removed it from another place,) or grafted it; so that it be bound to that law of uncircumcised fruit (in Levit. 19. 23.) or that he hath purchased it, or taketh it by inheritance, or by free gift: (he returneth home.) But if he hath planted but foure trees for food, or five trees (or more) that are barren, or hath gotten a vineyard by rapine, he returneth not home therefore. And so, if a vineyard belong to two partners, they returne not for it. Maim. treat. of Kings, ch. 7. f. 6. not made it common] or, not profaned it; that is, not used the fruit thereof for common food, which hee could not doe by the Law, till the fifth yere from the planting thereof, Levit. 19. 23. 24. 25. The Greek translatheth, hath not made merry, (or rejoiced with the fruit) thereof.

Verf. 7. betrothed a wife] whether mayd, or widow: or if his brothers wife fall to him, (according to the Law in Deut. 25. 5.) though they be five brethren and one of them dye, all the rest doe returne home. All these that are to returne from the battell, are to returne when they heare the words of the Priest; and to provide water and vittuals for their brethren, which are in the army, and to prepare the wayes for them. Maim. treat. of Kings, c. 7. f. 9.

Verf. 8. shall speak further] Hebr. shall add to speak. See the notes on v. 2. soft] or, tender, that is, faint-hearted: see v. 3. When Gedeon warred against the Madianites, and made this proclamation; of the two and thirty thousand men that were with him, there returned 1200 and twenty thousand, and but ten thousand re-

mayed, re-

may ned, Iudg. 7. 3. melt not [that is, faint not, or be discouraged : in Greek, *be not made fearful*. An usual phrase, whercof see *Deu. 1. 28*. By this, God taught his people to have faith in him, and every man to encourage himselfe, and one another, in Gods assistance : which they that did, prospered : as in the Reubenites warre against the Hagarites, 1. *Chron. 5. 20*. the Lewes warre against the Israelites, 2. *Chron. 12. 12.*—18. Ichosiphats warre against the Ammonites, 2. *Chron. 20.* and many the like. Of this point the Hebrewes say, that after a man is entred into the warre, hee should stay himselfe upon him that is the Hope of Israel, and his Saviour in time of distress, and know that for the name of God hee maketh warre; and should put his life in his hand, and not be afraid or adread, nor thinke either of his wife, or of his children, but wipe the remembrance of them out of his heart, and turne from every thing, unto the battell. And whosoever beginneth to thinke, and cast doubts in the battell, and maketh himselfe afraid, transgresseth against this prohibition, **LET NOT YOUR HEART BE SOFT, &c.** And not onely so, but that all the blood of Israel hangeth on his neck; and if he prevayle not, and make not warre with all his heart and with all his soule, loe he is as he that sheddeth the blood of all, as it is written, *That his brethrens hearts melt not, as well as his heart.* And behold it is plainly sayd, (in *Ier. 48. 10.*) *Cursed be he that doeth the work of the Lord deceitfully; and cursed be he that keepeth back his sword from blood.* But who so fighteth with all his heart, without adread, and his intent is to sanctifie the name (of God) onely, trusteth in him that hee shall finde no hurt, and no evil shall come unto him. And he will build him a sure house in Israel, and honour him and his children for ever, and count him worthy of life in the world that is to come: as it is written (in 1. *Sam. 25. 28.*) *For the LORD will certainly make my lord a sure house, because my lord fighteth the battels of the LORD, and evil hath not been found in thee from thy dayes; and the soule of thy lord shall be bound in the bundle of life, with the LORD thy God.* Mamony treat. of

Kings, chap. 7. *Isa. 15.*

Verf. 9. *Captaines* or *Princes*, *Rulers*. That as their trust should first be in God alone, so secondly they should use the lawfull outward means for safety and victory; and not tempt the Lord. for an head; or, in the forefront of the people, Hebr. is the head; which may be understood both these wayes, as here, so in 2. *Chron. 13. 12.* & 20. 27. The Greek translatheth foreleaders of the people.

Verf. 10. *shall proclaim peace unto it* Hebr. *shall call unto it, for peace*; whereby may be meant, thou shalt invite (or persuade) it unto peace. The Greek translatheth, *shall call them out with peace*; the Chaldee, *shall proclaim: thereto words of peace*. The Hebrewes say, *They must make no warre with any man in the world, untill they proclaim peace unto him, whether it be warre permitted, or was commanded*; *Deu. 20. 10.* If they make peace, and receive upon them the seven commandments which were given to the sonnes of Noe, [wherof see the notes on *Gen. 9. 4.*] they must kill none of them, but they shall be tributaries, (*Deut. 20. 11.*) *Mamony treat. of Kings, ch. 6. f. 1.*

Verf. 11. if it answer] that is, accept of the conditions of peace by thee proposed. The Greek translatheth, *And if they answer thee peaceable words.* tributaries unto thee] Hebr. *shall be unto thee, to tribute*, which the Chaldee expouneth for *offers of tributes*, that is, tributaries; as the Greek also explaineth it. And tribute is not onely of mens goods, but of their persons; to be paid with the labour of their bodies, as the Egyptians set over Israel take (or tribute) *Masters*, to afflict them with their burdens, *Exod. 1. 11.* And Solomon raised a tribute (or levie) of 20. thousand men, 1. *King. 5. 13.* Accordingly it is here meant, of both, and the Hebrewes explaine it thus; *The tribute which they must take upon them, is that they shall be ready for the Kings service, with their bodies and with their goods, as to build the wall, to fornicie the munition, to build the Kings Palace, and the like; as it is written, (in 1. Kings 9. 13, &c.) And thus is the*

the reason of the tribute [the levie] which King Solomon raised, for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, &c. And all the cities of the wall of Jerusalem had, &c. And the king may store that Solomon had, &c. And the king may condition with them, to take haife their goods, or their lands, and leave them the moveables; or the moveables, and leave them the lands; as he shall make the conditions. Mamony treat. of Kings, ch. 6. f. 1. 2.

shall serve] to weet, as bond servants; which it was not lawfull to put any Israelite unto, *Lev. 25. 42.* And so Solomon laid upon the heathens, a tribute of bondservice; but of the sons of Israel, Solomon made no servants (or bondmen); but they were men of warre, and his servants, and his princes, &c. 1. *King. 9. 21. 22.* The Hebrewes say, if they would take upon them the tribute, and not the servitude, or the servitude, but not the tribute; they may not hearken unto them, untill they take upon them both. And the servitude which they must take upon them, is to be contemptible and very base; that they lift not up the head in Israel, but be subdued under their hand, & be not reckoned with Israel, for any matter in the world. *M. in Kings. c. 6. f. 1*

Verf. 12. *they make peace*] upon the former conditions; as the Greek saith, if they will not obey thee.

Verf. 13. *shall give it*] This may be taken as a promise: or, when he shall give it, &c. then thou shalt smite.

Verf. 14. *eat the spoile*] that is, enjoy that which thou hast spoiled. And this is a blessing and comfort after victory; which God gave unto Israel, upon their warres in Canaan, *Ios. 12. 8.* and figured the fruit of the labours, which Christ and his people should enjoy from their enemies, *Eph. 5. 12.* *Luke 11. 22.*

Verf. 16. *these peoples*] the seven nations in the land of Canaan, *Deut. 7. 1. 2.* unto which the Hebrewes adde (from *Deut. 32. 34.*) the *Amalekites*; saying, *The seven nations and Amalek, which make not peace; they leave not of them any soule.* *Deu. 20. 16.* & 25. 19. And it is holden, that he speaketh not but of such as make not peace, as it is written (in *Ios. 11. 20*) *There was not a citie that*

made peace with the sonns of Israel, save the *Evites*, the inhabitants of Gibeon; all (other) they tooke in battell; for it was of the Lord to harden their hearts, that they should come against Israel in battell, that he might destroy them utterly; even because they sent unto them for peace, but they received it not. *Iosua* sent three writings before he came into the land. First he sent unto them thus, *He that will flee, let him flee. Again he sent, Who so will make peace, let him make peace. And again hee sent, Who so will make warre, let him make it. If it be so, wherefore did the Gibeonites deal by craft? Ios. 9.* Because he had sent unto them in the general, and they received it not, neither knew they the judgement (or manner) of Israel; &c. *Mamony treat. of Kings, ch. 6. f. 4. 5.* any breath] or, any soule; man, woman, or child.

Verf. 17. *utterly destroy*] or, *destroy accursed*; see *Numb. 21. 2.* hath commanded thee] in *Exo. 34. 11. 12.* *Deu. 7. 1. 2. 3.*

Verf. 19. *do not destroy the trees*] Hebr. not corrupt (or marre) a tree: meaning any tree that bare mans meat. The Greek translatheth trees; and the singular is oft used for the plurall, as is noted on *Gen. 3. 2.* And under the name of trees; all other things also, needfull for mans life, seem here to be reserved from destruction. The Hebrewes explaine it thus; *They may not cut downe the Trees for meat, that are without the citie; nor withhold from them the water courses, that they may wither: as it is written, THOU SHALT NOT CORRUPT THE TREES: and who so cutteth any down, is to be beaten. And not in the siege onely, but in any place, whosoever cutteth downe a tree that is for meat, by way of corrupting it to be beaten. But they may cut them down, if they hurt other trees, or hurt the field, &c. the Law forbiddeh not, but by way of corruption. Every tree that beares not fruit, it is lawfull to cut it downe, although a man have no need of it: and likewise a fruit tree that doth hurt, or yeeldeth but a little, and is not worth the labour about it, it is lawfull to cut it downe. And what quantity may that be? An olive tree, if it yeeld the fourth part of a Kab of olives, [that is a *Lez*, wherof see the notes*

on Exod. 30.24. [they may not cut it down; and a Date tree which yieldeth a Rib-of dates, they cut not downe. And not trees only; but who so breaketh vessels, or rendeth garments, or pullets down buildings, or stoppeth wells, or destroyeth meates, by way of corrupting, transgresseth this law, **THOU SHALT NOT CORRUPT**: yet it bee not to be beaten therefore, but by the doctrine of the Scribes, he is to be chastised. *Maimony treat. of Kings, c. 6. f. 8.9.* By this prohibition, God setteth neth the waite and spoile which soldiery usually make in warres, and teacheth mercy towards his good creatures, and that which serveth for mans life: therefore Christ would have nothing lost of the broken meates that were left: *Ioh. 6. 12.* And as in figure men are likened to trees; so such only as bring forth no good fruit, are cut down, *Matth. 3. 10.* See also *Luke 13. 6.7. &c. Rev. 9.4.* for thou mayest] or, as the Greek translateth, but thou shalt eat thereof. for is the tree &c.] or, for are the trees &c. that is, the trees of the field are not as men, either to come out against thee, or to flee from thee, into the bulwark. This interpretation agreeth with the Greek, *Is the tree that is in the wood a man, to goe in from thy face into the bulwark?* The Chaldee in like sense explaineth it by a denial; *For the tree of the field is not as a man, to goe &c.* Otherwise it may also be translated, *Though the trees of the field are mans; that is, serve for mans use, yet spare such as beare fruit.* Or, according to that which went before, *For the tree of the field is mans, to weete, his food, or life of man: as in 2. King. 18. 31. eat ye every man his owne vine, that is, the fruit of his vine.* into the bulwark] or, in the siege.

Verf. 20. subdued] or come down: which the Greek translateth, until it be delivered.

CHAPTER XXI.

1. The expiation of murder done by an unknown person: that the Elders of the next citie

should kill an heiffer, and wash their hands over it, so clearing themselves, and asking mercy of God. 10. The usage of a captiveto be taken to wife. 15. The firstborne is not to be dishonoured upon private affection. 18. A stubborn rebellious sonne, is by his parents to be brought forth unto judgement, and stoned to death. 22. The malefactor must not hang all night on a tree.

IF one be found slayn; in the land, which Iehovah thy God giveth unto thee, to possesse it; fallen in the field: and it bee not knownen, who hath smitten him. Then thy Elders, and thy Iudges, shall come forth: and they shall measure unto the cities, which are round-about him that is slayn. And it shall be *that* the citie, which is next unto the slayne man: even the Elders of that citie, shall take an heiffer of the herd; which hath not been wrought with, which hath not drawn in the yoke. And the Elders of that citie, shall bring-down the Heiffer, unto a rough valley, which shall not be tilled, nor sowed: and shall strike off the heiffers neck there, in the valley. And the Priests, the sonnes of Levi, shall come neer; for them, Iehovah thy God hath chosen to minister unto him, and to blesse in the name of Iehovah: and by their mouth shall bee, every controverfie and every stroke. And all the Elders of that citie, that are next unto the slayne man: shall wash their hands; over the heiffer, that is beheaded in the vallie. And they shall answer, and say: our hands, have not shed this blood; and our eyes, have not seen it. Make expiation for thy people Israel whom thou hast redeemed,

med, O Iehovah; and lay not innocent blood, in the midst of thy people Israel: and the blood, shall be expiated for them. And thou, shalt put-away innocent blood, from the midst of thee: when thou shalt doe that which is right, in the eyes of Iehovah.

§ § §

When thou goest forth to battel, against thine enemies: and Iehovah thy God hath delivered them into thine hands, and thou hast taken-captive a captivie of them. And thou seest in the captivie, a woman of a beautiful forme: and hast a desire unto her; and wouldest take her unto thee, to wife. Then thou shalt bring her, home to thy house: and she shall shave her head, and doe her nailes. And shee shall put-off the rayment of her captivity from upon her; and shall remaine in thine house; and shall weep for her father and her mother, a moneth of dayes: and after that, thou shalt goe in unto her, and be her husband; and she shall be unto thee, to wife. And it shall bee, if thou have no delight in her; then thou shalt send her away, whether she will; but selling thou shalt not sell her, for money: thou shalt not make-a-gayn to thy selfe of her; because, thou hast humbled her.

If a man have two wives, one beloved, and another hated; and they have borne him sonnes; the beloved, and the hated: and if the first-borne son, bee hers that was hated. Then it shall be, in the day that he maketh his sonns to inherit, that which hee

hath: he may not make the son of the beloved first-borne, before the son of the hated, which is the first-borne. But the first-borne, the son of the hated shall he acknowledge; by giving to him, a double portion, of all that is found his: for he, is the beginning of his strength; the right of the first birthright, is his.

If a man have, a sonne stubborn and rebellious; which obeyeth not, the voice of his father, and the voice of his mother: and they have chastened him, and he will not hearken unto them. Then shall his father and his mother, lay-hold on him: and bring him out, unto the Elders of his citie, and unto the gate of his place. And they shall say, unto the Elders of his citie; This our son, is stubborn and rebellious; he obeyeth not our voice; he is a glutton, and a drunkard. And all the men of his citie, shall stone him with stones, and he shall die; and thou shalt put away the evil, from the midst of thee: and all Israel, shall heare and feare.

And if there be in a man, a sinne worthy of death, and he be put-to-death: and thou hang him, on a tree. His carcase shall not remaine all-night, upon the tree; but burying thou shalt bury him, in that day, for he that is hanged, is the curse of God: and thou shalt not defile thy land, which Iehovah thy God, giveth unto thee, for an inheritance.

Annotations.

Slayn] or. Wounded, meaning to death; as the Chaldee translateth killed: & this Law was to be kept, whether one or many

many were found slain. ^{giving} or, is giving, to weat shortly. This being a figurative expiation, doon by Pr. 15, with the death of an heiffer, &c. sheweth this Law to be peculiar to the common wealth of Israel: & so the Hebrews say, The Law for the beheaded heiffer, is not to be used but in the land of Israel: Maimony in Mishneh, toiv. 4. treat. of Murder, ch. 10. sect. 1. fallen] that is, lying dead: as there fell, 1 Chron. 21. 14. is expounded there died, 2. Sam. 24. 15. The Greek translatheth it fallen; the Chaldee, lying. All these circumstances the Hebrews hold unto strictly; It is sayd, Slain (or l'wounded), not hanged, nor broken; for such an one is not called Chasal, (Slain) in the Land (or Ground,) not hid in an heap: Fallen, not hanging on a tree: in the Field, not swimming on the water. Maim. treat. of Murder, ch. 9. sect. 11. not known] for if it be known, they behead no heiffer for him. If but one have seen the murderer, and though it be a slave, or a woman, or one whose testimonie is not allowable; yet there is no beheading of the heiffer: therefore, if there be many open murderers, the killing of the heiffer ceaseth. If one witness say, I saw the murderer; and another witness deny it, saying, thou didst not see him, (and these witnesses come both together,) then they behead the heiffer. Maim. ibidem, ch. 9. f. 12. 13.

Verf. 2. thy Elders] he sayth not the Elders of that cite, as after in verf. 3. (for it is not known as yet to what cite it belongeth;) but thy Elders (of Israel,) which were of the general States of the Land. The Hebrews say, When a slain man is found fallen on the earth &c. they leave him in his place; and five Elders come forth, from the high Council that is in Jerusalem; and they measure from him, unto the cities that are round about the slain man. Maim. ibidem ch. 9. sect. 1. thy Judges] to whom criminal causes did belong, for the trial of them.

unto the cities:] he sayth not, unto the townes, or villages; but cities: and by the Hebrews, they measured not to any cite, but such as had in it a Court of three and twenty (Magistrates): And though he be found by a

cities side &c. yet they measure. And when they have measured, and the cite next him is known, then they bury the slain man in his place; and the Elders of Jerusalem, returne to their place; And the Senate of that city, bring an heiffer &c. When they measure, they doe it exactly. And they measure from the nose of him (that is slain.) If his body be in one place, and his head in another; they bring the body to the head, and bury it in the place thereof. If there be many dead, one by side another; they measure from the nose of every one of them. And if one cite be nearest to them all, it bringeth one heiffer for them all. Maim. treat. of Murder, ch. 9. sect. 4. 9. 10.

Verf. 9. an heiffer] which was by the death thereof to make expiation, in figure, for this murder; as ordinary sacrifices did for mens synns, And this was doen by the next cite, because of presumption of the fact, when other proof failed: and this heiffer was to be of the mens of that city, sayth Maim. ibidem. sect. 2. and an heiffer of the second yere, or under, but if it were a day older then two yeres, it was unlawfull. Maim. ibidem. ch. 9. sect. 2. & ch. 10. sect. 2. in the yoke] the same caution was for the dead heiffer, Numb. 19. 2. see the annotations there. But why I speak of he of the yoke, after he had sayd, not wrought with being to draw with the yoke, is comprehended in other work? The Hebrews answer, Because the yoke maketh it disallowable, whether it be in the houre of work or not. When it hath drawn in the yoke, but an hand bred in it, is unlawfull; though it neither ploughed therein, nor did any other work. Maim. ibid. ch. 10. sect. 3.

Verf. 4. a rough valley] or, a strong bourn: the Hebrew Nachal, is both a valley. Gen. 16. 17. 19. and a water-stream running in a vallie, Deut. 1. 13. 35. both which we call a bourn. Eshan signifieth strength, or strong and durable: and is applied sometime to waters, Exod. 14. 27. Psalm. 74. 15. And Nachal Eshan, in Amos 5. 24. is a mighty stream. So here, we may understand this to be not only a vallie, but a stream also in it, as the Chaldee version confirmeth;

but the Greek translatheth it, a rough vallie; Maimony in treat. of Murder, ch. 9. sect. 2. sayth they bring down the heiffer unto a bourn that floweth strongly; and that is the Eiban spoken of in the Law. Shall not be killed] together at the time when the heiffer is killed, or after. The valley wherein the heiffer is beheaded, is unlawfull to be sown or tilled for ever, (Deut. 21. 4.) and who so worketh any work there, in the body of the ground, as to plough, or dig, or sow, or plant, or any the like; that is to be beaten. But it is lawfull to dress flax there, or to dig up stones; or any thing which is not as tillage, or sowing &c. Maimony treat. of Murder, ch. 10. sect. 9. strike off the neck] or behead, (as in verf. 6.) with an axe on the hinder parts thereof; sayth Maimony ibidem ch. 9. sect. 3. The Greek translatheth, cut the pieces of the heiffer. After it was beheaded; and expiation made, the heiffer was buried in the place where it was killed, and it was unlawfull to have any profit (or use) thereof. Maim. ibidem ch. 10. sect. 6.

Verf. 5. the sons of Levi] in Greek, the Levites. What they were to doe, is not expressed by Moses, but may be gathered by their office here described, to minister &c. and by verf. 8. where prayer is made for expiation. And so the Hebrews explaine it, that the Elders were to wash their hands, and say, Our hands have not shed Sa, (verf. 7.) and the Priest is sayd, Make expiation for thy people &c. verf. 8. Maimony treat. of Murder, ch. 9. sect. 3. to minister] the Greek sayth, to stand before him. See Deut. 10. 8. their mouth] that is, as the Chaldee expoundeth it, their word; meaning the word of God, which they should there speak, as 24. 14. shall be judged, or weat, for (as this scale seemeth to import) expiation. stroke] or plague; in Chaldee, plague of the stroke; See the notes on Deut. 17. 8.

Verf. 6. the Elders] both the Magistrates then bearing office, and such as had borne it before. For all such were called Elders, as appeareth by Iudg. 8. 14. where the Princes, and Elders of Succoth, were thirtie yere and seventeen men. So in this

case, the Hebrews say, The Judges of that cite, with all the Elders, although they be an hundred, they all wash their hands there, in the place where the heiffers neck is stricken off. Maim. treat. of Murder, ch. 9. sect. 3. shall wash] in figure that they were innocent of that blood shed: as Psalm. 26. 6. Mat. 27. 24.

Verf. 7. shall answer] that is, shall speak for so the word answer, is often used for the beginning of a speech, Job 3. 2.

have not shed] or, hath not shed: for the Hebrew hath a double reading, implying both singular and plural; to signify that they had not any hand in this murder.

not seen it] to weat, shed by any other: for else, this expiation had not been thus made, as is noted on verf. 1.

Verf. 8. Make expiation, or Make atonement, in Greek, be mercifull. Here the Chaldee version addeth, The Priest shall say, Make expiation &c. and so the Hebrews explaine it, as is noted on verf. 5. hath redeemed:] the Greek addeth, out of the hand of Egypt. lay not innocent blood] Hebr. gever, that is, as the Chaldee openeth it, give not the guilt of innocent blood, in our phrase, lay it not to any charge. The Greek translatheth, that there may not be innocent blood in thy people. To give, is often used for to suffer, (as is noted on Gen. 2. 6.) in which sense it may also be taken here, suffer not innocent blood; to weat, to be unpunished, but bring the murderer to light.

expiated for them] or, mercifullly forgiven them: but the murderer (if afterward he were taken, was not here by forgiveness, which the Hebrews gather from the next words, saying, Although the murderer be found after the beheading of the heiffer, yet he is to be killed; for it is written, Deut. 25. 9. And thou shalt put away innocent blood: Maim. treat. of Murder, ch. 10. sect. 8.

Verf. 19. innocent blood] that is, the guilt thereof; but the Chaldee addeth, the shedder of innocent blood, according to the former exposition. right in the eyes] the Greek translatheth, that which is good and pleasing before the Lord.

here beginneth the nine
and fourtieth section, or Lec-
ture of the Law: see Gen. 6. 9.

10 Vers. 10. delivered them] Hebr. given (or
delivered him) speaking of the multitude
of enemies, as of one man; so after

captivity of them] Hebr. captivity of him that
is, a multitude of captives or prisoners. So in
Numb. 21. 1. This Law is like the Bill of
d vorce, Deut. 24. which our Saviour re-
lath was suffered for the hardness of mens
hearts, Math. 19. 8. And the Hebrewes
themselves, (though much addicted to
strange women, and plurality of wives,)
understand this Law with sundry limita-
tions; and to be partly for necessity, when
men in the warres were absent from their
wives, and tempted with concupiscence.

11 Vers. 11. in the captivity] that is, amongst
the captives, or prisoners. At any other time,
the Hebrewes say, this was not lawfull.
hast a desire] or aff. self, settest thy love;
as Gen. 34. 8. and wouldst take her] or,
and takest her, to weet, by promise. The
Hebrewes say of Soldiers that come into
the heathens coast, that they may in their
hunger, eat swines flesh, or other unclean
meats, when they can get no other: And
so a man may lie with an heathen woman, if
his concupiscence urge him thereto; but he may not lie
with her and goe his way, but must bring her
home to his house; and he may not lie with her
the second time, until he have married her.

Neither is it lawfull for him to take this beauti-
full woman, save in the time of captivity, as it
is written, And thou seeest in the captivity, &c.
Neither is it lawfull to lie with two, for it is
said, HE R: now lawfull to take two, and
lie with the one, and leave the other for his brother.
Maimony treat. of Kings and
Warres, ch. 8. §. 1. 2. 3. This lying with her,
seemeth to be implied in those words,
thou hast humbled her, v. 14. which phrase
is not used, but of an estate out of mar-
riage, as is noted on Gen. 34. 1.

12 Vers. 12. home to thy house] Hebr. into
the midst of thine house, that is into it as this
phrase meaneth: See the notes on Gen.
2. 9. she shall save] the Greek chan-

geth the person saying, thou shalt save
for this being a shame and dishonour unto
her, (1. Cor. 11. 6. 15.) it is not likely the
woman would willingly do it, but the
man (in whose power these was) must be
it doer.

doe her naites for make them;
which the Chaldee expoundeth, let them
grow: though the phrase may be taken
anotherwise, to pare or cut them, (as in 1. Sam.
19. 24.) and so the Greek translateth; yet
the letting of them grow seemeth here
to be meant, for her more deformity,
answerable to the shaving of her head.
The Hebrewes open it thus; After he hath
lyen with her once, whiles she is in her captivity,
if she take upon her to come under the wing of
Gods Maistie, she is baptised for a Prophyte
out of hand: and if she will not, she must re-
maine in his house thirtie dayes (Deut. 21. 13.)
and she is to let her naites grow, until her
head, to the end that she may be deformed in his
eyes; and she must be with him in his house, that
he may look upon her and loath her. And he is
to perfwade with her, that she may receive (the
faith:) if she receive it, she is made a Pro-
phete and baptised as all strangers. And she must
tarry three monthes, one month weeping (for
her father,) and two monthes after it. Or he is
to take her with bill of dowry, and marriage. And
if he have no delight in her, he is to send her a
way whither she will, and if hee sell her, he
transgresseth, &c. (Deut. 21. 14.) If she will
not become a Prophyte, they perfwade with
her twelve monthes. If (yet) she will not, (but)
receiveth the seven commandments which were com-
manded to the sonnes of Noe, [whereof see the
annotations on Gen. 9. 4.] then he is to send
her away whither she will, and loe she is as all
other strangers that dwell (in the land,) but he
may not marie her, for it is unlawfull to marie a
woman which is not a Prophyte. If she be with
child by his first lying with her: then a child
is a stranger, and is not his son for any matter,
because he is of an heathen mother, &c. If the
beautiful woman will not leave her dowry after
twelve monthes, they are to kill her: and so the
case that would make peace, they may make no
covenant with them, till they renounce their ido-
latry, and destroy all the places thereof, and
revert

receive the other commandments, which were
commanded to the sonnes of Noe: for every hea-
then that yieldeth not to those commandments,
are to be killed, if they be under our hand: saith
Maimony in treat. of Kings, ch. 8. §. 5. - 9.

13 Vers. 13. rayment] to weet, those wherein
ments of her captivity, to weet, those wherein
she was taken, and shall put on mourning
weeds: which was another signe of her
humiliation, and meanes to withdraw
the mans love from her, if the continu-
ed in her unbeliefe.

remayne] or, sit
in thine house, where thou mayst behold
and observe her carriage.

a month of
dayes] that is, thirty dayes, an whole
month. This was in respect of her spe-
ciall case forementioned. And whereas
the Hebrewes speake of two monthes lon-
ger, (as is noted on v. 12.) the reason
thereof they elsewhere shew to be in re-
gard of his lying with her, lest she should
be with child, that so the seed of Israel
might be known from the heathens; for
by Exod. 21. 4. it appeareth that a heathen
bond womans children were her masters,
& not counted the Israelites who begate
them: & by Ex. 10. 3. 4. it is evident that
notonely the heathens wives, but such also
as were borne of them, were put away. The
Hebrewes say; Every woman that is divor-
ced, or is a widow; she may not marie againe,
till she have tarried ninety dayes, besides the
day of her divorce, or of her husbands death:
to the end that it may be known whether shee
be with child or no; and that there may be proof
whether it be the seed of her first husband, or of
her second. A bond woman that is made free,
and an heathen woman that becommeth a Pro-
phete, they must tarry 90. daies. And though
it be a heathen man and his wife that became
Prophites, they separate them ninetie daies; to
distinguish the seed, which is begotten in holy-
state, from the seed which is not so begotten.

And so the beautiful (captive,) although there
be a law given her of 30. dayes for the sitting of
her selfe, she must tarry 90. dayes, for the sitting
of her child. Maimony in treat. of Divorces
& chap. 11. §. 8. 21. goe in] to weet, into
the (marriage) chamber, as Iudg. 15. 1.

and be her husband] or, marie her; and so lie
with her, as Deut. 24. 1. This might not be
with an Inidell, Deut. 7. 3. See the annota-
tions there.

14 Vers. 14. If thou have no delight in her]
This seemeth to be meant before mari-
age, not after: for that God allowed no
such sending her away after marriage; but
if after he had once lyen with her, and
had humbled her (as after he speaketh) the
mans affections were with drawn from
her, by beholding her in that deformity
and mournfull state within his house;
then God permitted this leaving her, but
with the cautions following. whether
she will] Hebr. to her soule, that is, accord-
ing to her own will or desire. The Greek
translateth, thou shalt send her away free.

selling thou shalt not sell] that is; not at
all, or shalt in no case sell her; as other cap-
tives might be; and this recompense she
had, and the man suffeyned this losse, for
that he had humbled her; whereby God
shewed compassion to this afflicted wo-
man, and his dislike of the mans lying
with her before, though for the hardnesse
of mens hearts, he suffered it so to be; as
Math. 19. 2. make a gayne to thy selfe]
or, serve thy selfe, make her thy servant.

The Hebrew Huhgnammer, is found onely
here, and in Deut. 24. 7. where the Greek
expresseth it by Katadunasteo, which is to
subdue or bring under ones power; which
word is used in like sense, Act 10. 38. and
Iam. 2. 6. for such as were oppressed under
the power of the devill, and of rich men.
So that the man, as hee might not sell
this woman; so neither make a servant
of her to himselfe or others. So the He-
brewes expound it, If hee sell her, he trans-
gresseth this prohibition, Selling thou shalt
not sell her, &c. And so if he subdue her, after
that she is lyen with, to be a bond woman, when
he hath use of her service he transgresseth this
prohibition: Thou shalt not make a gayne to
thy selfe by her, for he may not serve himselfe by
her. Maimony treat. of Kings, ch. 8. §. 6.
humbled her] or, afflicted her. This word
being used for unlawful copulations, as

in Gen. 34. 2. Deut. 22. 14-19. Judg. 19. 24. 2 Sam. 13. 12-14. Ezek. 22. 10. 11. Lem. 5. 11. sheweth also, that God approv'd not of his fact: and that this sending her away, was not to bee after marriage, but after his first lying with her onely, as is before noted.

15 Verſ. 16. *two wives*] which though it was contrary to Gods first institution, Gen. 2. 23. 24. and was begun by Kains posterity, Gen. 4. 19. yet the corruption being spread over all, & even in the Church, God for a time suffered this until the time of reformation; but approv'd not of it, as appeareth by Mal. 2. 15. Mat. 19. 4. 5. And here provideth by his Law, against troubles and confusion that might arise in families by such polygamy. *and an other hated*] Hebr. *and one hated*; but this word *one* in the latter branch of the sentence, is used for *an other*; and is so explained by the Holy Ghost: as where it is said in Mat. 14. 40. *the one shall be taken; and the one left*; an other Evangelist expresseth it thus, *the one shall bee taken, and the other left*, Luk. 17. 36. And by *hated*, understand less loved then the other: for it is spoken by way of comparison, as in Gen. 29. 31.

16 Verſ. 16. *he maketh his sonnes to inherit*] or, *divideth the inheritance to his sonnes*: from which words the Hebrewes gather, *t. at* The first-borne which is borne after his fathers death, is not to have a double portion. *Maimony treat. of Inheritances, ch. 2. f. 2.* *he may not*] or, *he can not*; *he shall not be able*; that is, it is not lawfull for him. *make- firstborne*] that is, *give the first birthright*, which was, a double portion. As Joseph had the first birthright, when a portion was given him above his brethren, 1 Chron. 5. 1. 2. Gen. 48. 1. 2. before the son] which the Greek translateth, *despising the son*.

17 V. 17. *acknowledge*] in Chaldee, *separate*; so weet by his words and actions. *a double portion*] Hebr. *the mouth* (that is, the part) of two; which the Chaldee translateth *two parts*, as the like phrase sig-

nifieth in Zach. 13. 8. By which Scripture we may learne, what this double portion was; that if a man had two sonnes, his goods were divided into three parts, whereof the eldest had two parts, and the youngest the third. For the first-borne was to be reckoned as two sonnes: Joseph (who had the first birthright, 1 Chron. 5. 1.) was two tribes, Ephraim and Manasses. The Hebrewes explain it thus. *The first-borne is to receive a double portion of his fathers goods*, Deut. 21. 17. *As if he were five sonnes, and one of them is the first-borne, hee is to have a third of his goods; and every of the other foure, receiveth a sixt part. If he leave nine sonnes; the first-borne hath a sixt part, and every of the other eight, a tenth part.* And so according to this partition, *doe they part all waies*. *Maimony treat. of Inheritances, ch. 2. f. 1.* According to this phrase Elieus desired a double portion of Elias spirit, 1 Reg. 1. 9. that he might have so much more as any of his other disciples. *of all that I found him*] the word found, often signifieth things present, as in Gen. 29. 11. 2 Chron. 1. 11. & 31. 1. So in this case, by the Hebrewes judgment, *The first-borne had not a double portion of the goods which might come after his fathers death; but of the goods which were assuredly his fathers, and come into his hand (or power); as it is written, OF ALL THAT IS FOUND HIS.* As, out of the heyres of his father that dyeth after the death of his father, the first-borne and the single (brother) doe inherit his goods alike. And so if his father hath a debt owing him, or hath a ship at sea; they are heyres of it alike *Maim. treat. of Inheritances, ch. 3. f. 1.* It is also sayd, *found him*, hee sayth not *found him*, and by the Hebrewes it is holden, that *The first-borne hath not a double portion of his mothers goods; but the first-borne and an other son that are heyres to their mother, doe share alike, whether he be the first-borne for inheritance, or the first that openeth the womb.* *The first-borne for inheritance, is he that is first-borne to his father, as it is written (in v. 17.) THE BEGINNING OF HIS STRENGTH;* and they respect not the mother, though she have

borne many sonnes; if he be his fathers first-borne, he hath a double portion. He that cometh (into the world) after untimely birthes (that were before him;) is the first-borne for inheritance. And so one borne at his full time, if he be borne dead; or that cometh after him, is the first-borne for inheritance. If a man have a son while he is an heathen, and after become a proselyte, he hath no first-borne for inheritance. But an Israelite that hath a son by a bond-woman, or by an heathen woman, so much as he is not called his son; he that cometh after him of an Israelite, is the first-borne for inheritance, and hath a double portion. *Maim. ibidem c. 3. f. 8. 9. 10. 12.* of his strength] or, of his valour. So Iakob sayd of Reuben his eldest, Gen. 49. 3. The Greek translateth of his children. And this is the first reason of the Law, from nature it selfe.

the right] Hebr. the judgement; which the Greek explaineth thus, *the first birth-right are due (or belong) unto him.* And this may be understood in respect of the judgement or Law of the Lord; which is added unto the former reason from nature, and maketh the first-bornes right more firme unto him. Wherefore as Esau before-hand sold his birthright, and the sale was confirmed, Gen. 25. 33. so generally *The first-borne that is the portion of the birth-right before it be parted, his sale is firme, because the portion is his before it is parted.* *at the Maimony treat. of Inher. c. 3. f. 6.* And by reason of this right of the first-borne, his children after him doe inherit also; as this Hebrew canon sheweth, *Who so hath two sonnes, a first-borne and an other, and they dye both of them while he liveth, and leave children behind them; the first-borne leaveth a daughter, and the single (brother) leaveth a son; the son of the single (brother) shall inherit of the old mans goods a third part, which was his fathers portion; and the daughter of the first-borne shall inherit two thirds; which was her fathers portion.* And such is the right of brethrens children, and of the fathers brothers children, and of all that doe inherit; if the father of one of the heyres were a first-borne, the heyre receiveth the portion of his first birthright;

for him. *Maimony ibidem c. 2. f. 7.* By this Law was fore shadowed how the elect, the Israel of God, Gal. 6. 16. which are his first-borne, Exod. 4. 22. and Church of the first-borne which are written in heaven, Heb. 12. 23. shall have a double portion, and inherit the good things of God; as they which have the promise of the life which now is, and of that which is to come, 1 Tim. 4. 8. and are the heyres of God, and joyne-heyres with Christ, Rom. 8. 17. and being justified by his grace, are made heyres according to the hope of eternal life, Tit. 3. 7. God having begotten them againe, so an inheritance incorruptible; and undesied, and that fadeeth not away reserved in heaven for us, 1 Pet. 1. 4.

18 Verſ. 18. *subborn*] or *perversely, revolting, refractory*; that turneth away from God and his Law; and it implieth the affliction of the heart, as *Jer. 5. 23.* and the cruelty and action, as an untamed heifer, *Hos. 16. Nehem. 9. 29.* And so the Apostle translateth it into Greek, by two words, *disobedient (or unperfwaded), and gainsaying*: *Rom. 10. 21.* from *Esey 65. 2.* So here the Greek expoundeth it, *disobedient, rebellious*] The Hebrew *Moreb* signifieth one that chenger or turneth to the worse, both in heart and action, and in particular turneth from, and opposeth the word of God, as *Deut. 1. 26. 43.* & *9. 7. 23. 24.* The Greek here translateth it *Contentious*, the instance of this rebellion, is shewed in v. 20. *obeyeth not*] or, *hearkeneth not*; the Chaldee translateth, *receiveth not the word.* *chastised*] or *nurtured*; which implieth both words and acts, as by rebukes, stripes and outward punishment, *Levit. 26. 13. 28.* and sometime by the hand of the Magistrate, *Deut. 22. 18.* in which sense the Hebrewes understood this here. And having spoken before of words, this therefore is meant of blowes also.

Verſ. 19. and his mother] both of them; so that one alone was not enough to cause him to be put to death: The Hebrew D Gors, as they are always warie in cases that concerne the taking away

of any mans life; so in this above others, they set down many and strange limitations; as, first they restrain it to those particular sins of gluttony and drunkenness, v. 20. and that gluttony to bee eating of flesh onely, and drunkenness with wine onely. Also that the son is not to be put to death, unless he have stolen somewhat from his father, and bought therewith flesh and wine for riot; and eaten and drunk it without his fathers leave, in a company that are all vaine and vile persons. That a son onely; not a daughter, is to be put to death by this Law, and he not a little one or a child, who is not within the rule or compasse of the commandements; nor a man that is grown up, and is in his own power. So that he must bee at least above twelve yeeres of age. And if he be married three moneths and his wife be known to be with child, they free him also from this Law, because it is sayd a son, and not a father. Moreover, that the father and mother must bring this rebellious sonne first to the court of three Iudges, and there complaine of his disobedience: bringing with them two witnesses, of his stealth and gluttony; whereupon he is there beaten, as others are for the like crime; and this is that chastening in v. 18. If he fall againe to stealth and ryot, his father and mother bring him againe before the Magistrates, with the witnesses, and he is condemned to death. But if before sentence is passed on him, his father and mother doe relent in pite towards him, he is let goe. If he flee away before sentence is gone out against him, and be afterward taken when he is in mans state, (which they also judge by the baize on his face) he is not put to death; but if he scape away after sentence of condemnation, he is stoned to death whensoever he is taken. If his father bee willing to bring him to the Magistrate, and the mother not; or the mother willing, and the father not; he is not to be judged as a rebellious son. If either parent have lost their hand, or bee

jame, or dumb, or blinde, or deafe: the son palleth not under this condemnation, for it is sayd, they must lay hold on him, and bring him, and smite say, this son &c. he obeyeth not our voice, &c. These and the like cautions, are noted by Maimony in treat. of Rebels, chap. 7. and in the Bab. Thalmud. in Sanhedrin, ch. 8. but they have not all of them, found ground from the Scripture. Howbeit if any sonne, be by any of these exceptions saved that he die not as a rebellious son: yet is he under all other punishments which the Magistrates inflict on other riotours, and like malefactors. *the gate of his place* that is, the gate of the place where he dwelt; as which gate the Magistrates used to sit, Deu. 21. 15. & 25. 7. So the Chaldees translatheth, the gate of the judgement hall of his place.

Verf. 20. a glutton] or riotour, devoured in Hebrew Zolel, which hath the signification of violence, Jer. 15. 19. The Chaldees addeth, a glutton (or ravenous-eater) of flesh, and a riotous drinker of wine: which words seeme also to bee understood in the Hebrew; and are so expressed in Prov. 23. 20. Be not amongst riotous-drinkers of wine, amongst riotous-eaters of flesh: for the riotous-drinker, and the riotous-eater (or glutton) shall come to povertie. Where in the latter sentence, the words flesh and wine are omitted, as here they are in Moses. And to these two, flesh and wine, the Hebrews doe referre this law, as before is noted: but sometimes such things are named for an instance, and doe imply all other of like sort.

Verf. 21. and he shall dye] or, that he dye. The synns of riot and drunkenness, were not by Moses Law, punishable by death: this therefore was in respect of his disobedience to his parents, which greatly aggravated his syn; and for which, he was to dye: when other drunkards escaped with lighter punishment. Hereupon Solomon uttered his parable; *He that keepeth the Law, is a wise son; but he that is a companion of gluttons, shames his father*, Prov. 13. 7. *All Israel should hear*] The like is

sp. ten

spoken of the death of some other notorious malefactors, as Deut. 13. 11. & 17. 13. and 19. 20. So in this case, the Hebrews say, The rebellious son must be proclaimed; and say, The rebellious son must be proclaimed; and they publish by writings unto all Israel, In such a Count, we stoned such an one, because he was a stubborn and rebellious son. Maimony treat. of Rebels, ch. 7. sed. 13.

Verf. 22. worthy of death] Hebr. of the judgement of death, which the Chaldees will expoundeth, desert of judgment to be killed, and thou hang him] The Hebrews understand not this; of putting him to death by hanging; but of hanging a man up, after he was stoned to death; which was done for more detestation of some heinous malefactors. Their words are, *They are commanded to hang the blasphemer, and the slayer; and a man is hanged; but not a woman. After they are stoned to death, they fasten a piece of timber in the earib, and out of it there cometh a peece of wood; then they tie both his hands one to one other, and hang him near unto the bough of the tree, and let him down out of hand; and he shall abide all night, it is a transgression. Deut. 21. 22. And we are commanded to bury all that are killed by the Judges, the same day that they are killed. They may not be hanged on a tree that groweth on the ground, but on that which hath been plucked up, that there may not need any cutting of it down: for the tree that is hanged on it to be buried with him, that there be no evil memorial of him; for men to say, this is the tree wherewith such a man was hanged. And so the stone wherewith the stoned is killed, and the sword wherewith he is put to death, and the napkin wherewith he is strangled, they all are buried. Maimony in Sanhedrin, ch. 15. sect. 6. c. c.* In the scripture we have examples of Rechab and Baanah who for murdering Ishbother, were by Davids commandment slayn, their hands and feet cut off, and they hanged up, 2 Sam. 4. 12. where their hanging seemeth to be after their death: and so in others; as Ios. 10. 26. which might also be the case of the King of Ai, Ios. 8. 29. and of those idolaters in Num. 25. 4. And the scripture sheweth a double punishment for some

heinous synns, as in Achans familie, who were burned with fyre after they were stoned, Ios. 7. 25. Among the Romans afterward they hanged or fastned them to the tree alive, and such was the death of our Lord Christ, who bare our synns in his own body, on the tree, 1 Pet. 2. 24. Luk. 23. 33. 39.

Verf. 23. burying] in Greek, with burial thou shalt bury him: that is, in any wise bury him. This was also fulfilled in our Saviours body, which was buried the same day that he was hanged on tree, Ios. 19. 31. 38. 42. *he that is hanged*] to weete, on tree: as Gal. 3. 13. This speech, as many other of like sort, is general, therefore the Greek translatheth, every one that is hanged on tree; and that interpretation the Apostle allegeth, in Gal. 3. 13. *the curse* that is, cursed, as the Apostle expoundeth it, (according to the Greek version,) Gal. 3. 13. And here, in the utmost rigour and severity of the Law, God forefigured the riches of his grace towards synners in Christ; who redeemed us from the curse of the Law, being made a curse for us, as appeared in that he was hanged on the tree, Gal. 3. 13. He was reckned among the transgressors, Luk. 22. 37. and God made him to be syn for us, who knew no syn; that we might be made the righteousness of God in him, 2 Cor. 5. 21. The Chaldees translatheth, For because he synned before the Lord, he is hanged. and thou shalt not defile the land, or as the Greek translatheth, and the land shall not be defiled; which might be, by the monument of Gods curse remaying upon it visibly. So the burial, was to abolish the curse, from appearing in the Lords land. A figure of the fruit & effect of our Saviours burial, whereby the rigour of the Law was declared to be satisfied, and all our synns defaced; and removed out of Gods sight, that they shall never be imputed unto us,

CHAPTER XXII.

1. The Law for our brethrens cattell strayed or things lost. 5. The sexe is to bee distinguished

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guished by apparel. 6. The damm bird is not to bee taken with her yong ones. 8. The house must have battlements. 9. Confusion is to be avoyded. 11. Fringes to bee made upon the vesture. 13. The punishment of him that slandereth his wife. 20 22. Of adulterie. 25. of rape. 28. fornication; 30. incest.

1 **T**HOU shalt not see, thy brothers
oxe, or his sheep goe astray; and
hide thy selfe from them: restoring
thou shalt restore them, unto thy
2 brother. And if thy brother, be not
nigh unto thee, or thou knowest him
not: then thou shalt gather it, into
thine house; and it shall be with thee,
3 untill thy brother seek after it; and
thou shalt restore it unto him. And
so, shalt thou doe with his asse; and
so shalt thou doe, with his rayment;
and so shalt thou doe, with every losse
of thy brother, which shall bee lost
by him, and thou shalt find it: then
mayest not hide thy selfe.

4 Thou shalt not see, thy brothers
asse, or his ox, fallen in the way, and
hide thy selfe from them: lifting
thou shalt lift them up, with him.

5 A mans ornament, shall not be
upon a woman; neither shall a man
put on, a womans garment: for,
every one that doeth these things, is an
abomination to Iehovah thy God.

6 If a birds nest, chance to be be-
fore thee, in the way; in any tree, or
on the ground; yong ones, or eggs;
and the dam sitting upon the yong,
or upon the eggs: thou shalt not take
7 the dam, with the yong. Sending
thou shalt send away the dam; and
the yong, thou shalt take unto thee:
that, it may bee well with thee; and
thou mayst prolong thy dayes.

When thou buildest a new house,
then thou shalt make a battlement,
for thy rooffe: that thou put not
bloods, in thine house; if any falling
fall from it.

Thou shalt not sow thy vineyard,
with divers kindes: lest the full ripe-
fruit the seed which thou hast sown,
and the renew of the vineyard, be
defiled.

Thou shalt not plow, with an ox
and and asse, together. Thou shalt
not weare lincie-woolse, wooll and
flaxe, together.

Fringes, shalt thou make unto
thee: upon the foure skirts of thy
vesture; which thou coverest
withall.

If a man take a wife, and goe in
unto her, and hate here. And lay
against her, occasions of speech; and
bring forth upon her, an evil name;
and say, I took, this woman; and I
came nigh unto her, and I found
her not to have virginite. Then
shall the father of the damosel, and
her mother, take: and bring forth
the virginite of the damosel, unto
the Elders of the citie, in the gate.
And the father of the damosel, shall
lay, unto the Elders: I gave my
daughter, unto this man, to wife,
and he hateth her. And loe, he hath
laid against her, occasions of speech,
saying, I found not thy daughter to
have virginite; and they shall spread
the cloth, before the Elders of the
citie. And the Elders of that citie
shall take the man: and shall chastise
him. And they shall smear him,
in an hundred shekels of silver; and
give

give them, unto the father of the da-
mosell; because he hath brought-
forth an evill name; upon a Virgin of
Israel: and she shall be his, to wife;
he may not send her away, all his
20 dayes. But if this word, be truch:
and virginite be not found, for the
21 damosell. Then they shall bring-out
the damosell, unto the dore of her
fathers house; and the men of her
citie, shall stone her with stones, and
she shall dye; because she hath doen
folly, in Israel; to commit whordom,
in her fathers house: and thou shalt
put away evill, from the midst of
thee.

22 If a man be found, lying, with a
woman married to an husband; then
they shall dye, even both of them;
the man, that lyeth with the woman,
and the woman: and thou shalt put-
away evill, from Israel.

23 If there be, a damosel a virgin;
betrothed, to a man: and a man
finde her in the citie, and lye with her.
24 Then ye shall bring-out both of them,
unto the gate of that citie; and yee
shall stone them with stones, and they
shall die: the damosel, because shee
cried not out in the citie; and the
man, because hee hath humbled his
neighbours wife: and thou shalt put-
away evill, from the midst of thee.

25 And if in the field, a man doe
finde a betrothed damosel; and the
man take strong hold on her, and lye
with her: then the man that lay with
26 her, shall dye, he onely. But unto
the damosel, thou shalt not doe any-
thing: there is in the damosel, no sin
of death: for as when a man riseth
against his neighbour, and killeth

him in foule; so, is this matter. For
he found her, in the field: the betro-
thed damosell cryed-out, and there
was none to save her.

If a man finde a damosel a virgin,
which is not betrothed; and lay hold
on her, and lye with her: and they
be found. Then the man that lyeth
with her, shall give unto the damo-
sels father, fiftie shekels of silver: and
she shall be his, to wife; because hee
hath humbled her; he may not send
her away, all his dayes.

A man shall not take, his fathers
wife; nor discover, his fathers skirt.

Annotations.

THU brothers ox] yea though it bee
thine enemies, Exod. 23. 4. goe-
astray] Hebr. driven-away, or thrust-
out-of-the-way, by any means, of them-
selves or others: as by a dog, hunted from
the flock or fold: and the like. The
Greek and Chaldee translate, erring in way,
and going astray. See the notes on Deut 4
19. This duty required towards beasts,
is much more towards men; as God ap-
plyeth the similitude in Ezek. 34. 4. 16.
And as we all were like sheep going astray,
1. Pet. 2. 25. so are we daily subd. & to stray
from the truth, and have need one of
another help: whereupon it is sayd, Bre-
thren if any of you doe erre (or goe astray)
from the truth, and one convert him: let him
know, that he which converteth the sinner, from
the error of his way; shall save a soule from
death, and shall hide a multitude of sins, Jam.
5. 19 20. hide thy selfe] that is, with-
hold thine help: the Greek translareth
it, wink at, that is, neglect, or not regard:
see Lev. 20. 4. restoring &c.] that is,
thou shalt in any case restore, or bring-again.
So here are two precepts, a prohibition
to hide, and a commandement to restore:
and thus the Hebrewes observe a double
sinne

sin in them that break this law, and sometimes a trouble. Hee that seeth a lost thing of any straitness, and hideth himselfe from it, and letteth it alone; transgresseth this prohibition, **THOU SHALT NOT HIDE THY SELFE FROM THE M.** and breaketh this commandment, **THOU SHALT RESTORE.** &c. If he take the lost thing, and restore it not; he breaketh the commandment (**THOU SHALT RESTORE,**) and transgresseth against two prohibitions, against **THOU MAYEST NOT HIDE THY SELFE,** (Deu. 22.3.) and against, **THOU SHALT NOT ROB.** (Lev. 19.13.) Although the owner of the lost thing be a wicked man, &c. we are commanded to restore his lost thing to him. If he have restored it, and it be fled away againe, though an hundred times, hee is bound to restore it; for it is written, **RESTORING THOU SHALT RESTORE THEM.** Maimony in Mishne, tom 4. treat. of Robbery and losse, chap. 11. f. 12. 14. unto thy brother] either to his own hands, or to the place where it was and should be. For, if he see a beast that is fled out of the fold, and he returneth it into the place thereof: let he hath kept this commandment, and there is no need to make it known unto the owner; saith Maimony ibidem c. 11. f. 16.

Ver. 2. gather it] that is, take it in into thine house] Hebr. into the midst of thine house; whereby is meant within the same; as the phrase often signifieth: see the notes on Gen. 2.9. But this teacheth a care to keep it safe. seek after it] But hee that found it, is also to use means that the owner may know of it; and the Hebrews say, He is bound to cry it, and make it known, saying, Who so hath lost such a kind of thing, let him come and give the signes of it, and he shall have it. As the first, who so hath found any thing, crieth it three times. After the last time, within seven dayes he cryeth it the fourth time. If the owner come not, the thing found is to be left with him that found it; and if in all that time, it be stolen, or lost, hee is bound to make satisfaction; but if it be gone by violence, he is free: For he that keepeth a lost

thing, is as a beast that keeps for him, &c. (whereof see the annotations on Exod. 22.10.) And he must have care that the thing be not marred, or perished. If it be a living thing which he must give food unto; if it be a working (beast), as an horse, &c. he may put them to labour twelve monthes from the day that hee found them; or let them out for hire, and take their hire, and give them food; and if it be more worth then their food, the overplus is the owners, &c. Afterwards they are sold by the Magistrates. Maimony treat. of Robbery and losse, c. 13. f. 1. &c.

Ver. 3. every losse] that is, every lost thing; and by like proportion, a man is to keep his neighbour's goods from losse or perishing; as He that seeth the water to overflow, and it cometh to marre his neighbour's house, or his field; he is bound to stop the same, &c. Maim. treat. of Robbery and losse, c. 11. f. 20. which shall be lost] Hence the Hebrews observe, that if a man will loose his goods weeteing, men are not bound unto him. As, if he put his beast into a stable which hath no doore, and he tieth it not, and it goeth away. If he cast his purse into a place common for all, and goeth his way, or any the like; let hee loose his goods weeteing. And though it be not lawfull for him that seeth this thing, to take it for himselfe; he is not bound to bring it againe (to the owner,) for it is said, **WHICH SHALL BE LOST,** is put a difference from him that loseth weeteing. Maim. ibidem ch. 11. f. 11. thou mayest not] that is, it is not lawfull to hide thy selfe, or to let it alone. Heere they put some exceptions, as they say, A priest that seeth a lost thing in a place of buriall, must not despite himselfe to returne it againe: because, when he keepeth one commandment, of restoring the lost thing, hee breaketh an other commandment, which sayeth **THEY SHALL BEE HOLY,** (Lev. 21.6.) and transgresseth a prohibition, **HE SHALL NOT DEFILE HIMSELFE.** &c. (Lev. 21.4.) and a commandment, doth not put away (or cause a man to transgress) a prohibition, and a commandment. On the contrary, if one see a thing lost, and his father say unto him: Restore

it: he must restore it, and not obey him. For if he obey his father, he is found at the time when he keepeth this commandment **HONOUR THY FATHER,** that hee breaketh this commandment, **THOU SHALT RESTORE IT;** and transgresseth this prohibition, **THOU MAYEST NOT HIDE THY SELFE.** Maim. ibidem c. 11. f. 18. 19.

Ver. 4. thy brothers as] in Exod. 23.5. he saith, thine brothers as: charmen should not thinke their lawes binde us to doe good unto our friends onely. So our Saviour saith: Love your enemies: doe good to them that hate you, Mat. 5. 44. fallen] that is, lying under his burden, Exod. 23.5. So fallen, was used before for lying, Deut. 21.1. Though here it may be taken more generally, and hide thy selfe] that is, forbear to help him up: Exod. 23.5. lifting &c.] or, raising thou shalt raise them up; that is, help to doe it, in any case, though it be againe and againe. This the Hebrews understand to be another commandment from that in Exod. 23.5. which they open thus: Who so meeteth with his neighbour in the way, and his beast lying under a burden, &c. let he be commanded to unloose it from upon him; and this is commanded to be done in Exod. 23.5. And he must not unloose it, and leave him presently and goe his way; but must lift it up with him, and againe lay the burden upon him, Deut. 22.4. this is another commandment. And if he leave him presently, and doe not unloose it off him, nor lode him: he breaketh a commandment which ought to be done; and transgresseth in that which ought not to be done; as it is said, **THOU SHALT NOT SEE THY BROTHERS ASSE** &c. If when he is unloosed, and loden againe, he fall againe; he is bound to helpe him up another time, yea, though it be an hundred times; for it is written, **HELPING THOU SHALT HELP UP: LIFTING THOU SHALT LIFT UP.** Therefore he must goe a mile back with him, whilst the owner say, I have no need of thee. Maimony treat. of Murder, ch. 13. f. 1 &c.

Ver. 5. A man's ornaments] of instrument

apparel, dresse. The Hebrew Ch, is a general word for all instruments, vessels, ornaments, whatsoever; and here for all apparel and furniture whatsoever a man putteth on him, in time of peace, or of warre, and to the Chaldees translate it armour, or weapons: which is also forbidden a woman to wear. And this precept concerneth naturall honestie and meeknesse, which hath perpetuall equitie, 1. Cor. 14.5. 6. 14. And it is to prevent many evils which may arise, if men and women should bee clad alike. It is probable also that this law was given, in regard of the abuse among other nations, and particularly among the Egyptians, (with whom Israel had lived;) for humane writers testifie that the Egyptian women did goe abroad and use merchandise, &c. and the men did weave within the houses. Herodot. in Euterpe. The Hebrews explaine it thus: A woman may not put on a man's ornament; as to put a miter, or an helmet on her head; or to put on an habergeon, or the like; or to poll her head like a man. Neither may a man put on a woman's ornament; as coloured garments, or golden jewels, in the place where men use not to wear such jewels, but women onely: all, according to the custome of the country (wherein they live.) A man that putteth on a woman's attire, and a woman that putteth on a mans; is to be beaten, (by the Magistrate.) Maimony treat. of Idolatry ch. 12. f. 10. The attire of the bodie, spirituall signifieth the ornaments of the mind, Psal. 132.9. 16. Rev. 3. 18. so men should not change their nature, to become effeminate: as the Egyptians and Babylonians are threatened to be like women, Eze. 19. 16. Jer. 10. 37. & 11. 30. And in the Churches, women are to be silent, and not speake as men, 1. Cor. 14. 34. If suffer not a woman to teach, nor to usurpe authority over the man; but to be in silence, 1. Tim. 2. 12. atomi dition to Iehovah] Hebr. the abomination of Iehovah: that is, abhorred of him; which the Chaldees expoundeth, an abomination before the LORD.

Ver. 6. change to be] that is, if unawares

thou meetest with it, or lightest upon it. So the Greek translateth, *If thou meetest with a birds nest before thy face.* or on the ground] or in any other place, as on the water, or the like; for these are put but for an instance, because usually birds nestle either on trees, or on the ground.

So the Hebrews expound it. He that findeth a nest upon the waters, or on the back of any living creature, is bound to let the dam goe. *the dam*] Hebr. the mother: is after, forer, for yong-ones. Which names the Scripture giveth to all living things; and the Greek and Chaldee keepeth the Hebrew phrase, mother and children. The Hebrews understand this precisely of the dam or female only; and say, *A male that is found sitting upon a nest, is free from being sent away;* (that is, a man is not bound to let it goe:) *Maim. ibidem f. 10.* thou shalt not take to weat, and kill; for that is chiefly here intended. *Hee that taketh the dam with the yong, and killeth her; the flesh is lawfull to be eaten, but he is to be beaten for killing the dam.* And so if she dye before he let her goe, he is to be beaten: but if he let her goe after he hath taken her, he is free. *Maim. in Shechitah, ch. 13. f. 1.* Compare herewith the Law in Lev. 22. 28. *Whether it be Cow or Ewe; yee shall not kill it, and her yong, both in one day.*

Verf. 7. *Sending thou shalt send*] that is, in any wise send away (or, let goe) the dam; This sheweth the strictnesse of the precept, which also must be doen willingly; upon the former penalty. For every prohibition, after which commeth a precept affirmative, a man is bound to performe the precept concerning it; and if he performe it not, he is to be beaten. If one come and snatch the dam out of his hand, and send her away; or if she escape away from under his hand, against his will, he is to be beaten; for till he find her away of himselfe, he performeth not the precept concerning her. If hee take the dam, and clip her wings: that she cannot flye, and then send her

away; he is to be chastised with stripes: and he must keep her by him, till her wings be grown, and then send her away. And if she dye before, or be lost, he is to be beaten; for he hath not performed the commandment. If hee send her away and she come againe, he must send her away againe, though it be some or five times: for it is sayd, *SENDING THOU SHALT SEND HER AWAY.* If one say, I will take the dam and send away the yong; hee is bound to send away the dam. The sending away of the dam, is not in use for cleane birds, &c. *Maimony tom. 2. in Shechitah, ch. 13. f. 2. 3. 4. 5. 8.* It is unlawfull to take the dam with the yong, though it be to cleave a Leper with them, which is a thing commanded, (Lev. 14. 4.) and if hee take her, he is bound to send her away. For a commandment is not of force to disannull a prohibition and a commandment; but a commandment and a prohibition, doe disannull a commandment. *Ibidem f. 19.*

God by this Law, teacheth us mercy and piety; (as it is noted for barbarous cruelty, when the mother is killed with the children, *Hos. 10. 14. Gen. 32. 11.*) therefore when the bird is hatching her egges, or cherishing her yong, she may not be killed. And as the Hebrews say, If she were sitting but upon one yong, or one egge, a man was bound to send her away: how be it, that if she were taken from the nest by hunting, it was lawfull: the Law forbiddeth not to hunt (or take) her, when she cannot flye away for (affection to) her yong which she hatcheth; as it is sayd, *AND THE DAM SITTING UPON THE YONG.* &c. *Maimony in Shechitah, ch. 13. f. 16. 7.* And this law for compassion towards birds, teacheth compassion towards mankind much more; as when he saith, *Thou shalt not murther the ox,* Deut. 25. 4. the Apostle sheweth it to be written for our sakes, 1. Cor. 9. 9. 10. So the Hebrews here say, This is to lead us unto mercy, and to take out of our hearts cruelty and the like (affections), not that the intent of the commandment is to shew compassion unto birds, &c. but to mankind: *R. Maimonem on Deut. 25. 7. fol. 210.*

prolong

prolong thy dayes] The like blessing is promised to them that honour Father and Mother, Deut. 5. 16: the Hebrews account that one of the great commandments; and this of the bird, they count the least of all in Moses law: and yet such a promise is annexed hereunto.

Verf. 8. *a new house*] to weat, a dwelling house; for so the Hebrews expaine it; it is commanded to make a battlement for the roofe, if it be a dwelling house; but a barne or a stable, or the like; a man is not bound concerning them. *Maimony treat. of Murder, ch. 11. f. 1.* a battlement] in Greek, a crowne: which was to compass the roof of the house round about, to keep men from falling off. For in Israel, the houses had flat roofes, on which men walked, 2. Sam. 11. 2. and from thence they called and spake to the people, wherupon Christ speaketh of preaching, and proclaiming upon the house tops. *Mat. 10. 27. Luk. 12. 3.* The height of the battlement, might not be less then ten hand-bredthes [six of which hand-bredthes made a cubit,] and it was to be strong, that a man might lean thereon, and not fall. *Maim. treat. of Murder, ch. 11. f. 3.* that thou put not] or, and thou shalt not put bloods, which the Greek translateth, and thou shalt not make man-slaughter in thy house; and the Chaldee, for bloods, sayth guilt of murder: as the word bloods often signifyeth: see Gen. 4. 10. By this it appeareth, that all other occasions of bloodshed, were to be prevented, in other places as well as on house tops. Which the Hebrews declare thus; *Whether it be the house top, or any other thing, wherein there is danger and likelihood, that a man may fall and die; as if a man have a pit or Well in his yard, have it water in it, or not: he is bound to make a fence about it, ten hand-bredthes high, or to make a cover over it, that no man fall therein, and dye.* And so any stumbling block wherby there is danger of life; a man is commanded to remove the same, and to beware thereof, and to give warning of the thing very heedfully. Otherwise if he remove them not, but leave stumbling blocks that may bring into danger, hee

breaketh a commandment, and transgresseth this prohibition, of PUTTING BLOODS. *Maim. treat. of Murder, ch. 11. f. 4.*

Verf. 9. *thy vineyard*] nor any other field, Lev. 19. 19. diverse kinds] or mixtures, as wheat and barley together, or the like. See the annotations on Lev. 19. 19. The Hebrews divide seeds into three sorts. The first of them is called Tebuah, (Revenue,) and it comprehendeth the five kinds of graine, Wheat, Rye, Barley, Fox ear-barley, and Oates. The second of them, is called Kcannith (pulse,) and it comprehendeth all seeds which are eaten of men, besides the Revenue (afore sayd,) as Beanes, Pease, Lentiles, Millet, Rice, &c. and such like. The third of them are called Gardu seeds; and they are all other seeds which are not meet for mans meat, but the fruit of the seed is mans meate: as the seed of Onions, and of Garlicke, and of Peppes, and such like. And flax seed is comprehended under the generall of garden seeds. And all these seeds when they are grown up, and all the while the seed is not discerned, are called Herbes. *Maimony tom. 3. in Kilajim, chap. 1. f. 2.* Now of this law concerning vineyards, they write thus: Nothing is forbidden by the name of diverse kinds in the vineyard, but the kindes of the revenue of corne, and the kindes of herbs only. Other kindes of seeds, are lawfull to be sown in the vineyard; and I need not say, other trees. It is unlawfull to sow herbes, or corne, by the vines sides; or to plant a vine by the sides of herbes or corne. Whether a man plant, or let them grow, when hee seeth diverse kinds spring up in his vineyard, if he leave them so, it is defiled. *Maim. ibidem ch. 5. f. 6. 7. 8.* the full-ripe fruit] Hebr. the fullness (or plentie,) which the Greek translateth here the fruit: elsewhere the first fruits: see Exod. 22. 29. & Num. 18. 27. By the Hebrews, a vineyard whies the grapes were unripe, was not defiled: & unripe grapes were lawfull for use. *Mai. in Kilajim c. 5. f. 14.* the seed] the Greek addeth, and the seed, which thou shalt sow with the fruit of thy vineyard. Others understand, the fruit of the seed. and the revenue] or, income, increase. The Scripture useth this word, for the increase of the

the corn or floore, and of the vine or wine-press, Numb. 18.30. So it may be taken here, for either or for both of them: for both were defiled. The Hebrewes apply this word to the five kinds of graine, fore-noted, and unto them also when they are eated, and before they be threshed: as in another place they say, The five kinds, namely Wheat, Barley, Rye, Fox-eare-barley, and Oates, these five, when they are eared, are called *Téouab* (Revenue) in every place; and after that they be threshed and winnowed, they are called *Dagan* (Corne or Graine;) and when they are ground, and their meale kneaded and baked, they are called *Path* (Bread.) Maimony tom. 1. treat. of Blessings, chap. 3. fell. 1.

be defiled] or be sanctified; as the Hebrew word properly and usually signifieth; and so the Greek translateth, that it be not sanctified. Whereby some understand that the fruit should be separated from common use, and made holy to the Lord, and be eaten by the Priests. But words oft times have contrary significations, as *Batrac* to Blesse, is used for Cursing or Blaspheming, 1. King. 21. 10. 13. Ched is Piety, and Impiety, Lev. 20. 17. So this word here is by the Chaldee paraphrast translated defiled, and by the other Hebrewes elsewhere so expounded. The diverse kinds (or mixtures) of the vineyard, as any of the sorts of corne, or sorts of herbs that are sown with a vine, whether an Israelite sow them, or an heathen, &c. both of them are unlawfull to be eaten, or put to any use (or profit:) as it is written (in Deut. 22. 9.) **LEST IT BE DEFILED, &c.** as if he should say, Lest both of them be made abominable and unlawfull. And who so eateth ought of the mixtures of a vineyard, either of the herbs, or of the grapes, is to be beaten by the Law; Maimony tom. 2. treat. of Forbidden meats, c. 10. §. 6. 7. The same author in tom. 3. treat. *Eruhim*, ch. 5. layeth downe also these canons. He that soweth two kinds of corne, or two kinds of herbs, with the seed of the vineyard, he is to be twice beaten, once for this, Thou shalt not sow thy field with diverse kinds, (Lev. 19. 19.) and againe for this, Thou shalt not sow thy vineyard with diverse kinds,

(Deut. 22. 9.) A man is not to be beaten for sowing diverse kinds in the vineyard, until he sow within the land of Israel, &c. But our Doctors have forbidden to sow diverse kinds in the vineyard, though out of the Land: because the diverse kinds in the vineyard, are wrong, for if they be sown within the land of Israel, they are unlawfull to be used: and seeing they are unlawfull for any use within the land, they are unlawfull to be sown without the land. It is unlawfull to sow herbs or corne, by a vine side, or to plant a vine-tree by herbs or by corne; and if a man doe so, though he is not to be beaten, yet both of them are defiled, and not to be put to any use, either the herbs or the corne, or the vine, but they burne them both, as it is written, **LEST THE FULL RIFE FRUIT, &c. BE DEFILED:** though it be the fruit of the corne, or the wood of the vine-tree, they are unlawfull for any use, but they burne them; neither may they heat an Oven, or a Caldron, or boile any thing with them when they burne them. These, and sundry like observations they have hereabouts, not altogether without probability: and herein the mixtures of the vineyard, exceed the mixtures of the field, which they think might be used and eaten, though it was faine to sowe them, as is noted on Levit. 19. 19. This Law, with other such like, was typical, and pertained to the rudiments of Moses Law: whereby it seemeth unto me, God taught them the simple and sincere estate of his Church. For in mystrie, the Vineyard of the Lord of hosts, was the house of Israel, and the men of Judah, the plant of his pleasures, Esay 5. 7. and he planted them a noble vine, wholly a right (or true) seed; though they turned into degenerate-branches of a strange vine unto him, Jer. 2. 21. Now also the Church is a vineyard, Christ himselfe the vine, and we the branches, Joh. 15. 1. 5. and this Vineyard God would not have sown with diverse kinds, or mixed with the prophane and unbelievers, lest all be defiled, 2. Cor. 6. 14.—18. Mat. 23. 7.—10. Rev. 21. 2. 4.—17.

Verf. 10. with an ox and an ass] the ox was a clean beast, the ass an unclean: the Hebrewes

Hebrewes understand this law generally, plowing, for all work; and the ox and the ass, for all clean and unclean beasts together. Whosoever doeth work with two kinds of cattle or beasts together, and the one of them is of a clean kind, and the other of an unclean; let he be to be beaten, in every place, Deut. 22. 10. Whether he plow, or sow, or draw a wagon, or sowe with them together &c., he is to be beaten. And whether it be ox and ass, or any two kinds, whereof one is unclean and the other clean, eyther of cattle, as a dog, with a goat, or of wild-beasts, as an wild-oxe or an elephant; or beasts with cattle, as a dog, with a goat, or the like; for any of these, he is by the Law to be beaten. If a wagon be drawn with beasts of diverse kinds; he that sitteth on the wagon is to be beaten: and if one sit on the wagon, and another guide it, they are both beaten, yea though they be an hundred that guide it, they are all beaten. It is lawfull to doe work with a man & a beast together: for the Law sayth, **WITH AN OXE AND AN ASS**, it sayth not, with a man and an ass, or with a man and an ox. A (clean) beast that is become polluted (or unclean) for sacrifice, though it be but one body, yet the scripture maketh it as two bodies, for that it was holy, and was made as holy and as profane mixt together; and this beast is found as a clean beast with an unclean beast mixed in one; as it is sayd (in Lev. 27. 11.) **IF IT BE AN UNCLEAN BEAST, OF WHICH THEY DO NOT OFFER A SACRIFICE TO THE LORD:** we have been taught, that this is not spoken but of beasts disabled for sacrifice. Therefore he that ploweth with an ox disabled for sacrifice, is to be beaten as for mixed kinds; but this prohibition is come by tradition. Maimony in *Kilayim*, ch. 9. fell. 7.—11. This Law was also typical, and bindeth us now, according to the letter: but figured out the Ministers in the Church, as did the ox that treadeth out the corne, which might not be muffled, Deut. 25. 4. compared with 1. Cor. 9. 8.—11. 1. Tim. 5. 17. 18. These in the Lords plow, (that is in the ministerie of his word, Luk. 9. 61.) must not be mixed of clean and unclean, of the servants of Christ and of An-

tichrist, 2. Cor. 6. 14. 15.

Verf. 11. linse-wolfe] in Hebrew *Shagmatex*, expounded in Greek *Kibdela*, which significth things adulterate, or impurely-mixed. Moses explaineth it after, laying wooll and flax-together, unto which only the Hebrewes restrain it; as is more largely noted on Lev. 19. 19. This Law was also figurative, the garments of the faints are principally Christ himself, as it is written, Put ye on the Lord Jesus Christ, Rom. 13. 14. he hath given unto his church, that she should be arrayed in fine-linnen, clean and bright; which is the righteousness of the Saints, Rev. 19. 8. that we may be found in him, not having our own justice (or righteousness) which is of the Law, but that which is through the faith of Christ, the righteousness of God by faith, Phil. 3. 9. There are also other vertues and graces of the spirit, wherewith the faithfull are adorned, which are good works, 1. Tim. 2. 9. 10. 1. Pet. 3. 3. 4. but in the case of our justification before God, these may not be mixed together, for a man is justified by faith, without the deeds of the Law, Rom. 3. 28. Gal. 2. 16. And as by the letter of this Law, in the Hebrewes account, one thread of wooll in a linnen garment, or one linnen thread in a woollen garment, made it unlawfull, (as is noted on Lev. 19. 19.) though linnen or woollen garments were worn severally: so justification by faith in Christ, and by our own good works, are so opposite, as that they can not agree together in one man by any manner of mixture, in the case of justification before God; but if it be by grace, there is no more of works; otherwise grace is no more grace: and if it be of works, then is it no more grace, otherwise work, is no more work. Rom. 11. 6. Gal. 3. 10. wooll and flax] that is, woollen and linnen together, which the Greek translateth in the same: the Chaldee, wooll and flax joynd (or mixt) together.

Verf. 12. Finges] in Hebrew *Gedim*, which elsewise is translated weather, in 1. King. 7. 17. and the weathes spoken of in Exod. 28. 24. and the ropes (or cords) in Judg.

16. 11. 12. are by the Chaldee translated *Gedilan*: and the Greek here expoundeth it *Strepta*, that is, wreathes, or cords: for they were twisted threads or thimbles, which hung upon their garments. Moses called them before *Tzifish*, Numb. 15. 38. of the locks of haire like which they did hang. These are the same, though called here by another name; and the Chaldee translateth both *Tzifish* and *Gedilan*, by the word *Cruspedin*, which is borrowed of the Greek *Craspeda*, which name the holy Ghost giveth to these *Fringes* in Mat. 23. 5. where Christ blameth the Pharisees hypocrisie for making their *phylacteries* broad, & (*craspeda*) the fringes of their garments large. The making of these by the Jewes, is shewed on Numb. 15. 38. &c. Here Moses having repeated the mysteries concerning the Church, in v. 9. of the ministerie, in v. 10. and of the doctrine, in v. 11. addeth to them this law of the *Fringes*, which were signes annexed to the word, and visible tokens, for them to look upon, and remember all the commandments of the Lord, and doe them; and be holy unto their God: Numb. 15. 39. &c. See more, in the annotations on that place.

13 Vers. 13. *take a wife*] that is, *marie* her: for the taking, is after the betrothing or espowals, Mat. 1. 18. 20. And before marriage, the betrothed persons might not come together, as the equity of this Law following sheweth. So by the Hebrews: The spouse is to be restrained from her husband, by the doctrine of the Scribes, all the while she is in her fathers house: and hee that lyeth with his spouse, in his father in lawes house, is to be chastised with stripes. *Maimony* in treat. of *Wiver*, ch. 10. f. 1. After, in the same place, hee sheweth the manner of marriage among them, that it was to be with blessings (or thanksgivings) unto God; in an assembly of ten men, at the least; and with a dowrie bill which the Scrivenor wrote and the bridegroom paid for, whereby he endowed his spouse, if shee were a virgin, with two hundred dinars [that is fiftie shekels,] and if shee had

been married before, with 100. dinars [that is 25. shekels] and this was called the root (or principall) of the dowrie: the dowrie might not be lesse, but more so much as he would, though it were to a talent of gold. After the dowrie bill was confirmed by witnesses, the bridegroom went with his spouse into the privie chamber (or closter, such as is mentioned in Joel 2. 16.) and this was the consummation of the marriage. And who so married a virgin was to rejoyce with her seven dayes, (as Gen. 29. 27. Judg. 14. 10. 15.) and with a widow three dayes, not doing any work those dayes, but eating, drinking, and rejoycing. *gee* into the chamber, Judg. 15. 1. and by consequence, lye with her. The Greek translateth *dwell* (or house) together with her: which word the Apostle useth, 1. Pet. 3. 7. *habe* her, which ought not to be towards any, least of all towards his wife, whom he ought to love as his own bodie; for no man ever yet hated his owne selfe, Ephes. 5. 28. 29.

Vers. 14. *lay against her*] or, *put upon her*, occasions of speech] or, of words; that is, of evil words: or, *pretenses* of words; that is, pretended words, or pretended matters. So the Greek translateth *pretended words*; they are such as have a colour and shew of truth, to excuse and hide his hatred; as long prayers were a *pretense* for the covetousnesse of the Pharisees, Mat. 23. 14. But *pretense* and *truth* are opposed in Phil. 1. 18. So here, and v. 20. *bring forth*] whether before the parents and friends; or unto the Magistrates, accusing her before them. Some thinke this latter to be meant, and as the Hebrewes describe it, when he cometh unto the Court and saith, I married this damosell, and I found her not to have virginity, and when I enquired into the matter, it was made knowne to me that she had played the whore under me, after I was betrothed to her, and these are my witnesses that she played the whore before them. And the Judges shall heare the words of the witnesses, and examine their testimonie; if the thing be found true, she is to be stoned. *Maimony* 100. 2. in *Nagmarah*.

Nagmarah be thulab; c. 3. f. 6. But by the order of the text, the former seemeth as proper to have virginity] Hebr. I found not to her, virginities. The Greek thus, and coming unto her, I found not her virginity.

Vers. 15. the father] to whom the injury extended, if the were falsely defamed, or if she had played the whore, v. 21. and to whom the defense of the daughter did most fitly appertain. of the damosell] The word *Nagmarah* (damosell) is properly a mayd marriageable, which of the Hebrewes is reckoned after twelve yeres of age: before that age, she is called a little one or child; and after also, if shee have not signes that she is marriageable; [such as are mentioned in Ezek. 16. 7.] After those signes, she is called *Nagmarah* (a damosell), till six moneths complete, and no longer: from that day and forward, she is called *Bogereth*. *Maimony* treat. of *Wiver*, ch. 2. f. 1. 3. Both these, *Nagmarah* (the damosell) and *Bogereth*, are subject to the punishment here appointed, if they be not found virgins: *Maimony* in *Nagmarah*, ch. 3. f. 7. the virginity] that is, the signes of her virginity, in the cloth, v. 17. and witnesses also, (as the Hebrews say,) that they are so. the Elders] in Greek, the Senate: that is, the Magistrates. This was the Senate of 23. Judges, for they were to put her to death if she were guilty, v. 21. They judge not this judgment but in the Court of three and twentie, because there is in the judgment of him that bringeth forth an evil name, the judgment of life and death: for if the thing be found as he saith, then shee is killed. But he that saith a mayd, Deu. 22. 18. and he that insinuateth her, Exod. 22. 16. they judge of them at all times, in the Court of three. *Maimony* in *Nagmarah* be thulab c. 3. f. 3. the gate] the Chaldee addeth, the gate of the judgment hall of the place.

Vers. 17. occasions] or pretenses; in Greek, pretended words (or matters); as v. 14. and this is] that is, these are the proofes, or the signes, as v. 15. Hebr. these are the virginities. the cloth] wherein the signes were to be seen.

Vers. 18. the man] the husband of the damosell that is found to have accused his wife falsely. *chastise him*] in the Chaldee, *beate him*: which was the next punishment unto death. The Hebrewes say: If the father bring witnesses, which doe disprove the witnesses which the husband brought, and it be found that they have witnessed a falsehood, then they are stoned [to death, according to the law in Deu. 19. 18. 19.] and he [the husband] is beaten, and a *measur* in an hundred shekels. And of this it is said (in v. 17.) THESE ARE MY DAUGHTERS VIRGINITIES; these are the witnesses that disprove her husbands witnesses. If her husband again bring other witnesses which do disprove her fathers witnesses: the damosell and her fathers witnesses are stoned, v. 20. 21. *Maim.* in *Nagmarah*, c. 3. f. 6.

Vers. 19. *amess*] or multi. *fine* him. hundred shekels] the word *shekels* is added both in the Greek and Chaldee versions, and usually is to be understood, when the Hebrew nameth *sever* only: see the notes on Gen. 20. 16. where also it is shewed what a shekel was. An hundred shekels, was the doable dowry of virgins: see after in v. 29. unto the father] and if she were fatherlesse; then hee gave them unto her selfe: saith *Maim.* in *Nagmarah* be thulab c. 3. f. 1.

a virgin of Israel] in Greek, a virgin an Israelitess. Hereupon the Hebrewes say, that if the were an heathen that had become a Proselyte, or a bon. woman that had her freedome, &c. he that brought forth an evil name upon her, was free both from the mulct, and from beating. They have also other like exceptions, which seeme not approvable; as, that if she were a virle under seven, or an ancient mayde, that had past the floure of her age, though such maids for playing the whore after they were betrothed, were to dye; yet the man that brought an evil name upon them, was free from the mulct, and from beating. *Maim.* in *Nagmarah* c. 3. f. 2. he may not] or he cannot send her away, to weere by a bill of divorce; as other men were permitted to put away their wives; Deut. 24. 1. 3. 4. commandeth.

the Law, that the woman upon whom he hath brought an evil name, should abide under him for ever; Deut. 22. 19. and if he put her away, he transgresseth against a prohibition. **H E E MAY NOT PUT HER AWAY**, and he is to be compelled to take her again. And if another doe first betroth himself to her, or if she dye, or if he bee a priest, who may not take a divorced woman, (Lev. 21. 7.) then he is to be beaten for putting her away, *Maim.* in *Nagharah*, c. 3. §. 4. As it was a greater sinne for a man to defame his wife, then another person; so the punishment is greater: for they that defamed their neighbours, were but beaten; but hee that defamed his wife, was beaten and amerced, and never suffered to put her away, which was permitted to other men: Deut. 24. 1. 2.

20 Vers. 10. *he truth*] so proved by certain evidence, or by witnesses, as before is shewed; and agreeable to the Law in Deut. 17. 4. 5. 6. For the Hebrewes acknowledge, that those tokens might sometime be wanting in virgins and yet they not defiled; and therefore the Iudges were to examine whether her progenitors wanted their fluors, or she herself had not had some great sickness, or other like accident, whereby those signes might faile. *Maim* treat. of *Wives*, c. 11. §. 12.

21 Vers. 11. *her fathers house*] that where the sinne was doen, there it might be punished. *folly*] in Chaldee, *ignominie*; which was not onely evil in her, but a reproach to her father, and scandall to the whole Church. See the notes on Gen. 34. 7. where this phrase is first used, *whoredome in her fathers house*] and (as the Hebrewes thinke,) under her betrothed husband: for otherwife if her fault had been doen before she was betrothed, and it were known, she was not to die: Exod. 22. 16. 17. *This which is sayd* (in Deut. 22. 20.) **IF THIS WORD BE TRUTH**, she shall be killed, (u) when she hath committed whordom after the betrothing before witnesses: but before the betrothing, the Law hath already sayd of her, that she is free from any thing,

and he that lay with her is bound to make her recompense with goods onely, whether he hath entised her, or forced her, *Maim.* in *Nagharah*, c. 3. sect. 12. If this punishment were for her whoredome before she was betrothed; it sheweth Gods severity against such as deceived their husbands in such sort, and dishonoured their fathers house. So a priests daughter playing the whore, is sayd to prophane her fathers, Lev. 21. 9.

V. 22. *they shall dye*] in Greek, *ye shall kill them both*. The manner of their death was either by stoning, as may be gathered by *Ioh.* 8. 4. 5. or, as the Hebrewes say, by strangling, see the annotations on *Lev.* 24. 10.

Vers. 13. *betrothed*] or espoused, which was by mutual promise, in the presence of witnesses, before marriage, *Mat.* 1. 18. It might be doen in Israel (as the Hebrewes write) three wayes; by a peice of money, or by a writing, or by copulation. By a peice of money, though it were but a farthing, or the worth thereof, and the man sayd, be thou betrothed unto me, or mine espoused wife by this; and he gave it her before witnesses. By Bill, and then he wrote, be thou betrothed unto me, or the like; and hee gave it her before witnesses; and it must bee written with her name in it, and with her knowledge and consent, else it was no betrothing. By copulation; and then he sayd, loe thou shalt be betrothed unto me by this copulation, and so he was united unto her before two witnesses; and after copulation she was his betrothed wife. If he lay with her by way of fornication, and not by the name of betrothing, or if it were by themselves without witnesses, it was no betrothing. And he might not lie with her the second time, before they were married. And though the betrothing might be any of these three wayes, yet usually it was by a peice of money; and if they would, they might doe it by writing: but betrothing by copulation, was forbidden by the wise men of Israel, and who

who so did it, was chastised with rods; howbeit the betrothing stood in force. And it was required, that they should bless God, before the contract was made: as is shewed at large, by *Maimony* treat. of *Wives*, c. 3. §. 10. and *Ios. Kara* in *Shulchan arach*, treat. of *Espousals*, c. 1. in the cite] or towne, or any place of resort of people, where they might cry out and bee rescued. The cite is named for an instance, because therein are store of people.

Vers. 14. *she cried not*] as is presumed, because she was in the cite; and so consenting to the sin, she is guilty of death. The Hebrewes say, *Whoever is lyen with in the cite, it is certainly presumed that shee was intised, because shee cried not out: unless the man drew a sword at her, and sayd, if thou wilt not doe this, that she was forced; as that witnesser doe testifie that she was forced, as that she is called after her betrothing, as here, so in Gen. 21. Mat. 1. 20.*

Vers. 15. *in the field*] or any solitary place, where if shee cry thee cannot bee heard: opposed to the cite, in v. 13. *take strong hold on her*] or, as the Greeke translate, *force her*.

Vers. 16. *thou shalt not*] in Greek, *ye shall not, speaking to Israel.* *any thing*] *Hebr.* a word. *in of death*] that is, *in worthy of death.* *killen him in soule*] that is, loe that hee taketh away his soule, or life. In Greek, *killen his soule.* *this matter*] *Hebr.* this word.

Vers. 17. *cried out*] as is presumed in charitie, unless the contrary be proved: as v. 24. *Whoever is lyen with in the field, it is certainly presumed that she was forced; and they judge her with the judgment of a woman forced, unless witnesser doe testifie that she lay with him willingly: Maim.* in *Nagharah* *betulah*, c. 1. §. 3. *none to save*] or no *viour*; that is, as the Greeke and Chaldee expound, *no helper, or deliverer.*

Vers. 18. *lay hold on her*] the Greeke translate *force her*. Herein this differeth

from the law in Exod. 22. 16. 17. which was for such as consented being inticed.

Vers. 19. *to the damels father*] or, to her selfe, if she have no father. *Maim.* in *Nagharah*, c. 1. §. 9. *shckels*] this word is added in the Chaldee and Greeke, as before in v. 19. And *50. shckels*, as the Hebrewes write, was the least dourie that virgins might have: and is called in Exod. 22. 17. the dourie of virgins; and was the weight of fifty shekels of fine silver, *Maim.* in *Nagharah*, c. 1. §. 1. and every shekel weighed 320. graines of barley, as is noted on Gen. 20. 16. and these fifty shekels were the mulkt for lying with her onely; and hee that forced the mayd, was bound also (as the Hebrewes shew) to pay for her shame, and for her paine, and for her blot: and he that inticed a maid (as in Exod. 22. 16.) payd but three things, the fortye of 50. shekels, and for her shame, and for her blot. The fortye, that is alike for all; whether a man ly with the high Priests daughter, or with a strangers daughter, or bastards, the fortye (or mulkt) is fifty shekels; but the shame, and the blot, and the paine, are not alike for all, but determined by the Iudges, according to the age and dignity of the damoel. The inticer payeth not the mulkt, unless he doe not marie her, (Exod. 22. 17.) hee payeth onely for the shame and blot; but he that forceth her, payeth all foure out of hand. *Maim.* in *Nagharah*, c. 2. §. 1. *Or* See also the annotations on Exod. 21. 19. *humbled*] or *afflicted*, that is, *defiled* her. And hence the Hebrewes gather, that the man was to pay also for her paine, or smart; as is before noted. *not send her away*] not give her a bill of divorce, as other men might, Deut. 24. 1. See before on v. 19. Here the Hebrewes say, *If the high Priest force a mayd, or entice her, her may not marie her, because he is commanded to take a virgin, (Lev. 21. 13.) and at that time when he taketh this woman, she is not a virgin: and if he doe take her, she is to goe out againe by bill (of divorce): If (another man) transgress, and find*

her away, they compell him to take her againe, and he is not beaten: but if the divorced woman dye, or be betrothed to another, before hee take her againe; or if it were a Priest, that might not take a divorced woman, (Lev. 21.7.) such a one is to be beaten; because he transgresseth against a prohibition [HEE MAY NOT SEND HER AWAY] and hee cannot fulfill the commandment concerning her, SHE SHALL BEE HIS TO WIFE. *Maim. in Num. c.1. §.6.7.*

Ver. 30. not take [to] wiffe, much lesse abuse by vvhoredome or incest, his fathers wiffe: and by this one, all other incestuous marriages and copulations are forbidden; against vvhich the Law is given at large in Lev. 18. see the annotations there. *his fathers skirt* in Greek, *his fathers covering*: So in Deut. 22.20. vvhether a curse is upon him that doth this. It meaneth the *skirt* or *covering* which his father onely might uncover, and not he. In Lev. 18.7. it is called his *fathers nakednesse*; in like sense.

CHAPTER XXIII.

1. Who may or may not enter into the Congregation. 5. Uncleanesse: to be avoided in the host. 15. Of the fugitive servant. 17. Against Rabbiness. 18. abominable sacrifices. 19. and Usurie. 20. Of Vowes. 24. What liberty a man had in his neighbours vineyard, or field.

HE that is wounded in the stones, or hath his privie-member cut-off; shall not enter, into the Church of Iehovah.

A bastard, shall not enter into the Church of Iehovah: even to his tenth generation, he shall not enter, into the Church of Iehovah.

An Ammonite, or a Moabite, shall not enter into the Church of Iehovah: even to their tenth generation,

he shall not enter, into the Church of Iehovah, for ever. Because that they met you not, with bread and with water; in the way, when yee came forth out of Egypt: and that he testified against thee, Balaam the sonne of Beor, from Pethor of Mesopotamia, to curse thee. But Iehovah thy God, would not hearken unto Balaam; and Iehovah thy God, turned for thee, the curse into a blessing; because, Iehovah thy God loved thee. Thou shalt not seek their peace, or their good: all thy dayes, for ever.

Thou shalt not abhorre an Edomite; because he, is thy brother: thou shalt not abhorre an Egyptian; because, thou wast a stranger, in his land. The sonnes, which shall be borne unto them, in the third generation: any of them shall enter, into the Church of Iehovah.

When the camp goeth forth, against thine enemies: then keep thee, from every evill thing. If there be in thee, a man; that is not cleane, by reason of an accident in the night: then shall he goe forth, out of the camp; he shall not come in, within the camp. But it shall be at the looking-forth of the evening, he shall bathe himselfe in water: and when the Sun is gone down, he shall come in, within the camp. And thou shalt have a place, without the camp: and shalt goe forth thither, without. And thou shalt have a paddle, upon thy weapon: and it shall be, when thou shalt sit down without, then thou shalt dig therewith; and shalt turne back, and cover that which cometh from thee. For Iehovah thy God,

walketh,

walketh, in the midst of thy camps, to deliver thee; and to give up thine enemies before thee; therefore thy camp shall be holy: that hee see not in thee, the uncleannes of any thing, and turne away, from after thee.

Thou shalt not deliver up a servant, unto his master: which is cleave unto thee, from his master. He shall dwell with thee, in the midst of thee; in the place which hee shall choose, in one of thy gates, where it is good for him: thou shalt not vex him.

There shall not be a whore, of the daughters of Israel: neyther shall there be a whoremonger, of the sons of Israel. Thou shalt not bring the hire of an whore, or the price of a dog, into the house of Iehovah thy God, for any vow: for even both of them, are abomination, to Iehovah thy God.

Thou shalt not lend upon biting-usurie unto thy brother: usurie of money, usurie of meat; usurie of any thing, that is lent upon usurie. Unto a stranger thou mayst lend upon biting-usurie; but unto thy brother, thou shalt not lend upon biting-usurie: that Iehovah thy God may bless thee, in all that thou testest thine hand unto; in the land, whither thou art going in, to possess it.

When thou shalt vow a vow, unto Iehovah thy God; thou shalt not delay, to pay it: for Iehovah thy God, requiring will require it of thee, and it would be sinne in thee. And if thou shalt forbear, to vow: it shall not be sinne, in thee. That which is gone out of thy lippes, thou shalt

keep, and doe: according as thou hast vowed unto Iehovah thy God, a voluntary offering; which thou hast spoken, with thy mouth.

When thou comest, into thy neighbours vineyard; then thou mayst eate grapes as thy soule desireth, thy fill: but into thy vessell, thou shalt not put any.

When thou comest, into the standing-corne of thy neighbour; then thou mayst pluck the eares, with thine hand: but thou shalt not move a sickle, unto thy neighbours standing-corne.

Annotations.

Wounded in the stones; or, wounded in any of his stones; for the word is singular, and properly significeth a bruising or crushing, applied here to the wounding of a man in his secret parts, which might be done either with bearing and bruising, or with cutting off the synewes, or whole member, or part thereof. The Greek translatheth it *Tholadias*, which significeth one that hath his stones broken, or is gelded. This law, the Hebrewes understand of such onely as are wounded or gelded by the hand of man; not such as are so made of God. If the stones be cut off, or one of them; or if one of them be wounded, &c. the man is not allowable to enter into the Church of the Lord. Or if the synewes of the stones, or any of them, be cut or wounded, &c. he is not allowable. Always provided that it be not by the hand of God; but be cut or wounded by man; or by dog, or by borne, or such like things. For, if he be borne with his privie-member cut off, or wounded in the stones; or be borne with his stones; or through fervent sickness these members decay, or the like: hee is allowable to enter into the Church, for all these are by the hand of God: it is unlawful to cor-

rapt (or marie) the members of generation; either in man, or in beast, or in wilde beast, or in foule, either ancient, or cleane. And whosoever geldeth (or maketh an Eunuch) u to bee beaten by the Law, yea though he geldeth after another hath gelded; as if one cutteth off the privy member, and another cometh and cutteth off the foreskin; pulleth them off; and another cometh, and cutteth the sinewes of the foreskin, &c. they are all beaten. Maimony tom. 2. in Issure bish, 1. 16. f. 6. - 10. privy member] either, the yard, or stones, or any one, or part of them; for the Hebrew *Shipbach* (which hath the name of shedding the seed,) implyeth both: though by the Hebrews it is applied to the yard, or a part thereof. And so among the Turkes at this day, they make their Eunuchs by cutting off the privities: - and the Greek translatheth, *im* that is cut, or that hath (his privie member) cut-off.

not enter] or, not come in, into the church, (or in the congregation) of the Lord. That is, he shall not bee admitted into the Common-wealth of Israel, either to minister, or beare office, or to take a wife of them, or the like. As it is sayd of the Priests, to come in (or enter) into the house of the Lord, that is, to minister: 1. Chron. 14. 29. and to goe out and come in before the people 2. Chron. 1. 10. is expounded, to judge the people. 1. King. 3. 9. It is also sayd of Solomon, he loved many strange women, of the nations concerning which the LORD had sayd unto the sons of Israel, yee shall not goe in (or enter) to them, neither shall they come in (or enter) unto you, 1. King. 11. 1. that is as the Chaldee there expoundeth, not be mixed. So Iesus charged Israel, that they should not goe in (or enter, in Chaldee mixe themselves) among the nations, Jos. 23. 7. and upon the reading of this Law to Israel returned from captivity, they separated from them all the mixed multitude, Nehem. 13. 1. 23. And of this here, the Hebrews say, He that is wounded in the foreskin, or hath the privy member cut off, if he marie with a daughter of Israel, and live with her, he is to be beaten, Deut. 23. 1. and it is lawfull for them to marie women Pro-

sefists, and bond-women that are made free; and though he be a Priest that is wounded in the stones, hee may take such a woman, because hee is not in his holiness, [that is, may not do the Priests office, Lev. 21. 17. 21.] but because that is so wounded, may not marie her that is a bastard. Maimony in Issure bish, ch. 16. f. 11. This is to bee understood of such, as though they were wounded in some place, yet were able enough for generation. Neither can this be meant of joyning to the faith and religion of Israel, or coming into the Church in that respect; for that was lawfull for all, Exod. 12. 48. 49. Num. 15. 14. 15. How be it some such strangers as were joyned to the Lord, yet remayned after a sort separated from his people, as the complaint of such, and the Lords commendable answer unto them in Ezech. 16. 3. 6. 7. theweth. And so for the Eunuchs in the same place, v. 3. 4. 5. The Hebrews say, Servants which are baptized by the name of servitude, and doe take upon them the commandments which servants are bound unto, they get out from the generallitie of heathens, but are not in to the generallitie (or common state) of Israelites. Therefore a bond-woman u which is free married] to one that is free borne, whether she be his own bond-woman, or his neighbors; and who so goeth in to a bond-woman, is to be scourged by the doctrine of the Scribes. *Levi* u expressed in the Law, (Exod. 21. 4.) that a master may give a Canaanite bond-woman, to his Hebrew servant, and she u lawfull for him, Maimony in Issure bish, c. 15. f. 11. See after, on v. 3.

Vers. 2. A bastard] in Hebrew *Mamzer*, which meaneth one borne of a stranger, that is not a lawfull wife: and so the Greek translatheth it here, Of an whore: in Zab. 9. 6. the Greek hath *Allogenes*, an Alien, or one of another generation. The Hebrews say, The bastard (*Mamzer*) spoken of in the Law, is he that cometh (or is borne) of any of the nakednesses, (that is, the incestuous and unlawful copulations, forbidden in Levit. 18.) except of her that is separated for uncleanness, (Lev. 18. 19.) for her that is borne of her is blotted, but is not a

son: but who so goeth in to the other nakednesses (or unlawful copulations,) whether by force or willingly, presumptuously, or ignorantly, begeth a bastard. And whether they be males or females, they are forbidden (to enter into the church) for ever; as it is written, EVEN TO THE TENTH GENERATION, which u as if he should say, for ever. Whether a bastard man doe marie an Israelite, or as Israelite marie a bastard woman, when they have lien together, they are beaten. It is lawfull for him that is a bastard, to marie her that is a stranger; and for her that is a bastard, to be married to him that is a stranger: but the children of the both are bastards: for it is borne, goeth after the blotted person: for it is sayd, INTO THE CONGREGATION OF THE LORD; and the congregation of heathens, is not called the congregation of the LORD. A stranger that marie a daughter of Israel; or an Israelite that marie her that is a stranger, begeth an Israelite in every respect, which may not lawfully marie her that is a bastard. Maimony in Issure bish, ch. 15. f. 1. 2. 7. 9. to his tenth generation] or, to the tenth generation, he himselfe shall not enter: so in v. 3. where the tenth generation, is expounded for ever; because ten, is a complete number.

Vers. 3. An Ammonite or a Moabite] For their speciall unkindnesse and sinnes, these peoples had a speciall punishment above others; that these men might never bee admitted into full communion with the common wealth of Israel, as other nations might: but this the Hebrews straysay to the men only, not to the women; for Ruth the Moabiteesse was married unto Boaz, Ruth. 4. Their words are; All heathens whosoever, when they are become Proselytes, and have taken upon them all the commandments which are in the Law; likewise servants when they are made free; for they are as Israelites in all respects, Numb. 15. 15. and it is lawfull for them to come into the Church of the LORD, out of hand. And the Proselyte or free man may marie a daughter of Israel; and the Israelite may marie her that is a Proselyte, or made free: except of four peoples only, which

are Amman, and Moab, and Edom, and Egypt: for these peoples, when any of the become a proselyte, he is as an Israelite in all respects, save in the case of entering into the congregation. The Ammonite and the Moabite are forbidden for ever, the males, but not the females, Deut. 23. 3. We have it as a tradition of Moses from mount Sinai, that the Ammonite is the male, & the Moabite is the male; which is forbidden for ever, to marie a daughter of Israel; though it be his sonnes son, to the worlds end. But an Ammoniteesse, & a Moabiteesse, are lawfull out of hand, as the other peoples. Maimony in Issure bish, c. 12. f. 17. 2. 8. But if the women of Moab and Ammon were not converted to the religion of God, it was unlawful to marie with them, as with any other peoples: Neh. 13. 23. 24. 25. Eze. 9. 1. 2. for ever] the Greek addeth, and for ever: so it is an explanation of the former, that the tenth generation is put for all generations for ever. So it appeareth, that the Moabites & Ammonites, might never be one body with the Common-wealth of Israel, though other peoples might, as lecher an Israelite, 1. Chr. 2. 17. is called an Israelite, 2. Sam. 27. 25.

Vers. 4. they met you not] this syn was common to both nations; the next, peculiar to Moab onely. So eternal damnation is inflicted upon those, that give not meat and drink to Gods people in their hunger and thirst, Mat. 25. 42. - 46. The contrary example is in Melchisedech, who met Abraham with bread and wine, as he returned from the slaughter of the Kings, Gen. 14. 18 &c. Heb. 7. 1. he bured] that is, the Moabite hired. The historie herof is set down at large, in Numb. 22 & c.

Vers. 6. not seek their peace] the like is spoken of the Canaanites, Eze. 9. 2. 11. 12. This is not meant, of revenge in malice; which is unlawful, Rom. 12. 17. 19. or that they should not procure the salvation of their soules, 1. Tim. 2. 4. but respecteth the matter in hand; and those peoples in their infidelitie; touching whom the Hebrews hold, that this is an exception from the former law, in Deut. 20. 10. about offering peace when in lawfull warr they came to besiege

besiege their cities. Ammon and Moab, we send not unto them (proclamation) of peace. *Deut. 23. 6.* Our wise men have said, forasmuch as it is written, **PROCLAIM PEACE UNTO IT,** *Deut. 20. 10.* if any should think, the like for Ammon and Moab, he saith Thou shalt not seek their peace. *And whether it is written,* **HE SHALL DWELL WITH THEE &c.** *WHERE IT IS GOOD FOR HIM,* *Deut. 23. 16.* if any should suppose the like for Ammon and Moab, he saith, Thou shalt not seek their peace. **OR THINE GOOD.** But though we do not proclaim peace unto them, if they make peace of themselves first, it is accepted. *Maimony 10m. 4. tract. of Kings, ch. 6. sect. 6.*

Verf. 7. an Edomite, or Idumean, as the Greek calleth him; and as in *Mark. 3. 8.* Edom's land is called Idumea: the Hebrew here writeth it *Adomite*, as also in *Psalm. 82. 1.* it meaneth the posterity of Edom, or Esau; Israel's brother: *Gen. 25. 25--30.*

thy brother] the nearest kin to Israel of all peoples on the earth; and therefore often called his brother, *Numb. 20. 14. Obad. 10. 11. Amos. 1. 11.* for which alliance in nature, though they were enemies, (*Numb. 20. 18. 21.*) yet God would have his people, to retain loving and natural affection towards them.

a stranger] or sojourner: although the Egyptians turned to hate Gods people, & to oppress them, *Exod. 1. 2. &c.* yet for the former good which Israel had received in their land, the Lord would have his people to shew themselves thankful: that Edom and Egypt, should sooner be admitted into the church of the Lord, than Moab or Ammon; though not so soon as other peoples, which had not wronged Israel.

Verf. 8. the third generation] to weat, after they are become proselytes, & have received the faith and religion of Israel: as is before shewed. Of these the Hebrews say: *An Egyptian and Edomite, whether male or female, the first generation, and the second, are unlawful to enter into Israel, but the third generation may. An Egyptian woman that is with child when she becometh a proselyte,*

her son in the second (generation.) *Maimon in sure biach ch. 12. sect. 19. 20.* As for other nations; it is before shewed, that they receiving the religion of Israel, might enter into the congregation; and be commixed with them: so now when all peoples are confounded, & it is not known which are truly Moabites, or Ammonites, or Egyptians &c.; the Hebrews provide that they can not observe this Law; and thus they write, *Who so becometh proselyte of the seven peoples (of the Canaanites) he is not forbidden by the Law, to enter into the congregation.* And it is a known thing, that none of them became proselytes save the Gileadites, (*Isos. 9.*) & Josua decreed concerning them, that it should be unlawful for them to enter into the congregation, either men or women. But he forbade them not, save so long as there was a Sanctuary. (*Isos. 9. 23.*) And they were called Nethinims, because he gave them for the service of the Sanctuary. Then came David, and decreed against them that they should not come into the congregation for ever, no not in the time when there is no sanctuary. And so it is expressed in *Ezra.* And of the Nethinims, whom David and the Princes had given for the service of the Levites, (*Ezra. 8. 20.*) Lo thou mayst see they depended not on the Sanctuary. And why did he and his Council decree this against them? Because he saw the hardness and cruelty that was in them, at the time when they required that seven of the sonnes of Saul the chosen of the Lord, should be hanged and killed, and they had no compassion on them: (*1. Sam. 22. 6. 9.*) When Senacharib king of Assyria came up, (*2. King. 18. 23. 34. 35.*) he confounded all the peoples, and mixed them one with another, and carried them captives out of their place, so these Egyptians, which are now in the land of Egypt, are other men: and so the Edomites, that dwell in the field of Edom. And forasmuch as these seven Nations which be forbidden, are commixed with all nations of the world which are lawfull, all are lawfull. So that whosoever separateth from them, and becometh a Proselyte at this time in any place, be he an Edomite, or an Egyptian, or Ammonite, or Moabite, or Ethiopian, or of any other people, whether they

be men or women, it is lawfull for them to enter into the church out of hand. *Maimony in sure biach, ch. 12. §. 22--25.* Thus the partition wall between Jewes and Gentiles, is by the Hebrews own grant, in part broken down; but in deed wholly unto us which know Christ: who were in times past, aliens from the paleise (or common wealth) of Israel, and strangers from the covenants of promise, &c. but we are now made nigh by the blood of Christ, for he is our peace, who hath made both one, and dissolved the middle wall of partition between us, *Ephes. 2. 12. 14.*

Verf. 9. the camp] or the host, an army of soldiers; touching whom God giveth laws for their purity: that as the whole Camp of Israel, was to be purged of all leprous and unclean persons, *Numb. 5. 2. 3.* so every camp or army sent forth to war at any time; should also have care of holiness. *Keep thee for, beware, take heed.* evil thing] Hebr. evil word; that is, all uncleanness, either moral, (as Iohn warned the soldiers, *Luke 3. 14.*) or figurative; as some specials here follow.

Verf. 10. an accident] to weat, of uncleanness, by the yssue of his seed, and so the Greek translatheth it an yssue; of which, and the pollution by the same, see *Levit. 15.* with the annotations. out of the camp] or, unto (a place) without the camp; where all unclean persons were to remaine, *Numb. 5. 3.*

Verf. 11. at the looking-forth of the evening] which the Greek translatheth towards evening; the Chaldee, at the time of the evening: See this phrase, in *Gen. 24. 63.* and *Exod. 14. 27.* baibe] in Greek, wash his body; as all such unclean persons were to doe, *Lev. 15.* figuring our sanctification from uncleanness, by the death and spirit of Christ. *Heb. 10. 22.* gone down] Hebr. gone in: that is, when the day of his uncleanness is at an end: for the day ended at Sun setting.

Verf. 12. thou shalt have.] or, there shall be to thee; to weat, by publique designation. a place] Hebr. a band; that is, as the Greek hath it, a place; in Chaldee,

a place appointed (or prepared.) So the Hebrews say, it is unlawful to turne aside within the camp, or in the open field in any place; but it is commanded to appoint there a way peculiar for (men) to turne aside therein, *Maimony tract. of Kings, ch. 6. §. 14.*

Verf. 13. a paddle] an instrument of yron, to dig an hole with in the earth, wherein to bury their excrements. Wee derive the name, from the Greek *Pastalos* or *Pastalos*, whereby the Hebrew is translated nere. upon thy weapon] or, among thine armour in Greek, upon thy girdle.

that which cometh from thee] thine excrements; in Greek, thy shame (or unseemliness.) These by the Law, are counted unclean, (as almost all the other that come out of man;) and defiled other things which they were used about, *Exod. 4. 12. 13. 14.* and figured the corruption of nature, *Eph. 4. 4. Mark. 7. 15. 10--13.*

Verf. 14. waiteib] the Chaldee addeth, his divine-presence waiteib: before thee] the Greek explaineth it, into thine shoes. So in *Deut. 2. 36. & 7. 2. 13.* also in *1. Chron. 6. 36.* the uncleanness] or the nakedness; the discovery of any thing, which is unclean: the Greek translatheth it, shame; the Chaldee, transgression. By this, God taught his people holines of conversation, that they should keep themselves from their iniquity, as David did, *Psal. 18. 23.* from after thee] that is, from following or accompanying thee, and from keeping thee. The Greek translatheth it, from thee, the Chaldee, from doing good unto thee. In like manner, whē God sayd, *I will be with thee, Gen. 31. 3.* Iakob understood it *I will doe thee good, Gen. 32. 9.* And both are expressed in *1er. 32. 40.* *I will not turne from after them, to doe them good.* And of Gods leaving his people in their warres, and the evils following, there is complaint in *Psal. 44. 10. 11. &c.*

Verf. 15. not deliver up] Hebr. not shut up (or close) as *Deut. 32. 30.* meaning shut up into the hand; as is expressed in *Psal. 31. 9.* that is delivered, as the Greek and Chaldee here translate it. a servant] the Chaldee addeth, a servant of the peoples, that

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is, of the Gentiles; who for the religion of God cometh from his mother to the Church of Israel. This servant that fleeth to the land (of Israel,) hee is a righteous stranger [that is, a profelyte come unto the faith and covenant of God,] saith Maim. tom. 4. treat. of Servants, ch. 8. f. 1. *is escaped*] or separated, having rid free and delivered himselfe from the bondage of sin. The Greek translatheth, *is added* (or adjoyned) unto thee. By this Law, God shewed his love in Christ, towards all strangers even in the basest estate, that come unto him in faith; for there is neither bond nor free; male or female, but all are one in Christ Iesus, Gal. 3. 28. It figured the grace of God to us sinners, who were the servants of sin, but obeying from the heart, the forme of doctrine whereto we were delivered, we were made free from sinne, and were made the servants of righteousness, and servants to God, to have our fruit unto holinesse; and the end, everlasting life: Rom. 6. 17. 18. 22. Who after we have escaped the pollutions of the world, through the knowledge of Christ, are not againe to be intangled therein and overcome: 2. Pet. 2. 20. Gal. 4. 7. 8. 9. 10.

from his master] who, that he might sustaine no damage by the losse of his servant, the Hebrewes say, *His master was to be spoken unto, to write him a bill of manumission (or discharge from his service,) and he againe was to write him a bill of debt for his price, untill he was able to pay, and then he payed him.* Maim. in Servants, c. 8. f. 10.

Verf. 16. in the midst of thee] the Greek translatheth, among you shall he dwell. By the Hebrewes, if a man sold his servant to the heathens, he was to be compelled to redeem him againe, and to let him goe out free. If a man sold his servant out of the land, he was to be set free. Maim. treat. of Servants, ch. 8. sect. 1. 6. in one of thy gates] that is, as the Chaldee translatheth, in one (or any) of thy cities. Which figured the Churches of Christ, Psal. 69. 36. wherein they that are escaped from the servitude of sinne, should remaine, *Att. 2. 47.* good for him] or, good unto him,

that is, where it liketh him best, as the Greek translatheth, where it pleaseth him; and where may be most for his benefit. *that hee shall not vex him] or oppress, in Greek Att. him.* This law was for all strangers, Ezek. 22. 21. and forbiddeth all manner vexation in word or work. The Hebrewes say, the Scripture addeth this admonition concerning him, because he is of a more humble spirit then (another) stranger: and who so vexeth this stranger, transgresseth against three prohibitions; Yee shall not vex any man his neighbour, Lev. 27. 17. And a stranger thou shalt not vex, Exod. 22. 21. and, Thou shalt not vex him, Deut. 23. 16. hee transgresseth also against this, Neither shalt thou oppress him, Exod. 22. 21. And he is not to be vexed no more with words. Maim. treat. of Servants, c. 8. f. 11.

Verf. 17. a whore] or common-whore, significateth Sodomites: one that married not but lived in whoredome. She is called in Hebrew *Kedeshah*, which ordinarily significeth Holinesse, but is used here for the contrarie, (as before in Deut. 21. 9.) or it was some filthy religious order among the heathens; wherof see the notes on Gen. 38. 21. The Hebrewes describe her to be one that prostituted her selfe unto every man; Maim. in *Issure biash*, c. 18. f. 2. And so she differed from the whore called in Hebrew *Zonah*, which had defiled her selfe, though but once: see the notes on Lev. 21. 7. How be it, the difference is not alwayes to be made; and the next verse here seemeth to hevv it, Maim. in tom. 2. treat. of Wives, ch. 1. f. 4. writeth thus; Before the Law was given, a man met with a woman abroad; and if he and she pleased, he gave her hire and lay with her, at the parting of the way, and he went his way: and thus she which is called *KEDESH AH* (common-whore,) After the Law was given, such common-whores were forbidden, Deut. 23. 17. Therefore whosoever lieth with a woman by way of fornication without espousals, he is beaten by the Law, for that hee hath liyn with a whore. But Onekelos the Chaldee paraphrast expoundeth this law otherwise thus, There shall no woman of the daughters

of Israel, he (a wife) to a man which is a servant: neither shall any man of the sons of Israel, take a woman which is a servant (or handmaid.) But that seemeth not to bee the meaning of this place. *whoremonger] or, fornicator: one that so defileth his body, with unclean marriage: a Sodomite.* Notwithstanding this Law, Israel falling from God, had together with their idolatry, houses of whoremongers (or Sodomites): that were in (or by) the house of the Lord; till K. Iosias brake them downe, 2. King. 23. 7. They sacrificed also with whores, Hos. 4. 14. so that both carnall and spiritual whoredomie (which is idolatrie, Jer. 2. 20.) are here forbidden.

Verf. 18. the hire] or, the reward, wages: the Hebrew word *Eshnan*, is usually an whores hire, as may be seen in Ezek. 16. 31. 33. 34. Hos. 12. 12. & 9. 1. Mic. 1. 7. *an whore] in Hebrew Zonah*: which seemeth to be the same with *Kedeshah* before mentioned: though it comprehendeth generally all such as are forbidden in Lev. 18. to any which, or for which, if a man give hire or reward, to lye with her, it might not be brought into the Lords house. And this, as the Hebrewes explaine, whether she were an heathenish whore, or a bondwoman, or an Israelitess. He that saith to his neighbour, this thing thou shalt have, to let thy bondwoman lye with my Hebrew servant: loe this is an (whores) hire. If a man agree with an whore to give her a lamb, (as Gen. 38. 16. 17.) and he doth give her many, though he give a thousand, they are all an whores hire, and forbidden to come on the altar. If he lye with her, and give her it not; and after the time he give it her, though it be after many yeres, yet it is an whores hire. How be it they restrayne this (though perhaps too much,) to such things onely, as might in themselves be brought to the altar, as cleane beasts, and foules, wine, oile, and fine floure, &c. If he give her money, and a sacrifice be bought with it, that sacrifice (they say) was lawfull, if he give her wheat, and after it be made floure; olives, and after, oile is made of them; grapes, and they be turned in o

wine; these are lawfull, for the hire is now altered. Maim. tom. 3. in *Issure miabdash*, c. 4. f. 8. 10. 11. 15. This law taught the honour & sanctitie due unto Gods house and service, vvhhen things which were thus made impure and vile, might not be brought unto him: so in *Esey* 61. 8. hee saith; I hate robbery, for burnt offering, the price of a dog] in Chalde, the exchange of (that is, the thing exchanged for) a dog. This seeme do understand of the whoremonger or Sodomite forementioned; as the Scripture calleth vile persons dogs, Mat. 7. 6. Rev. 22. 15. 2. Pet. 2. 12. But the Hebrewes understand it literally; for as the dog, vvas an unclean beast, and most abominable for sacrifice, *Esey* 66. 3. to they write, if a man sayd to his neighbour, I will give thee this Lamb; for that Dog; or if he exchange a dog for any beasts or foules, they were all unlawful to be brought unto the altar. But if the price were altered, as he exchanged a dog for wheat, and turned it into floure; that (floure) was lawfull. Maim. in *Issure mifoeach*, c. 4. f. 16. &c. for any vovv] whether for a sacrifice on the altar, or for the maintenance or reparation of the house, courtyard, or any thing about the Sanctuary; the thing it selfe, which vvas either the hire or the price of these vile things, might not be brought thither. Under the name of a vovv, (which men voluntarily took up on themselves, v. 2. 12. 23.) other sacrifices which God commanded, are forbidden to be brought of either of these: that is, of any thing which was filthy or vile.

both of them] the one proceeding from the breach of the morall Law, the other (taken properly) being against the Legall ordinances of divine service, are abominations to the Lord: who requireth his Sanctuary to be revered, Lev. 19. 30. and forbiddeth his name to be despised, his altar or table to be thought contemptible, Mal. 1. 6. 7. 8. or his house to be made a den of thieves: Jer. 7. 11. Mat. 23. 13.

Verf. 19. not lide upon biting isurie] Hebr. not cause to bite; which meaneth, as the Greek and Chaldee both interpret

it, not lend-upon-biting-usurie (Or encrease:) for usurie is biting or devouring of a mans substance, he that borroweth on usurie is bitten thereby; and he that so lendeth, causeth to bite, or maketh his neighbour to be bitten thereby. It may also imply, thou shalt not borrow-upon-usurie, for that also is unlawful, Jer. 15. 10. and he that so borroweth, causeth himselfe to be bitten, and thus the Hebrewes understand it, as is noted on Exod. 22. 25. *usurie* Hebr. biting of silver: that is, usurie for silver (or money) which is lent. So after, biting of meat; that is, usurie for meat which is lent. *of any thing* Hebr. of any word: which though it be often used for any thing, as the Greek here also translate it, yet from hence the Hebrewes gather, usury of words also to be unlawful: (see the annotations on Exod. 22. 25. that is lent-upon-usurie) Hebr. that biteh, (or may bite) Under this prohibition, the contrary is commanded; that we should lend unto our poore brother freely, and not take againe any thing more then was lent. Deut. 15. 7. 8. 9. Luke 6. 34. 35. Levit. 25. 35. 36.

Verf. 20. a stranger] or alien, in the Chalde, a son of the peoples, meaning a Gentile an infidel: for to the strangers which were brethren in the faith, they might not lend upon usurie, Lev. 25. 35. 36. 37. *mayest lend*] or shalt lend-upon usurie, Hebr. shalt cause to bite, to weete, if thou wilt: so it may be taken for a permission, like the bill of divorce. But the Hebrewes understand this to be a commandment, not a permission onely; (Maimony tom. 4. treat. of the Lender and borrower, ch. 5. f. 1.) As if God would by this, cut-off occasions of familiarity with Infidels, lest Israel by much dealing with them, should learne their ways. How be it, our Saviour (by the example of God himselfe,) teacheth us to be loving and bountifull unto all, both good and bad. Mat. 5. 44. - 48. Luke 6. 35. 36. Spiritually this shewed the use of the Law, which as an hard creditour exacteth more of men then it giveth unto

them; and is to bee laid, not upon the righteous man (who by faith is freed from the rigour and curse of the same,) but on the lawlesse, disobedient and sinners, 1. Tim. 1. 9. Rom. 7.

Verf. 21. a vow] the law whereof, see in Levit. 27. and Numb. 30. And whether it were a thing promised unto God, or to be given to the poore, it was a vow. *not delay*] that is, not faile, either altogether, or by deferring the time of payment: see the notes on Exod. 22. 29. Wherefore if a man have absolutely vowed a thing to the Lord, (seeing no man hath assurance that his life shall continue, Jam. 4. 13. 14.) he must with all speed performe it, lest death prevent him. So the Hebrewes say; *He that sayth, I will not depart out of the world, untill I be a Nazirite: loe, he is a Nazirite out of hand, lest he dye by and by. And if he desire his Nazirite ship, he transgresseth, &c. Maimony tom. 3. treat. of Nazirites, ch. 1. f. 4.* The time and place of paying vowed sacrifices, was at the solemne feasts, and in the Sanctuary, Deut. 12. 5. 6. 7. 8. 16. 26. 17. Hereupon the Hebrewes say: *Whether they be vowed or voluntarie gifts, or other things which a man is bound to bring, as valuations, or prices, or tithes, or gifts for the poore, it is commanded by the Law, to bring them all at the feast which first cometh, &c. If there fall out a feast, and he bringeth them not, he frustrateth a commandment. If the three feasts (of the yere) pass over him, and he bring not his offerings; which he hath vowed, or voluntarily promised, &c. he transgresseth against this prohibition, Thou shalt not delay to pay it, Maim. treat. of Offing the sacrifices, ch. 14. f. 13. to pay it* This payment must be made unto God of the best things, (as is noted on Gen. 4. 4.) they might not bring any corrupt or blemished thing, Mal. 1. 14. Lev. 22. 21. nor any thing filthy or vile, Deut. 23. 18. Neither might any part bee kept back, of that which was sanctified by vow unto the Lord: Act. 5. 1. 2. 3. 4. &c. So for almes to the poore, the Hebrewes have these rules; *Almes is comprehended in the generall*

*of tithes: therefore he that sayth, Loe a shilling be upon me for almes, or, This shilling be an almes; he is bound to give it to the poore out of hand; and if he delay, he transgresseth against this precept, Thou shalt not delay to pay it. For loe it is in his power, so give it out of his hand, and there are poore present. If there bee no poore there, he is to separate it, and lay it up, till he finde some poore. Maimony treat. of Gifts to the poore, ch. 8. sect. 1. requiring, &c.] that is, will surely require it, and punish thee if thou pay it not. For to requirer implicitly; Gen. 9. 5. & 41. 12. Deut. 18. 19. *fine*] and so punishable. For God hath no pleasure in foolles; pay therefore that which thou hast vowed, Eccles. 5. 4.*

Verf. 22. shalt forbear] or, cease, refuse: the Greek translateh, *If thou wilt not vow. So before they promised, it was in their own power, as in Ananias case, Act. 5. 4. How be it, when duty bindeth us to shew thankfulness unto God for his mercies, we are willed to vow and to pay, Psal. 76. 12.* The Hebrewes say, *Although sanctified things, and things devote, and valuations be commanded, and it is meet for a man to exercise himself in these things, for to suppress his conscience, and that hee be not niggardly, but may fulfill that which is commanded by the Prophet, HONOUR THE LORD WITH THY SUBSTANCE, (Prov. 3. 9.) yet notwithstanding, if he doe never sanctifie or devote, there is not any thing in it; for loe the Law testifieth and saith. But if thou shalt forbear to vow, it shall not be sin in thee. Maimony treat. of Valuations and Devote things, chap. 8. sect. 12. not be sin* to weete, not such sin as a man is guilty of, if he vow and doe not pay, Eccles. 5. 5. For otherwise a man may sin this way also, in negligence and unthankfulness, Luke 17. 17. 18. In this sense Christ sayd to the Jewes, *If ye were blind, ye should have no sinne, Job. 9. 41.* that is, no such sin as now remaineth on you, for refusing the light. So in Job. 15. 22. 24. Lam. 4. 17.

Verf. 23. That which is gone-out] that is, thy word, or promise: as, all that proceedeth out of the mouth of the LORD, Deut.

8. 9. is expounded; every word of God, Luk. 4. 4. *keep and doe*] with heart and hand. But this is meant of lawfull vowes; for such as are idolatrous and wicked, are not to be kept; but repented of, and broken: Jer. 44. 25. - 27. Act. 23. 12. 21. a voluntarie-offering] all vowes, were voluntarie-offerings; but all voluntarie-offerings were not vowes: see the difference noted on Lev. 7. 16. and Deut. 12. 6. *with thy mouth*] Hereupon Solomon sayth, *Suffer not thy mouth to cause thy flesh to sinne; neither say thou before the Angel, that it was an unadvisedd error: wherefore should God be angry at thy voice, and destroy the work of thine hands?* Eccles. 5. 6. If a man had spoken it with his heart onely unto God, he was bound to pay it, as the Hebrewes teach: See the notes on Lev. 7. 16.

Verf. 24. When thou comest] the Chalde translateh, *When thou art hired:* and of such doe the Hebrewes understand this Law, that labourers hired to work in a vineyard, are to eat of the fruit thereof. Hereunto the Apostle seemeth to have reference, when he sayth, *Who planteth a vineyard, and eateth not of the fruit thereof? Or, who feedeth a flock, and eateth not of the milke of the flock?* 1. Cor. 9. 7. Whereby not the owners onely, but the labourers also are intended. This and the like law following, seemeth to extend also to such as occasionally travell thorow vineyards or fields: who may for their refreshing in time of need gather and eat as our Lords disciples, going through the sowne fields, plucked the eares of corne, and did eat: Mat. 12. 1. vineyard] and, by proportion, his oliveyard, or any such like. The Hebrewes say; *Labourers which doe work upon any thing that groweth out of the earth, &c. the householder is commanded to let them eat of that which they are a working upon, Deut. 23. v. 23. 24. which law, we have been taught, that it is not written of any thing but concerning the hired (labourer.) And if hee did not hire him, how was it permitted him to come into his neighbours vineyard, or standing, without his knowledge? But thus he saith,* *V. 3. 17. hen*

When thou shalt come, by the owners leave, to labour: thou shalt eat. *Maimon* com. a treat. of *Mixed things*, ch. 12. § 1. Howbeit they reſtayne this law to ſuch things onely as grow out of the ground; therefore they add; *As that milke, or cheefe, butter, or ſuch cheefe, as groweth (thereof) becauſe they are things that grow not on the ground: Ibidem* § 4. But he that reapeth (the corne) and he that thretheth, and he that ſa- neth, and gaugeth it; he that cutteth down the grapes, and he that treadeth them (in the wine- preſs); or doth any ſuch like worke; they may eat; by the Law: *Ibidem* § 8. eat grapes] and ſo if he labour upon the fig-tree, hee may eat figgs; and all the like: but hee may not eat (they ſay) ſave of that where- abouts he laboureth: and if hee labour both in the grapes and in the wine-ſar, he may both eat of the grapes, and drinke of the muſt (or new wine.) If he work on the fig-tree, he may not eat of grapes: if on grapes, hee may not eat of figges: And he that is working upon one vine tree, may not eat (the fruit) of another vine. Neither may hee eat grapes with any other thing; as with bread, or with ſalt. But if hee have agreed with the houſholder, for the quantity that he ſhall eat; hee may eat with bread, or with ſalt, for with any thing that he pleaſeth. *Maimon Ibidem* ſect. 10. 12.

as thy ſoule] to weet, deſireth or, according to thy ſoule, that is, thine appetite. The Greek joyneth it with the word following, thus, ſo much as thy ſoule (that is thine appetite,) may be ſylled with. So in *Pſal* 78. 18. they asked meat for their ſoule, that is for their laſt or appetite. From this the Hebrewes gather, that onely he himſelf, nor any other of his familie may eat. The labourer that ſhal ſay, Give my wife and children, that which I ſhould eat: or, loe I will give a little of this which I have taken, to my wife or my child for to eat; they hearken not unto him: for the Law doth not vouchſafe it any, but to the workman himſelf. Though he be a Nazirite which worketh in the grapes, [who may not by the Law, eat any of them, *Numb* 6. 3.] if he ſay, Give it my wife and children; they hearken not unto him. A workman that laboureth himſelf, and his wife, and his children,

and his ſervantes, are admitted with the houſholder, that he ſhal not eat of any thing that he worketh upon, neyther he; nor his: therefore may not eat, to weet, the greater part of them; for they have willingly remitted (of their right) but the little ones, he cannot make agreement that they ſhall not eat: for they eat not of ſalt, which is their ſalve, as of that which is their muſt, but of that which is Gods. *Maimon* ſect. 13. 14. not put] Hebr. not give any; eyther to cary home for himſelf, or for a nyot hiſ.

Verſ. 15. with thine hand] to weed, ſay to eat; verſ. 24. as did Chriſts diſciples, *Mat* 21. 1. upon the warrant of this Law, as is probable: how be it, the Hebrewes underſtand it of the labourers, as before. And the Chaldee verſion, here alſo ſayth, When thou art hired into thy neighbours ſtanding corner, then thou mayſt pluck &c. Which thought the meaning be good, (for even the beaſts were by Gods Law, to eat of that wherein they laboured. *Deut* 25. 4.) yet the extent hereof ſeemeth to reach further, even to all ſuch as came in occaſionally; and had a deſire or need to taſt of the fruits. not move a ſickle] namely, for to cut down for thine own eating, or for to cary away with thee, as verſ. 24. God, whole the earth is, and the plenitude thereof, *Pſalm* 24. 1. and whole the land of Canaan was in ſpecial, *Lev* 25. 23. who reſerved the firſt fruits, tithes, corners, gleanings &c. for himſelf, his prielts, and the poore of his people, *Numb* 18. *Deut* 14. 19. — 21. would have the fruits in ſome ſort comon for the neceſſities of all men, eſpecially to thoſe that laboured in them, whether men or beaſts; ſo ſhowing his bounty to all; yet reſerving the right & propriety of the owners, which no man might infringe: that mercie and juſtice might meet together, and not one man to put his ſickle into another mans corne, to reap that which another hath ſown. The equitie of this Law, reacheth alſo to ſpiritual things, and to Gods labourers in his harveſt. 2 *Cor* 10. 14 — 16. 1 *Cor* 9. 7. 10. — 14. *Rom* 15. 20.

CHAP.

CHAPTER XXIII.

1. Of divorce. 5. A new married man goeth not to warre. 6. 10. Of pledges. 7. Of manſlayers. 8. Of leproſie. 14. The bird to be given in due time. 18. Of juſtice. 19. The forgotten beaſt, & for the poore: 20. And the gleanings of the fruits, to be left for them.

1. **W**hen a man hath taken a wife, and been her husband; and it ſhalbe; that ſhe finde not grace in his eyes, becauſe he hath found in her, matter of nakednes: and he ſhall write her, a bill of divorcement, and give it in her hand; and ſend her away, out of his houſe: And ſhe depart, one of his houſe: and goe, and be an other mans. And the latter man, hath her, and write her a bill of divorcement, and give it in her hand; and ſend her away, out of his houſe: or if the latter man dye, which took her to him, to wife: Her firſt husband which ſent her away, may not returne to take her to be unto him to wife, after that ſhe is cauſed to be defiled; for that is abomination, before Iehovah: and thou ſhalt not cauſe the land to ſyn, which Iehovah thy God, giveth unto thee, for an inheritance.

5. When a man hath taken, a new wife; he ſhall not goe out, in the armes; neyther ſhall any thing, paſs up- on him: he ſhal be free in his houſe; one yere; and rejoyce, with his wife which he hath taken.

6. (A man) ſhal not take to-pledge the nether-miſtſone; or the upper-miſtſone: for, he taketh to-pledge, the ſoule.

7. If a man be taken ſtealing a ſonle of his brethren, of the ſonns of Iſrael; and maketh-gayne to himſelf by him, and ſelleth him: then that cheef ſhall dye, and thou ſhalt put away evil, from the midſt of thee.

8. Take thou heed, in the plague of leproſie, to obſerve diligently, and to doe: according to all that the Prielts the Levites ſhal teach you, as I coman- ded thee; ye ſhall obſerve to doe. Remember, what Iehovah thy God did, unto Marie: in the way, after ye were come forth out of Egypt.

10. When thou lendſt thy neighbour, the loane of any thing: thou ſhalt not goe in into his houſe, to fetch his pawne. Thou ſhalt ſtand without; and the man, to whom thou doeſt lend; ſhall bring forth unto thee, the pawne, without. And if he be a poore man: thou ſhalt not lye down, with his pawne. Reſtoring thou ſhalt reſtore the pawne unto him; when the Sun goeth downe; that hee may lye down in his ſayment, and bleſſe thee: and unto thee, it ſhalbe juſtice; before Iehovah thy God.

14. Thou ſhalt not fraudulently-oppreſſe an hired ſervant, that is poore and needie: of thy brethren, or of thy ſtranger, which is in thy land, within thy gates. In his day, thou ſhalt give him hyre, and the Sun ſhall not goe down upon it; for he, is poore; and unto it, he liſteth-up his ſoule: that he cry not againſt thee, unto Iehovah; and it be in thee, a ſyn.

16. The fathers ſhall not be put to death, for the children; and the children, ſhall not be put to death for the fathers: they ſhalbe put to death;

every

17 every-man in his own syn. Thou shalt not wrest, the judgment, of the stranger nor of the fatherless: thou shalt not take-to-pledge, the garment of the widow. But thou shalt remember, that thou wast a servant, in Egypt; and Iehovah thy God, redeemed thee thence, therefore I comānd thee, to doe, this thing.

19 When thou reapest thine harvest, in thy field, and halt forgot a sheaf in the field; thou shalt not returne, to take it; it shall be for the stranger, for the fatherlesse and for the widow; that Iehovah thy God may blesse thee, in all the work of thine hands. When thou bearest, thine olive-tree; thou shalt not goe-over-the-boughes, after thee: it shall be, for the stranger, for the fatherlesse and for the widow.

21 When thou gatherest the grapes, of thy vineyard; thou shalt not gather the single grapes, after thee: it shall be, for the stranger, for the fatherlesse and for the widow. And thou shalt remember, that thou wast a servant, in the land of Egypt: therefore I command thee, to doe, this thing.

Annotations.

I **B**EN her husband] that is, doct an husbands dutie; lyen with her: as the Greek translateth, dwells together with her. So Deut. 21. 13. For his marriage is signified by the former phrase, taken a wife, as is noted on Deut. 22. 13. grace] or, favour in his eyes: in Greek grace before him; that is, if he like her not. matter of nakednes] or, the nakednes of any thing; that is, the discovery of some unclean thing: or, by transplacing the words, any thing of nakednesse, that is, of shame and igno-

miny, as the Greek translateth a shamefull (or uncomely) thing. This is thought of some not to be meant of adultery, for which she was to die, if it were proved, Deut. 22. 22. But of some evil thing in her cogitations or actions, which displeased her husband. So the phrase was used in Deut. 23. 14. for that which was uncleanly and unseemly. and he shall write] understand from the former sentence; and if he shall write: for this is not a commandement, but a permission, as our Saviour saith, *Moses because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so: Mat. 19. 8.* So after in v. 3. And the latter man shall hate her; that is, if he shall hate her: for all is supposition, and permission, untill v. 4. where the is forbidden to her first husband. But the Hebrewes mistook this for a commandement, Mat. 19. 7. and so doo to this day, as is to be seene in their writings, wherein good and bad are mixed together thus: *A man may not take a wife, and have a purpose in him to divorce her, &c. She may not remaine under him, and minister unto him; if he be purposed to divorce her. A man may not put away his first wife, except he hath found in her, the nakednesse of some thing: and is becomes him not to bee hastily in send away his first wife: but the second, if he hate her, let him send her away. A woman that is of evil conditions, and is not modest, are the honest daughters of Israel, it is commanded to put her away. Maimony tomt. 2. treat. of Divorces, c. 10. f. 21. 22. But the Lord, the God of Israel, saith, that he hateth putting-away, Mal. 2. 16. And what God hath joyned together, let no man put asunder. Mat. 19. 6. bill of divorcement] or, libell (book) of cutting off; which the Greek version approved by the Evangelists Mat. 19. 7. calleth a libell of divorcement, or of departing away: because by it, the woman was cut off from her husband, and departed from him and his house. Of this, the Hebrewes have many canons; and the forme of this Bill is in the Talmud in Gittin, ch. 9. and by Maimony in treat. of Divorces,*

Yorke, ch. 4. f. 12. set down in these words.

IN such a day of the Week, in such or such a day of the moneth N., in such or such a yere from the creation (of the world,) or from the supputation of Alexander, after the accompt. Which we are wont to count by, here in the place N, I N. the son of N. of the place N. (or if there be any other name or surname which I have, or my fathers have had, or (which) my place hath, or my fathers place have had;) have voluntarily, with the willingnesse of my soule, without constraint, both dismissed and left, and put away thee, even thou N. the daughter of N. of the cite N. (or if thou hast any other name or surname, thou or thy fathers, or thy place, or thy fathers place;) which hath been my wife heretofore, but now I dismiss thee, and leave thee, and put thee away; that thou maist be free, and have power over thyne owne soule, to goe away, to be married to any man whom thou wilt: and that no man be refused of thine hand, for my name, from this day and for ever. And thus thou art lawfull for any man; and this is unto thee from me, a Writing of divorcement, and bill of dismissal, and an epistle of putting (thee) away, according to the Law of Moses and Israel.

N. son of N. Witnes.

N. son of N. Witnes.

give it] or, deliver it into her hand: and this also before witnesses. The Hebrewes observe these things, which they say are requisite by the Law, and are the root (or foundation) of the divorce. 1. That a man put her not away, but of his own will: gathered from these words, *If she finde not grace in his eyes*; but the woman may bee put away, whether she be willing or not. 2. That he put her away by a writing, not by any other thing. 3. That the matter of the writing, bee to divorce her and put her away out of his pos-

session. 4. That the matter of that divorcement, be between him and her. 5. That it be written by her name. 6. That there be no action wanting after the writing thereof, save the delivery of it unto her. 7. That he give it unto her. 8. That he give it her before witnesses. 9. That he give it her by the law of Divorces. 10. And that it be the husband, or his deputy, that delivereth it unto her. Maimony treat. of Divorces ch. 1. f. 1. Unto these they adde also sundry other cautions; as, Where it is said in the Law, **AND HE SHALL WRITE HER A BILL, &c.** Whether he write it with his own hand, or speak to another to write it for him; and whether he deliver it with his own hand, or speak to another to deliver it; (it is all one;) it is not said, **HE SHALL WRITE**, but to signify that she may not be put away but by a writing; and **HEE SHALL GIVE** (to signify) that she may not take it of her selfe. But it is necessary, that the husband speak himselfe unto the Servant to write it, and to the Witnesses to subscribe it. Every bill that is not written by the name of the man that divorceth, and by the name of the woman divorced, is no bill. Who so writeth (a bill) to put away his wife, and bethinketh him, and doth not put her away, but writeth himselfe with her after it is written: he may not put her away by that bill at another time when he would put her away. Where as the Law saith, **AND GIVE IT IN HER HAND**; the Scripture meaneth no more, but that it come unto her; and whether it be in her hand, or in her bosome, or to her deputy (or attorney) whose hand she hath made as her hand, it is all one. But it is necessarie that he be made her attorney, before two witnesses: and that there be two witnesses to testify that the bill came to the hand of her attorney. The husband can not make an attorney to receive it, or bill for his wife; but he may make one to give it to his wife. If the attorney have received the bill, and before it cometh to the womans hand, she husband change his minde, and saith unto him, the bill which I sent by thee, be of none effect; it is all one say before unto his wife, the bill which I have sent unto thee, be of none effect; or if he send another messenger to make it of none effect, and he

he say unto others, the bill which I have sent to my wife be of none effect, for it is of none effect; though it come (after) to his wives hand. But if (he speak it) after it be come to her hand, or to the hand of her attorney which was to receive it for her, he cannot make it of none effect. He that divorceth upon condition: if the condition be confirmed, she is divorced; if not, she is not divorced. As, if he say, *ioe here is thy bill, upon condition that thou give me 200. pence within these 30. daies: if shee give with his consent within 30. dayes, shee is divorced; if after 30. dayes, shee is not divorced.* If she give them to him by force, so that he is not willing to receive them, the bill is of none effect, till shee give them with his consent: *Cre. Maimony treat. of Divorces, ch.2. f.1.5. & 2.3. f.1.5. & 2.6. f.1.3.16. & 2.8. f.1.21.*

2 Ver. 2. *he another mans* or, *he to another man:* either by full marriage, or by espowls only: for a betrothed woman, is a mans wife, *Deut.22.23.24.* So the Hebrewes say: *He that putteth away his wife, and shee is betrothed to another, although shee be not married to him; shee is unlawfull for the first (husband.) And if the first doe returne and marie her, he is to be beaten; and to be compelled to put her out.* *Deut.24.4.* Maimony in Divorces, ch. 11. f.12. She might also become another mans by fornication, though the married not, *Jer.3.1.* yet the phrase often implyeth the state of marriage, *Rom.7.3.4.* unto which sense the Hebrewes restreyn it here.

3 Ver. 3. *And the latter*] understand, from the last clause, *And if the latter man hate, and if he write her a bill, &c.* for these are but suppositions, and bare permissions; not commandements which God would have doen; as is before noted.

4 Ver. 4. *may not returne*] or, *cannot;* it is not lawfull for him to take her againe: and this is the Law which God commandeth, whereby he sheweth a dislike of the former divorcements; as after he plainly confirmeth by the Prophet, *Mal.2.16.* For, *Whoever shall put away his wife, saving for the cause of fornication, causeth her to commit adulterie, [and if he marry another, he commit*

teeth adulterie,] and *whoever shall marie her that is divorced, committeth adulterie.* *Mal.2.13. & 19.9.* She is caused to be defiled] or, *is caused to defile herselfe:* the Greek and Chaldee translate, she is defiled: but the Hebrew word *Hattamah*, is of such a composition, as implyeth both the defiling of her selfe, and the cause thereof by her husband, who put her away first. It was therefore an error in the Jewes, to take this for a commandement of God, which hee tolerated onely for the hardness of their hearts, and shewed the woman to be defiled, by her second marriage, after her first unjust divorce.

cause the land to sin] or, *not suffer the land to sin:* which may bee understood, that by their example, others should not be occasioned to doe the like; or, that by the Magistrates neglect of punishing this evil, others be not emboldened. Or rather, that the land be not in sin, that is punishable for this sin, which extendeth not onely to the persons that doe it, but to all the people that suffer it; as there bee examples of the like, in other cases; as *Ios.7. & 22.17.20.* Therefore the Prophet alledging this Law, saith, that the land should be greatly polluted, *Jer.3.1.* and so the Greek version here, in sted of *sin*, sayth, *and ye shall not defile the land.* This Law is figuratively applied, in the practise of it, unto God and his Church unto whom he was an husband, *Jer.31.32.* and unto whom in time, he did give a bill of divorcement, but for her adulterie, *Jer.3.8.* not upon displeasure, without her due merit, as the Israelites often did to their wives, (for such a bill of divorce they could not shew) but for her transgressions she was put away, *Ezay.50.1.* And though by this Law, a woman put away, and becominge another mans, might not returne to her first husband againe: yet God (who is above his Law) offreth his Church, after her many adulteries, to returne againe unto him by repentance and faith: *Jer.3.1. Hos.2.2. 19. & 3.1.5.* The Apostle also applyeth this Allegorie, to the Churches estate under

der the Law; and under the Gospell of Christ, *Rom.7.1.2.3. &c.*

Ver. 5. *in the arme*] unto the war, as the Greek translate. In *Deut.20.* a law was given for such as were betrothed and not married, had planted vineyards, or built houses, and not eaten of, or dwelt in them; the Hebrewes understand these two also in this law: saying, *He that hath builded a house and dedicated it, and he that married his betrothed wife, or his brothers wife, (Deut.25.6.) and he that hath made his vineyard common, these goe not out to war; till the yere be ended.* Maimony tom. 4. treat. of Kings, c.7. f.10. *any thing*] or, *ought of any thing;* that is, of any charge or business: concerning warres, or the like. Therefore whereas such as had not married their spouses, nor dedicated their houses, nor made common their vineyards, when they were sent back from the arme, were to provide victuals and prepare the wayes for the arme, as is noted on *Deut.20.7.* they were all, this first yere free from these, and other the like charges, as the Hebrewes say. These goe not out to the war, neither are they charged with any thing in the world, *Deut.24.5.* By word of mouth we have bene taught, that he shall be free a yere, both for the house that he hath dedicated, and for the wife that hee hath married; and for the vineyard whose fruit he hath begonne to eate of. *All the yere long, he neither provideth victuals, nor prepareth the way, nor watcheth on the walles, nor giveth to the tributaries of the cite, neither may any thing in the world passe upon him.* Maim. treat. of Kings, ch.7. sect. 10. 11. *pass upon him*] that is, as the Greek explaineth it, *be laid upon him.* free] that is exempted from all publick labours and charges. In the warres that King Aza made with Baasa, none was free, *1. King.15.22.* where may be understood, none save such as Gods law did exempt: or, not they neither, because of the great necessity of helpe. *rejoyce with his wife*] By this Law, God shewed how much hee approved of holy wedlock, (as by the former hee shewed his hatred of unjust

divorces;) when to encourage the newly married, against the cumberances which that estate bringeth with it; and to teile their love each to other, hee exempted those men from all warres, cares and expences; that they might the more comfortably provide for their own estate.

Ver. 6. *(A man) shall not take*] Hebr. *He shall not take:* this is to be understood of any man: therefore the Greek and Chaldee change the person, to make the sense plainer, *Thou shalt not take,* speaking to every man, as after Moises also speaketh in *v.17.* *nether millstone*] *elie* where this word *Rechajim* significth both millstones, or the mill in general, *Exod.11.5.* Here, by reason the upper millstone is after mentioned, the nether stone is specially meant. And under these particulars, all other of like necessary use for mans life, are forbidden to bee taken to pledge. The Hebrewes say, *He that lendeth to his neighbour, &c. may not take to pledge vessels (or instruments) wherewith they make reay (meate) for the life; as millstones, or the wodden myll, or pots which they boile meat in, or butchers knives, or the like things,* *Deut.24.6.* and if he take such to pledge, hee must be forced to restore; and if the pawn be lost, or burnt before he doe restore it, he is to be beaten. Maimony tom. 4. treat. of the Lender and Borrower, ch.3. f.2. *the upper millstone*] called *Rechab*, a charret, because of the running thereof upon the nether stone: From hence they say, *He that taketh to pledge many instruments which are for food, &c. is guilty for every instrument (or vessel) by it selfe, though they be two instruments wherewith they doe one work, [as the nether millstone and the upper.] he is guilty for them by the name of two instruments, and for them twaine he is to be twice beaten.* Maim. *ibidem* c.3. f.3. See after, *in v.11.12.17.* *the soule*] that is, the life of the soule (or body) meaning the instruments of his livelihood: and as Thargum Ierusalemey expounds it, the necessities of the soule (or life.) The Chaldee paraphrasth thus, *for by them is made (ready) meat for every soule.* Thus the millstones

are named but for an instance, forbidding
all other of like sort.

Verf. 7. *a foule* [that is, any person, man, woman or child. of Ifrael] This the Hebrews take as a limitation to Ifrael and the profelytes thereof; and for stealing infidels, they hold he was but to make restitution. *Mismou tom* 4. treat. of Theft, ch. 2. sect. 1. & ch. 2. § 6. *maketh-gayne* [or, serveth himselfe] the Greek translate, *and bringt him under his power* seek him. See this word used in Deut. 21. 14.

and selleth him.] The Hebrewes joyne this to the former, without which they thinke the thief was not to dye. *A thief is not guilty of death, until he steale an Israelite, and get him into his power, and serve himselfe of him, and selleth him to others.* Deut. 24. 7. *If he steale him, and serve himselfe with him, and doe not sell him, or doe sell him, before he hath served himselfe by him, he is free (from death).* *Maim. treat. of Theft, ch. 9. sect. 2. 3.* Others thinke that if he either serve himselfe with him, or sold him, hee was to dye: and this may well be the meaning of the Law: for and, often signifieth or, as is noted on Gen. 15. 8. & 19. 12.

shall dye] as the Hebrewes say, he was to be strangled to death. *Main: ibid.* c. 9. f. 1.

Verf. 8. plague of leprosie] which might be on mens bodies, or on garments, or in houses. The Law of all these, is given at large in *Levit.* 13. and 14. chapters.

all that the Priests] the Greek translateth, all the Law that the Priests the Levites [shall shew unto you. This is a warning to Israel, that if any man had the Leprosie, or a sore like the Leprosie, he should not disseble or hide it, or pluck off, or cut away the signes therof, or labour by medicines to cure it, or doe any thing thereto, but as the Priest directed him according to the Law: because this plague was usually by the hand of God, for men sinnes, and did pollute both the person himselfe, and all that touched him; so that for the discerning and curing of this plague they should seek unto God; by the means which hee appointed. Therefore from this

Law, the Hebrews teach; He that plucketh off the signs of uncleanness, either all, some of them, or seareth the living (Lev. xxi. 6), all, or some of it, or cutteth all the forecure of his flesh, or out of a garment, or boufe: either before he come to the Priest, or while he is standing up, or after, **TAKE** transgresseth against this prohibition, **TAKE THOU VEEED, IN THE PLAGUE OF LEPROSIE** &c. (Deut. 15. 8.) **Maiming** i. e. treat of Leprosie, ch. 10. f. 1. **Maiming** i. e. annotations on Levit. 13. **as I commanded them**] If then the Priest spake or did otherwise then God prescribed, it was not to stand. A Priest that pronounceth him unclean that is clean, or him clean that is unclean, he doeth nothing at all, for it is written (in Lev. 13. v. 14. 15.) he is unclean, and the Priest shall pronounce him unclean, &c. **Maiming** in Leprosie, ch. 9. f. 3.

Verl. 9. unto Marie j in Hebrew *Mariam*, in Greek *Marian*; she was the sister of Moses and Aaron, a Prophetess in Israel, who for speaking aginst Moses, was smitten of God with Leprosie, *Nam. 12.* whose example is for a warning to all, that they should not sin as shee did, lest God plague them also : and that the justice of the Law should be executed upon all Lepers, without respect of persons. So all other examples in Scripture, are examples unto us, *1. Cor. 10. 6—11.* and to Christ faith, *Remember Lots wife: Luke 17. 32.*

Verf. 10. *When thou lendest*] or, *when thou shalt exact of thy neighbour, the exacting of any thing, that is, any debt: which if it were with rigour, or of a poore man, that had not to pay, was unlawful.* See the notes on Exod. 22. 25. The Greek translateth, *If there be a debt in thy neighbour, (that is, if he be indebted to thee) what debt soever.* See the notes on Deut. 15. 2. *thou shalt not goe in*] This is spoken to the creditor, and (as the Hebrews say) to the messenger of the Magistrate sent to take a pawne. *He that lendeth to his neighbour poore or rich, may not take a pawne of him, but by the Syndicall,* [that is, by authority]

rity of the Magistrate: And though it be the
 messenger of the Syndicus that cometh for a
 pawne, he may not come into his house and take
 his pawne, but must stand without, and the
 borrower is to bring out a pawne unto him; Deut.
 24. 10. If he be so, what difference is there be-
 tween the creditor, and the messenger of the
 Syndicus? The messenger of the Court, he may
 take the pawne out of the hand of the borrower
 by force, and give it the lender: but the credi-
 tor may not take the pawne, till the borrower
 give it him with consent. If the creditor trans-
 gress, and goe into the borrowers house for his
 pawne, or snatcheth a pawne out of his hand
 by force, he is to be beaten, because the act is
 broken off, for he must restore the pawne, Deut.
 24. 13. If he keep not the pawne, or burnt; hee
 is to be beaten, and to restore the price of the
 pawne. *Manichy tom.* A treat. of the Lender
 and borrower, ch. 3. §. 4.

12 Verſ. 1. *not lye down to ſleep: not ge*
to bed. For breack of this Law, the Lord
reproveh ſrael; They lay themſelves down
upon clothes layd not pledge, by every aſſay,
Amos 2. 3 But hereby not only the uſe
 of the poore manſ pawn, but the keeping
 of it is forbidden: *with his pawn, that is,*
and his pawn by thee (or in thy cuſtody;)
Matthew in Lender and borrower, c. 3. ſ. 5.

Verf. 13. *when the Sun* for, as the Greek
translatheth, *about the going down of the Sun,*
in *Exod. 22. 16* it is, *Id. before the Sun go-*
eth down; see the annotations there, where
is shewed that every pawner is to be re-
flected when the poor man hath need of
it; by night or by day. If the pawn must
thus be reflored when he hath need,
what bogeth it to take the pawns? The
Hebrewes suffer, that by this means
the debt is not released in the seventh year,
which the Law biddeth, *Deut. 15. 1. 2. 3.*
and if the borrower die, his movables are not
made his childrens, but payment is mad by the
pawne after his death. *Magnony ibidem, ch. 3.*
Id. 5. *Justice* In Greek, *alms* a word
of mercy, which God will reward, as
the contrary in w. he sayth it beeth
there a sin, that is an injury which God

will punish.

Verl. 14. not fraudulently oppress] or;
not defraud: the Greek translates, Thou
shalt not fraudulently keep back the hire of the
poore, &c. which word the Apellie useth
in like case, saying, Behold the hire of the
labourers, &c. which is, by you fraudulently
kept back, sayeth, &c. Jam. 5. 4. and among
the other weighty lawes, our Saviour nam-
meth this for one, in Mark. 10. 19. See also
to Lev. 19. 13. thy gates] that is, as the

Greek and Chaldee translate, *thy day,*
 Ver. 11. *In his day* [in Greek, *The same*].
 day. *Thy* is used for all time. *his hire*
 or, *his wages*: whether for his own labour
 or for his beasts, or other things. So the
 Hebrews explaine it, *Whether it bee the*
hire of man, or the hire of beasts, or the hire
of instruments, he is bound to give it in his time
and if he keep it after the time, he transgresseth
against a prohibition. Maimony tom. 4. treatise
of Hiring ch. 11. f. 1. *not goe down upon*
us [in Lev. 19. 13. it is said, it shall not be
 a viall all night with thee, which two the He-
 brews unfold thus: *What is the time* (of
 day) *of him that is hired?* He that is hired for
 a day, (his hire) is due all that night; and
 him it is said, (in Lev. 19. 13.) it shall not abide
 all night with thee untill the morning: and he
 that is hired for a night, it is due all the day, and
 of him it is said, *In his day thou shalt give him*
hire, (Deut. 24. 15.) And he that is hired for
 houres of the day, it is due all the day; if for
 houres of the night, it is due all the night. And
 that is hired for a week, or for a month, or for
 a yeere, or for seven; (if the terme) goes out
 day; it is due all that day; if it goe out
 night; it is due all that night. Maimony ibid.
 c. 1. f. 2. *lift up his soule* [that is]
 hopeth for and desireth it, for the main-
 tenance of his life. So the Greek be-
 translate, be hath hope; and in Jer. 22. 28.
 and 44. 16. the lifting up of the soule, sig-
 nifieth a desire; and the soule, is often pro-
 phet for the life. Hereupon the Hebrews say
 Whofoever with-holdeth the hirings wages,
 as he took away his soule (or life) from him-
 self it is written, *Unto it* [it is] *lift up his soule*
 and he transgresseth against foure prohibition

and one commandment; against, Thou shalt not fraudulently-oppres; and against, Thou shalt not rob; and against, The hireings work (or wage) shall not abide all night with thee; and against, The sun shall not goe down upon it; and, In his day thou shalt give him Maim. treat. of Hiring, ch. 11. f. 2.

A sin] that is, a great iniquity which God will punish: for though he cry not, yet is it a sin; but the cry of the poore, hasteth Gods judgment, as on the contrary, the blessing of the poore, procureth a good reward from the Lord, v. 13. According to this phrase it is sayd, The wicked thought of foolishness (that is of the foole) is sin, Prov. 24. 9. that is, damnable, and to be punished of God. So in Jam 4. 17. John 15. 22. 24. & 9. 41. And in 1. King 1. 21. & and my son Solomon shall be sinners; that is, punished as makelaars. Accordingly, God threateth to come neer to them in judgment, and to be a swift witness, against those that fraudulently-oppres the hiring in his wages, Mat. 3. 5.

Verf. 16. for the children] Hebr. for the sonnes. This Law concerneth the Magistrates, who should not kill the children for the parents, or parents for the children; no not in case of treason; as K. Amariah slew his servants, which had slain the King his father, but the sonnes of them that slew him, he put not to death, according to this law of Moses, 2. King. 14. 5. 5. 2. Chron. 25. 4. And God himselfe proffitteth so to deale, saying, The son shall not beare the iniquity (that is the punishment) of the father, neither shall the father beare the iniquity of the son, &c. the wickedness of the wicked shall be upon him: Exod. 18. 20. The Chaldee paraphrast here translateth, by the mouth of the sonnes, and so after, by the mouth of the fathers; meaning that they should not dye by their tellimonie. And so the Hebrewes gather from this Law, saying, Neer kniffolk are not fit to be witnesses, by the Law, as it is written, The fathers shall not be put to death for the sonnes, &c. We have beene taught, that in this general prohibition is comprised, that the fathers be not put to death by the mouth of the sonnes, nor the sonnes by the mouth of the fa-

thers; and the same right is for other men a kin, Maimony tom. 4. treat. of W. m. ff. ch. 13. f. 1. But the first interpretation is most proper, and certaine. not be put to death] so it is also allaged in 1. King. 4. 6. but in 2. Chron. 25. 4. it is, they shall not dye. The one openeth the other, and is often used for, to be put to death; as Num. 35. 12. 30. Deut. 17. 12 & 18. 20 & 12. 12. 15. in his sin] and, for his sake: for so the Hebrewes, often noteth the cause; see Deut. 9. 4.

Verf. 17. not wrest] or, not pervert, decline or turn aside. This is forbidden in all judgment generally, Exod. 23. 2. Deut. 16. 19. specially, concerning the poore, Exod. 23. 6. more specially here, concerning the stranger and fatherless against such as thus wrest judgment, the Lord will come neer to judgment, and be a swift witness against them; Mat. 3. 5. The Hebrewes say, Whosoever wresteth the judgment of any one of Israel, transgresseth against one prohibition, viz. he shall not doe unrighteousness in judgment, Lev. 19. 15. And if it be of a stranger, he transgresseth against two prohibitions, Deut. 24. 17. and if it be of the fatherless, he transgresseth against three prohibitions, Deut. 24. 17. Maimony in Bederim, ch. 20. f. 12. nor of the fatherless] the word nor, or and, is supplied also by the Greek version; and so is often to be understood, as two three E. nucher, 1. King. 9. 32. for two or three: fo, so monow, the third day; for, or the third day, 1. Sam. 10. 11. Like a crane, a swallow, that is, or a swallow, Elyas 38. 14. andundry the like. The holy Ghost sometime supplyeth the defect, as is noted on Exod. 22. 30. In the Greek text is added, and of the widow: so in Deut. 27. 19. Cursed be he that wresteth the judgment of the stranger, fatherless, and widow; and all the people shall say, Amen.

garment of the widow] or, any other thing of hers, that she hath need of: the garment is named but for an instance: as in Job 24. 3. there is mentioned the widows ear. The Hebrewes have this general canon; A widow, whether she be poore or rich, they may take no pawning of her, neither at the time when they

they lend unto her, nor at any other time, neither by the commandment of the Synedrion, Deut. 24. 17. and if any take her pledge, they force him to restore it. If the pawning be lost or burnt, before he restore it, he is to be beaten. Maimony treat. of the Lender and borrower, chap. 3. f. 1.

Verf. 19. respect thine harvest] This is an addition to the Law, in Lev. 19. 9. there, a corner of the field, and the gleanings were commanded to be left for the poore; and here, the forgotten sheaf. These three were due to the poore out of every cornfield in Israel. And the Hebrewes say, this law of the forgotten sheaf, extended also to the vineyard, and other fruit trees; where what so ever was forgotten, might not be taken away by the owner: see the annotations on Lev. 19. 10. hast forget] This the Hebrewes understand as spoken both to the owner, and to his labourers; that it is not a forgotten sheaf till all have forgotten it. But so; as that they all be in the field; for if the owner be in the citie, and speaketh of the sheaf in the field, which he thinketh his workmen will forget, and they doe forget it; this (notwithstanding his remembrance of it) is a forgotten sheaf. Two sheaves asunder one from another, are (counted as) forgotten: but three (or more) are not. So for other things; as two vines or other trees standing asunder one from another, are as forgotten, but not more. A tree that is forgotten among the trees, though it have many pecks of fruit upon it, yet is counted as forgotten. Finally, among many other like cautions, they say; What is forgotten among the sheaves? All that he cannot stretch out his hand and take it: [that is, if it be further then he can reach from the place where he standeth.] Maimony tom. 3. in Mianoth granium, ch. 5. And as it is for the sheaves, so for the standing corne: if a man forget some of the standing corne, & reap it not, it is for the poore. Maim. ibidem ch. 1. f. 6.

for the stranger] in Greek, the proselyte, one joyned to the Church of Israel: to such these gifts peculiarly belonged, and

to other poore: see the annotations on Lev. 19. 10. And as forgetting often signifieth a neglect or passing over of a thing; so in this case: and a man might purposefully pass over a sheaf and leave it as forgotten for the poore: as Boaz did for the stranger Ruth, saying to his harvest men, Let fall some of the sheaves for her, and let it lye, that she may gather it up: Ruth 2. 16. Or if a man did it not purposefully but unawares, yet was he to consider herein the providence of God, which caused him to forget or pass over a sheaf, for the poore sake: for as the Ostrich is sayd to forget her eggs, which she leaveth in the earth, because God hath deprived her of wisdom &c, Job 39. 15. 17. so in this case of the sheaf: that the poore also might have occasion to minde the providence and love of God towards them, in this relief.

in all the work] or, in every work; the Greek sayth, in all the works. This promise of blessing, is to encourage them in well doing, for which they should not loose their reward. For that which is doen unto poor Christians, is doen unto Christ himself, Mat. 25. 40. and He that is gracious unto the poore, lendeth unto the LORD: and that which he hath given, will he pay him againe: Prov. 19. 17. So Boaz for his kindness unto Ruth, (whom afterwards he took to wife,) had a son of her (as a blessing of God,) Obad, the grandfather of David the King, Ruth 4.

Verf. 20. beatest] that is, as the Greek translateth, gatherest the olives. The same is to be understood of all other trees of fruit, which they gathered. not goe over the boughes] in Greek, thou shalt not returne to gather the (olives) after thee: in Chaldee, thou shalt not take away after thee. It is the same law for trees, which was before for corne; that what was forgotten or passed over at first, should not after be gathered, but left for the poore: As that which is forgotten in the revenues of the field &c. the like, so that which is forgotten in all trees (as for the poore,) &c. Deut. 24. 20. When thou beatest thine olive tree &c. and the same law is for

for other trees. So there are two gifts for the poore, from the trees: that which is forgotten, and the corner, *Levit. 19. Maimony in Misna, nash gadnijim, ch. 1. f. 4. 6. 7.*

21 *Vers. 11. not gather the single grapes] or, not glean, & properly the grapes which grow not in clusters, as is noted on *Levit. 19. 10. Which law is here repeated; and by saying after thee, he seemeth to reach the same for the wine, which he taught for the corne and other trees, that all forgotten grapes, should be for the poore. So the Hebrewes observe, that there are fourie gifts for the poore; in the vineyard; the grapes that are broken off, and the single grapes, and the corner, and that which is forgotten, *Maim. in Mattianoth gnan. ch. 1. f. 4. 7.***

CHAPTER XXV.

1. God commandeth just judgment towards all. 2. To beat such as deserved it, but not with more then fourtie stripes. 4. Not to mowle the Ox when he treadeth out the corne. 5. Of rayseing seed unto a brother deceased without issue. 7. What was to be doen unto the man that would not so rayse up seed unto his brother. 11. The immodest woman must have her hand cut off. 13. Against unjust weights and measures. 17. The memorie of Amalek, for crueltie to Israel, is to be blotted out from under heaven.

1 IF there be a controversie between men; and they come-neer unto judgment, and they judge them: then they shall justifie, the just; and condemne for wicked, the wicked. And it shall be, if the wicked be worthy to be beaten; that the Iudge shall cause him to lye downe, and to be beaten before his face, according to his wickednes, by a number. Fourtie (stripes) he may smite him, he shall

not adde more: lest if he adde, to smite him above these, with many stripes: then thy brother be vile, in thine eyes.

Thou shalt not muffle the Ox, when he treadeth out the corne.

If brethren dwell together, and one of them dye, and have no sons, the wife of the dead, shall not be to him without, to a man that is a stranger: her husbands-brother, shall goe in unto her; & take her to him, to wife, and doe the dutie of an husbands-brother unto her. And it shall be, that the firstborne which the beareth shall stand up, in the name of his brother, which is dead: that his name be not blotted out of Israel. And if the man like not to take his brothers-wife: then let his brothers-wife goe up, to the gate, unto the Elders, and say, My husbands-brother refuseth, to rayse-up unto his brother a name, in Israel; he is not willing, to doe the duty of an husbands-brother unto mee. And the Elders of his cite shall call him, and speak unto him: and if he stand and say, I like not, to take her. Then shall his brothers-wife, come-neere unto him, in the eyes of the Elders; and she shall pull-off his shoe, from off his foot; and shall spit in his face: and she shall answer, and say; So shall it be doen unto the man, which will not build-up his brothers house. And his name shall be called, in Israel: the house, of him that hath his shoe pulled off.

When men strive together, a man and his brother; and the wife of the one, draweth-neer, for to deliver her husband,

husband, out of the hand of him that smiteth him: and putteth forth her hand; and taketh hold, by his secrets. Then thou shalt cut-off her hand; thine eye shall not spare.

Thou shalt not have, in thy bag; a stone and a stone: a great, and a small. Thou shalt not have, in thine house, an Ephah and an Ephah: a great, and a small. A perfect stone and a just, shalt thou have; a perfect Ephah and a just, shalt thou have: that thy dayes may be lengthened; in the land, which Iehovah thy God giveth unto thee. For he is an abomination, to Iehovah thy God, whosoever doeth these things: whosoever doeth unrighteousnesse.

Remember that, which Amalek did unto thee: by the way, when ye were come forth out of Egypt. How he met thee, by the way; and smote the hindmost of thee, all that were feeble behinde thee; and thou, wast faynt and weary: and he feared not God. Therefore it shall be, when Iehovah thy God hath given rest, unto thee, from all thine enemies round-about, in the land which Iehovah thy God giveth unto thee for an inheritance to possesse it; thou shalt blot-out the remembrance of Amalek, from under the heavens: thou shalt not forget it.

Annotations.

A Controversie] a plea, or strife: in Greeke a contradiction. and they] or, that they (the Iudges) may judge them. And this Law concerneth all Courts, the highest of 71. Iudges, the Court of 3. &

the Court of three; the lowest of which, judged inferiour causes and money matters, and had authoritie to beat malefactors, but not to put to death. *justly]* that is, pronounce just, and so absolve or acquit in judgement. *condemne-for-wicked]* or pronounce-wicked, and so condemn in judgement: as the Greeke translareth it *condemne*. This is contrary to the former, & so the Apostle opposeth them, saying, It is God that justifieth, who is hee that condemneth? *Rom. 8. 33. 34.* This law is perpetuall, the transgression whereof is a great sin; for, He that justifieth the wicked, and he that condemneth the just, even they both, are an abomination to the LORD. *Prov. 17. 15.*

Vers. 12. worthy to be beaten] Hebr. a son of beating, which the Greeke translareth, worthy of stripes; and the Chalde, a sonne guiltie of, or worthy to be beaten. So the son (or child) of hell, *Mat. 23. 15.* is one worthy of hell fire; the sonne of death, in *1. Sam. 20. 31.* is one that was worthy of death, and therefore should be killed: and in the Gospell, If the sonne of peace bee there, (in the house) *Luke 10. 6.* which another Evangelist explaineth thus, If the house be worthy; *Mat. 10. 13.* Now who they were that deserved beating, are by the Hebrewes shewed thus. He that transgresseth against a prohibition, whereby the (contrary) commandment to be doen, is broken-off, and they warned him of it, and sayd unto him, doe not this thing, for if thou dost it, and keepest not that which is commanded concerning it, thou shalt be beaten; and he transgresseth, and keepeth not the commandment, hee is to be beaten. *Maimony in Sanhedrin, chap. 15. f. 4. More particularly, These are to be beaten, Whosoever transgresseth against a prohibition: for which he deserveth to be cut off, but is not to be put to death by the Synedrion; as hee that eateth fat, or blood, or leaven at the Passover.*

Likewise who soever transgresseth against a prohibition for which they are guilty of death by the hand of God: as, he that eateth of fruits before the just fruits, tithes, &c. be payd; and a Priest that is uncleane, and eateth of the heav-

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cussing

offring which is clean. Likewise who so transgresseth against a prohibition wherein there is an act (or work:) as he that boyleth a kid in his mothers milk [which the Hebrewes understand of eating flesh with milk:] or that weareth Linsey woollsey. But a prohibition wherein is no act, as to walk as a tale-bearer, to revenge, or bear grudge, or receive a false report, &c. for such he is not beaten: [nor for any other wherein there is an act, some few excepted.] Every prohibition for which they are to be put to death by the Magistrate, as adulterie, working on the Sabbath, &c. they are not beaten therefore. So every prohibition for which they are to make satisfaction, as robbetrie, theft, &c. they are not beaten for it. And every prohibition whereby the (contrary) commandment is broken off, as, Thou shalt not take the dam with the yong, (Deut. 22. 6.) Thou shalt not wholly rid the corner of thy field, (Lev. 19. 9.) &c. they are not beaten for it, unless they keep not the commanded thing concerning them; [that is, unless they omit the letting of the dam goe, Deut. 22. 7. and the leaving off the corner for the poore, Lev. 19. 10.] And for a prohibition (implied) in the generals, they are not beaten: but all other prohibitions which are in the Law, they are to be beaten for doing them. What is that prohibition (comprised) in the generals? It is one prohibition which generally compriseth many things; as, yee shall not eat with the blood, (Lev. 19. 26.) And so when it is said, Doe not such a thing, and such a thing, so far as there is not a particular prohibition set before every one of them, hee is not to be beaten for every one of them, unless they be divided in other prohibitions, or sayd by word of mouth that they are divided. As where it is sayd, Eat not of it raw or sodden, (Exod. 12. 9.) he is not beaten (for eating of it raw & sodden), twice, but once. Of the first fruits hee saith, yee shall not eat bread, and parched-corn, and green-eares: (Lev. 23. 14.) a man for eating these three, is to be beaten thrice: by word of mouth we have been taught that these are divided (or severall.) It is said (in Deut. 18. 10.) Let there not be found in thee, any that maketh his son at his daughter to passe thow the fire; a diviner of divinations, an observer of times:

although all these things bee comprehended generally in one prohibition, yet are they divided in other prohibitions; as (in Lev. 19. 26.) yee shall not observe-fortunes, and yee shall not observe-times: to teach, that every one of these, is a prohibition by it self severall; and so all together of like sort. Maimony in Sanhedrin, ch. 18. sect. 1. 2. 3. Finally, they say, All prohibitions for which cutting off is due, but not death by the Magistrate, for which men are to be beaten, are one and twenty. All for which death is due by the hand of God, which are prohibitions wherein an act is, for which men are to be beaten, are eightene. All prohibitions in the Law, for which there is neither cutting-off due, nor death by the Magistrate, for which men are to be beaten, are an hundred sixtie and eight. So there are found in all, which are to be beaten, 207. Maimony ibidem, ch. 19. All which are there particularly related, but would be too long here to repeat. the Judge] that is, the Judges, as the Greek translatheth: for one Judge fate not alone to judge controversies. Neither was any man to be beaten without witnesses of his crime. No man is to be beaten but by witness and evidence; and they are to examine the witnesses by inquirie and diligent search, even as they doe in judgements of life and death. Maim. in Sanhedrin, ch. 16. f. 4. c. 17. him to lie downe] or, to be laid down, and bound fast; the manner is sayd to be thus. Both his hands are fast bound unto a post this way and that way; and the minister of the congregation [the executioner,] taketh hold on his garments, if they rend they rend, or if they seam-remend they seam-remend; untill he make beat down to his heart, for he is not to beat him upon his clothes. And he that is beaten, neither flincheth nor stuteth, but boweth downe. Maim. in Sanhed. c. 16. f. 8. 10. to be beaten] or smitten, in Greek, scourged. The Hebrews say, There was a stone layd behind him, on which the minister that did beat him, stood: who had in his hand a scourge of a bulls hyde doubled to two, and two to foure; and two scourges (or thongs) of an asses hyde, that fluded up or down in it: and the breadth of the scourge was an hand breadth, and the length so as it might reach to the fore-part of his belly; and the handle of the scourge was an hand-breadth long. He that did beat him, lifted up the scourge with both his hands, and smote him with one hand; with all his might, &c. Maim. in Sanhedrin, ch. 16. f. 8. before his face] the Greek translatheth, before them, meaning the Judges, who were to see him beaten. And they say, that The greatest of the Judges, read all the while that he was in beating, (that in Deut. 28. 58. &c.) If thou wilt not observe to doe all the words of thy Law, &c. then the LORD will make thy plagues wonderfull, &c. And the second of the Judges, counted (the number of the strokes,) and the third, sayd unto the minister, Smite: all the while that he smote, he aid minie at his bidding. Maim. ibid. ch. 16. f. 11. according to his wickedness] or, as the Chaldee interprete: hit, according to the sufficiency (the proportion) of his sin: but the Greek saith, according to his impietie. So that the Judges might moderate his blows, according to the nature of his trespass, and the mans ability to beate the stripes; but they might not exceed the number set nere of God. They may not adde moe then fourtie, though he be as strong and lusty as Sampson: but they may abate from him that is weak, &c. If they have judged him to have fourtie stripes, and after that they have begun to beate him, they see him to be weak, and say he cannot beate moe then these nine or twelve stripes which he hath received, then he is free. If they adjudged him to receive twelve; and after that he is beaten, they see him strong, and able to beate moe; hee is free notwithstanding, and may not be beaten with moe then they adjudged him. Who so deserveth many beatings, for many transgressions; that he hath doen, or for one that deserveth many; if they adjuage him one measure (or judgment) he is beaten, and discharged; if not, they beate him, and he beateh himselfe, and then they beate him againe. Who so is beaten by the Magistrate for a sinne which deserveth cutting-off; and is beaten the second time for the same sinne; as he that eateth fat (Lev. 7. 25.) and is beaten for it; and eateth fat the second time, and is beaten for it; if he eat it the third time,

they beate him not, but put him into Little-casse, a narrow place as high as himselfe, wherein he cannot lye down; and they give him the bread of distress, and water of affliction, till his bowels be shrunk, and he be sick; and afterward they feed him with barley, till his belly burst. Maimony in Sanhedrin, ch. 17. sect. 1. 2. 4. &c. ch. 18. f. 4. by a number] that is, by a certaine number, determined by the Judges.

Verf. 3. Fourtie stripes] This number Fourtie, the Scripture useth sundry times, in cases of humiliation, affliction and punishment: as Moses twise humbled himselfe in fasting and prayer, 40. daies and 40. nights; Deut. 9. 9. 18. Elias fasted 40. daies, 1. King. 19. 8. and our Saviour, Mat. 4. 2. Fourtie yerres Israel was afflicted in the wilderness for their finnes, Numb. 14. 33. 34. and fourtie yerres Egypt was delatate, for treacherous dealing with Israel; Exek. 29. 11. 12. 13. Fourtie dayes, every woman was in purification from her uncleannesse for a man-child that the bare, and twise forty dayes for a woman-child: Lev. 12. 4. 5. Fourtie dayes and 40. nights it rayned at Noes flood, Gen. 7. 12. Fourtie dayes did Ezekiel beate the iniquity of the house of Iudah, Exek. 4. 6. Ionas preached, yet 40. dayes, and Nimrich shall be overthrowen, Jon. 3. 4. Fourtie yerres space the Canaanites had to repent; after Israel came out of Egypt, and wandered so many yerres in the wilderness, Numb. 14. 33. And thrice 40. yerres the old world had Noe preaching unto them repentance, Gen. 6. 3. It was 40. dayes, ere Christ ascended into heaven, after his resurrection, Mat. 1. 3. — 9. And fourtie yerres space of repentance hee gave unto the Iewes, from the time that they killed him, before he destroyed their Citie and Temple, by the Romanes. Thus the Hebrewes, his law is expounded by this, How many stripes doe they beate (an offender) with? with fourtie lacking one: as it is written (Deut. 25. 2. 3.) by number, fourtie; that is, the number which is next to fourty: The'mud Babb. in Meccoth ch. 3. This their understanding, is very ancient,

ancient, for so they practised in the Apostles times, as Paul testifieth, Of the fewer, five times received I fourie (stripes) save one, 2. Cor. 11. 24. But their reason which they give is not solid: as when they say, If it had bene written, *FOURTEEN* & *NUMBER*, I would say it were full fourtie: but being written, in number fourtie, it meaneth the number which reckoneth fourtie next after it; that is, 39. By this exposition they confound the verses, and take away the distinction. I thinke rather this custome was taken up, by reason of the manner of their beating fore-spoken of, which was with a scourge that had three cords, so that every stroke was counted for three stripes, and then they could not give even fourie, but either 39. or 42. which was above the number set of God. And herof they write thus: *When they judge (or condemne) a sinner to so many (stripes) as he can beare, they judge not but by strokes that are fit to be trebled, [that is, to give three stripes at one stroke, by reason of the three cords.] If they judge that he can beare twenty, they doe not say he shall be beaten with one and twenty, to the end that they may treble (the stripes), but they give him eighteen. Maimony in Sanhedrin, ch. 17. f. 2. Thus he that was able to beare twenty stripes, had but eighteen; the executioner smote him but six times; for if he had smitten him the seventh, they were counted one and twenty stripes, which was above the number adjudged: so he that was adjudged to fourtie, was smitten thirteene times, which being counted one for three, make 39. And so R. Bechaius writing hereof saith, The strokes are trebled (that is, every one is three) and three times thirteene are nine and thirty. he may smite] in Greek, they may scourge (or shall scourge,) implying all the Judges with the executioner: so after, and they shall not adde, nor adde] nor exceed the number set of God: The Hebrewes say, If he that is beaten dye under the hand of the executioner, he is free; but if hee adde one stripe more to the measure, and he die, then the execu-*

tioner is banished for it. If he dye not, yet hee transgresseth against this prohibition: and so for all other that smite their neighbours. For when the Law giveth leave to smite, the Scripture commandeth not to smite a man (more) then the appointed measure: for by much excuse: much more, any other man. Therefore who so smite his neighbour, though he smite a servant, with a stroke for which there is not due a satisfying recompense, he is to be beaten: but if there be recompense to be made for it by money; no man payeth, and is beaten also. Maimony in Sanhedrin ch. 16. f. 12. *With many stripes* for, with any more stripe: Hebi. with much smiting. thy brother be vile; or, be contemptible. By this God teacheth to hate and despise the sin, not the sinner, who is by this chastisement to be amended: as the power which the Lord hath given, is to edification and not to destruction. 2. Cor. 13. 10. This vileu esse (ignominie) is opposed to glorie or honour, Eley 16. 4. The Greek translateth it *Asi emasji*, that is, be ignominious, or behave himself unseemly: which word Paul useth when he saith, Love doeth not behave it selfe unseemly, or is not ignominious, or contumelious, 1. Cor. 13. 5. From this, the Hebrewes teach, that if whosoever hath sinned and is beaten, he returneth to his dignitie, because it is said, Then thy brother be vile in thine eyes: after he is beaten, loe he is thy brother. And all that deserve cutting off, when they are beaten, are free from cutting off. The high Priest when he is beaten, is beaten by three, or all other of the people, and returneth to his highness (or dignity): but the Chief of the Scribes, when he is smitten, they beate him, and he returneth not to his full estate; yea he returneth not to be as one of the rest of the Synedrion: for they ascend in holiness, and descend not. Maimony in Sanhedrin ch. 17. f. 7. 8. 9.

Verf. 4. the exe] or the asse, or any other beast: the exe is named but for an instance. And if the beast may not be muzzled, that is, have his mouth tied up (as the Chaldees translateth) but is to eat of that wherein hee worketh: how much more men. Hereupon the Apostle saith,

Dob

Dob God take care for exeuz or sayb he is al-
to, eiter for our sakes? For our sakes no doubt
thou art written, that he that ploweth should plow
in hope; and he that thresheth in hope, should
in hope; and he that thresheth in hope, should
b partake of his hope, 1. Cor. 9. 9. 10. See also
the notes on Deut. 22. 10. *when hee*
neede] or, in his treading or threshing:
which the Greek (followed also by the
Apostle,) translateth, treading or threshing.
They used in Israel to thresh their corn,
not onely with flayl, as we doe, but with
the feet of beasts they trode it out. Hof.
10. 11. and sometime with cart-wheels, as
Eley 28. 27. 18. So they were wont in other
nations, as the Romanes did beat out
their come with flaves, or tread it out
with cattell: Columell de versu. l. 2. c. 21.
Spiritually this signified the labour of the
Ministers of the Word, preparing the
bread of life for the soule; as the Apostle
sheweth, saying, Let the Elders that rule
well, be counted worthy of double honour, es-
pecially they who labour in the word and doc-
trine: for the Scripture saith, Thou shalt not
mouseth the Oxe that treadeth out the corne,
1. Tim. 5. 17. 18. and to this, the Proverb
agreeth, Where no oxen are, the crib is
clean (or empty) Prov. 14. 4. Touching this
law, the Hebrewes write thus, A beast
is to eat all the while that it worketh in things
that grow out of the ground, whether they be
yet upon the ground, or pulled up: he is also to
eat (if he be laden that are upon his back, &c.)
whosoever restreyneth a beast from eating, in the
time of his working, he is to be beaten: Deut.
25. 4. whether it be an oxe, or other kinde of
beast, unclean or clean, and whether he tread
out the corne, or doe any other work in that
which groweth out of the ground; and it is not
sayd, the oxe when he treadeth, but for an in-
stance. And whether he mouseth him at the
time of his work, or before the time, and then
doth worke with him; yea though he mouseth
him by voice [that is, frayeth him by his
voice from eating] he is to be beaten. If he
be a beast and mouseth him, and treadeth out
corne with him he is both beaten, and payeth to
the owner thereof, foure kabs for a bullock, and
three kabs for an asse. [A Kab, was a mea-

sure that held as much as 24. egges.] If
an Israelite tread out corne, with the bullock of
an heathen, (and mouseth it;) he transgresseth
against this Law, I thou shalt not mouseth; but
if an heathen tread with an Israelites bullock,
he transgresseth not: [for what things soe-
ever the Law saith, it saith to them that are
under the Law: Rom 3. 19.] If he mou-
seth him not, but put a Lyon to lie there
by [to fray him from eating] or layeth the
(bullocks) calfe without, [to keep her from
eating,] or that the beast is a thurst, and hee
giveth it no drink, or spread a skin upon the
corne that he may not eat; all these, and other
like are unlawfull, though hee is not bea-
ten [for doing them.] &c. Maimony
tom. 4. treat. of Hired thing, chap. 13. sect.
1. 2. 3.

Verf. 5. If brethren dwell together] This
law is first to be understood of naturall
and next brethren (the Hebrews restreyn
it to Israelites, and brethren by the fa-
thers side onely;) and secondly, if there
be no brethren, the next kinsman (for all
kinsmen are in the Scripture phrase bre-
thren,) is to doe the duty here required,
as the example of Booz and Ruth shew-
eth. Ruth 3. & 4. chap. And their dwell-
ling together, seemeth to denote their
single state of life, whiles they abode in
their fathers house, as there is an exam-
ple of Er, Onan and Selab in Iudahs family,
where before Moyses time this law was
practised, Gen. 38. 7. &c. one of them
dye] One is often used for the first, as in
Gen. 1. 5. &c. 8. 5. So some understand this
Law to be for the firstborne of the bre-
thren onely: others take it generally for
any one of them: and thus the Hebrews
take it in the largest sense. It is commanded
by the law, that a man should take the wife
of his brother by the fathers side, whether of
such as be married, or betrothed; if he dye with-
out seed, Deut. 25. 5. Brethren by the mothers
side (onely,) are not counted for brethren, in
the case of inheritance, or of taking the brothers
wife, and putting off (the shoe,) but are as if
they were none: for there is no brotherhood but

by the fathers side. Strangers that are become Prosefutes, and servants which have their freedom, have no brotherhood at all, but are as strangers one to another. *Maimon* tom. 2. in *Libbim* (or treatise of taking the Brothers Wife,) chap. 1. sect. 1. 7. 8. So in the Gospel, this case is propounded to our Saviour in generall termes, *Moses* sayd, if any (man) dye, *Mat. 22. 24.* Or, if any (mans) brother dye, *Mat. 22. 19.* *Luk. 20. 28.* that it seemeth even then, this Law was not thought to intend the firstborne only. have no son] *Hebr.* no son to him, that is, no child: for son, the Greek translateth seed, which comprehendeth son or daughter: so in the Gospell it is translated, having no children, *Mat. 22. 24.* Or, he dye childlesse, *Luk. 20. 28.* and in *Mat. 22. 25.* it is sayd, having no seed. Thus the Hebrews expound it, That which is sayd in the Law, **AND HAVE NO SON;** whether it be son or daughter, or seed of son or seed of daughter, &c. If he have seed by that wife, or by another, he seeth his wife from unloosing the shoe, or marrying his brother: yea though he have a seed which is a bastard, &c. But if he have a son by a bondwoman, or by an alien; he seeth not his wife: for the seed that cometh of a bondwoman, are servants, *Exod. 21. 4.* and they which come of Infidels are Infidels, and are as none; for of the heathen he sayth, **HE WILL TURN AWAY THY SON FROM AF-TER MEE,** *Deut. 7. 4.* he turneth him away from being counted of the Church. And though his son by the bondwoman be made free, or his son by the alien be become a Prosefute; yet are they as other strangers, and freed (servants,) and doe not discharge his wife, &c. Who so dyeth, and leaveth his wife with child; if she have an untimely birth after his death, she is to marie her husbands brother: but if she bring it forth, and the child cometh out alive into the aire of the world, although it dye in the house that it is borne, for his mother is discharged from pulling off the shoe, or marrying her husbands brother, *Maim.* in *Libbim*, ch. 1. f. 3. 4. 5. a stranger] that is, of another family in Israel, as the Greek translateth it, a man not neer, that is, not neer of kin. The Hebrews

say, If she be married to another and he be with her, before she be married to her husbands brother, or have pulled off his shoe: he and shee are to be beaten, and she is to goe out by (bill of divorc.) *Maim.* in *Libbim* ch. 1. f. 1. her husbands brother] or next neerest kinsman, as in *Ruth* case, *Ruth 3.* Here they say, Who so dyeth and leaveth many brethren, it is commanded that the eldest marie his brothers wife, or pull off his shoe. If the eldest will not, they turne to all the other brethren: if they will not, they turne againe to the eldest, and say, upon thee the commandment (yeeth,) either to pull-off (the shoe) or to marie thy brothers wife: and they cannot compell the husbands brother to marie her, but they may compell him to pull-off (the shoe.) If the eldest brother be gone into another country, his younger brother may not say, the commandment lieth upon my elder brother, wait for him till he come: but they say to this, that he now marie or pull-off (the shoe.) *Maim.* in *Libbim* ch. 1. f. 6. 2. goe in unto her] into the chamber, as *Judg. 15. 1* that is, take her to wife. The Hebrews thinke this might not be done till they had waited 90 dayes after her husbands death, which was to see whether she were with child or not: and such was the custome for all other women that were widowes; they married not till after three moneths. *Maim.* in *Libbim*, chap. 1. f. 1. This seemeth necessarie in this case, for if she were with child, and brought it forth alive, it was not lawfull for her brother in law to have her, *Lev. 18. 16.*

Verf. 6. stand up in the name of his brother that is, be counted and called the seed of the dead man, not of the living; and for this cause Onan sinned in not performing this duty, because he knew that the seed should not be his: *Gen. 38. 9.* Thus Obed whom Boaz begate of *Ruth*, is sayd to be the son of *Naomi*, *Ruth 4. 17.* And as he did this, for his dead brother, so by the Hebrews, who so married his brothers wife, he was the heire of all his brothers goods. *Maim.* tom. 4. treat. of inheritances, ch. 3. f. 7. his name be not blotted out] or, not wiped out:

for that was an heavy judgement in *Israel*, *cl. Deut. 9. 14.* & *29. 20.* *Psal. 109. 13.* Therefore to comfort the godly Eunuches the Lord promisseth to give them a name better then of sonnes and of daughters, *Esay 56. 5.* And this sheweth the reason of this Law, that God would have brethren shew mercy one to another, both to the living and to the dead, as *Ruth 2. 20.* that widowes should not be left comfortlesse, and that families should not be cut off from their inheritances in Canaan, (which were figures of a better and heavenly heritage; as is shewed on *Gen. 12. 5.*) but that the name of the dead might bee raised up, upon their inheritance, *Ruth 4. 5. 10.* And as Christ himselfe came according to the flesh after this manner of kindnes shewed by Booz his grandfather; so unto him and his Church may the truth of this shadow and legall ordinance be applied. For the Church of *Israel* was his wife, *Hos. 2.* who bare him no children by the Law, *Rom 7. & 10. & 11.* But the Apostles (his brethren *Job. 20. 17.*) by the immortal seed of the Gospell, begat children unto him, both of the Jewes and Gentiles, *1. Cor. 4. 15.* *Gal. 4. 19.* *1. Pet. 1. 23.* not that they should bee called by any mans name, *1. Cor. 1. 12. 13.* but to carie the name of Christ; whose name shall be for ever, and continued as long as the Sun; in whom all nations shall blisse themselves: and blessed be the name of his glory for ever, *Psal. 72. 17. 19.*

Verf. 7. like not] or be not willing, have no delight or pleasure: so in v. 8. Though God would have brethren performe the forerid duty, yet if their affections were contrary, he forced them not herunto; lest worse evils should grow in families, through want of love, which is the bond of perfectnesse. But what if the woman her selfe were not willing? For this God giveth no expresse Law, but by the Hebrews opinion, if she were fit to marie him and would not, she was judged as a woman rebellious against her husband: and was put away without a dowry; which all

other widowes had. If her husbands brethren were many, and the eldest required her, and she were not willing thereto, but would have another brother, they hearkened not unto her, for the commandment is that the eldest should have his brothers wife. *Maim.* in *Libbim*, ch. 2. sect. 10. 11. to the gate] where the Iudges used to sit: so the Chaldee explaineth it, to the gate of the Judgement hall (or Court,) before the Elders. See *Ruth 4. 1. 2.* &c.

Verf. 8. and speak unto him] The brothers wife goeth after her husbands brother, in the place where he is; and cometh to the Judges: and they call him, and give him counsel, such as is meet for him and her. If it be good to marie, they counsel him to marie her: and if it be good to put-off the shoe, as if she be very yong, and he an old man, or she an old woman, and he a yong man; they counsel him to put-off (the shoe.) And it is needfull that the Judges appoint a certaine place to sit in, and afterward she pulleth off his shoe there before them: &c. *Maim.* in *Libbim*, ch. 4. sect. 1. 2.

Verf. 9. pull-off his shoe] It is sayd in *Ruth 4. 7.* that this was the manner in former time in *Israel*, concerning redeming and concerning changing, for to confirme all things; a man pulled off his shoe, and gave it to his neighbour: and this was a testimonie in *Israel*. So in this case, it was a signe, that the brother gave over his right in the woman, and resigned her to any other. Sometime it is a signe of ignominie, *Esay 20. 2. 4.* that also is implied here, as the words following manifest. The manner of performing this rite, is sayd to be thus; They brought him a shoe of leather, which had an heele &c, and he put it on his right foot, & tied the latches thereof upon his foot, and stood he and she in the Synedrion (or Court.) And he setting his foot upon the ground, and she sitting down stretched out her hand in the Court, and loosed the latches of his shoe, and pulled the shoe off his foot, and cast it on the ground. After this she stood up, and spited on the ground before his face, with spittle that might be seen of the Judges; and it was necessary that the Judges should see the spittle that came out of her mouth. And afterwards she

sayd, THYs SHAL IT BE DOEN TO THE MAN, WHICH WIL NOT BULD VP HIS BROTHERS HOVSE; AND HIS NAME SHALBE CALLED IN ISRAEL, THE HOVSE OF HIM THAT HATH HIS SHOE PVLLD-OFF; all, in the holy tongue. And all that fate there, answered after her, HE THAT HATH HIS SHOE PVLLD-OFF, three times. Maim. in *ibbbum*, c. 4. f. 6. 7. 8. Spiritually this signified, that such as would not beget children unto Christ, it should be declared of them, that their feet are not shod with the preparation (or stability) of the Gospel of peace, mentioned in *Ephes. 6. 15.* *[fit in his face]* or in his sight, as this phrase is interpreted *Deut. 4. 37.* or before him, as *Deut. 11. 25.* The Hebrews expound it of spitting on the ground before him, as is before noted. And this spitting was a signe of shame and ignominie, as *Num. 12. 14.* *Elsai. 50. 6.* *build up his brothers house]* that is, beget seed for his brother: as *Rachel & Leah* are sayd to build the house of Israel, by bearing children, *Ruth. 4. 11.* See the annotations on *Gen. 16. 2.* *the house of him]* So there was a note of infamie not upon himself onely, but his house, his posteritie after him: whereby God shewed how much he disliked this his unkindness. And concerning that nearest kinsman, which refused to marie Ruth, *lest he should marie his own inheritance*, *Ruth. 4. 6.* we may observe, how neyther he nor his, hath any name or memorial in the book of God, though there seemed to be just occasion to have named him, *Ruth. 4. 1.* See, whereas Boaz who did the dutie, hath not onely his genealogie rehearsed, *Ruth. 4. 18-22.* but is in the roll of the kined of our Lord Iesus Christ, who came of him according to the flesh: *Mat. 1. 1-5.* After all these rites were performed, the Hebrews doe record, that the Iudges gave unto the woman a Bill subscribed with their names, wherein they testified to all men, that such a man and such a woman, had on such a day and yere, appeared before them; and doen all the things forge-

mentioned, according to the Law of Moses and Israel: which bill was a testimonial of her full discharge from this man, after which the was free to be married to any other; *Maim. in libbum*, ch. 4. f. 35. 36. *Verf. 11. When men strive]* or fight, as it were flying one upon another. *and his brother]* that is, his neighbour; brother is taken here in a large sense, as in *Exod. 2. 11.* and in many other places, to deliver her husband. This though it was lawfull for her to doe, and a true love; yet God forbiddeth it to be doen by any unlawfull or immodest manner: for we may not doe evil, that good may come, *Rom. 3. 8.* *putteth forth her hand]* This noteth a purposed act: for if she had doen this unawares, the penalty following was not to be inflicted upon her. So the Hebrews conclude in the general for all men, *He that bringeth shame* (on his neighbour) *is not quitte* (of punishment,) for the shame, unless he doe it purposely, as it is written, *AND SHE PVTTETH FORTH HER HAND:* but he that doeth shame to his neighbour without intent, is free. *Maimony* tom. 4. in *Chobel* (or treat. of him that doeth hurt and damage) ch. 1. f. 10. *by his secrets]* or privities; which in the Hebrew have their name of Shame, the shamefull parts. From hence the laws have a general law, that men are to make satisfaction for all manner shame that they bring upon their neighbour; as is noted on *Exod. 21. 19.* Their saying is, *He that hurteth his neighbour, is bound to make him satisfaction for five things; viz. the damage, the paine, and his healing, and his resting, and the shame: and these five things, are recompensed out of the best of his goods &c.* He is bound to pay for the shame by it self, *Deut. 25. 11. 12.* under which law is generally comprehended, be that bringeth shame (upon his neighbour) *Maimony* in *Chobel*, ch. 1. f. 1. 3. *Verf. 12. cut-off her hand]* the instrument wherewith the fanned: by it reaching to cut off and abytin from such actions. And this severe punishment God appointeth for her immodest carriage.

Verf. 13.

Verf. 13. a stone and a stone] that is, as the Greek and Chaldean translate, a weight; and a weight; meaning divers weights, wherewith to deceive in buying and selling: called the bag of deceitfull weights. *Mic. 6. 11.* In Israel they used to have their weights of stone or of like, see the annotations on *Lev. 19. 36.* *So an hart and a hart]* meaneth a double deceitfull hart; *1. Chob.* meaneth a double deceitfull hart; *2. Cor. 4. 2.* So for measuring the ordinances of God is his church; by the Reed and Line which he hath given therefore, *Ezek. 40. 3. 5. & 43. 10. Revel. 11. 1.* called a golden Reed, *Revel. 21. 15.* *Verf. 14. in thine house]* Though a man doe not weigh or measure with such, yet it is unlawfull to have a light weight, or scant measure in his house or shop, (as the Hebrews teach from this place,) for another may come, who knoweth not that it lacketh weight, and may weigh with it. *Maim. treat. of Theft*, ch. 7. f. 3. *Ephah]* or Bushell in Greek and Chaldean, a measure and a measure, that is, a double measure. The Ephah is named in stead of all other: what it was see on *Lev. 19. 36.* and *Exod. 16. 36.* So in *Prov. 10. 10.* *A stone and a stone]* an Ephah and an Ephah, are an abomination to Iehovah, even both of them: See also *Prov. 11. 1. & 20. 23.* *Verf. 15. A perfect stone]* in Greek, *A true weight:* so after, a true measure. Hence *Solomon* saith, *A perfect stone, is the Lords delight*, *Prov. 11. 1.* and a just Hebr. *and (a stone of) justice:* To an Ephah of justice; that is, most just and exact: contrary to them that made the Ephah small, and the Shekel great, *Amos 8. 5.* So in *Ezek. 45. 10.* it is sayd, *Balances of justice, and an Ephah of justice, and a Bush of justice, shall ye have.* God here commendeth justice and equity, in all things, corporal and spiri-

tual: as our Saviour teacheth us saying, *Judge not, and ye shall not be judged, condemn not, and ye shall not be condemned to forgive, and ye shall be forgiven: Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over;* *etc.* *Luke 6. 37. 38.* And Iob applying this to his state of life, saith, *Let him vweigh me in ballances of justice, that God may know mine integrity;* *Iob 31. 6.* And every man is willed to Ponder (or weigh) the path of his feet; *Prov. 4. 26:* that is, (as the Apostle expoundeth it) to make strait paibes for his feet; *Heb. 12. 13.* may be lengthened; or, prolonged: or, that they may lengthen thy days; of which phrase see *Exod. 20. 12.* As a just weight and ballance are the Lords; *Prov. 16. 11.* and his delight; *Prov. 11. 1.* so he rewardeth with blessing and long life, the keeping of this law; then which there is none more necessarie in humane societie.

Verf. 16. an abomination] that is, most abominable; yea not onely the person that doth these, but even the weights and measures themselves, are sayd to be an abomination, *Prov. 11. 1. & 20. 23.* and the rather for that this injury is done under a shew of justice, and doen especially to the poorer sort, which buy by retails, whose wrong God especially regardeth. *unrighteousnesse]* or injurious-evill: which generall word is here added, to imply all other wrongs and deceits, which abound among men; whereby they oppress and defraud one another: but the Lord is the avenger of all such, *1. Thess. 4. 6.* and he hath sworn by the excellencie of Iakob: Surely I will never forget any of their works: *Amos 8. 5. 7.*

Verf. 17. Remember] Hebr. To remember, of which phrase see the notes on *Exod. 13. 3.* *Amalek]* that is, the Amalekites, which were the children of Esau, Iakobs brother of whole wickednesse see *Exod. 17. 3. &c.*

Verf. 18. he met thee] by way of enmity, not of amitie; therefore the Greeke translateth, he resisted thee: when it had become his dutie to have met them with bread

16

17

18

bread and water; for their refreshing; *Deut. 23. 4.* In *1. Sam. 15. 2.* it is sayd he layd (wayt) for Israel in the way. *(note the hindmost)* Hebr. cut-off the tale; a strata-
 10 gemy of warre; lawfull against Gods ene-
 mies, as *Jos. 10. 19.* but wicked against his
 people. The Greek translatheth Cut-off thy
 hindmost-troop: in Chaldee, he killed.
 feeble in Greek, wearied; in Chaldee,
 lagging; which fact was cruelly in Ama-
 lek; for the faint and feeble ought to be
 comforted and refreshed, *Mat. 11. 28.*
 1. *Jos. 5. 14.* and such were gathered in
 the rereward, as Israel marched, *Numb.*
 10. 15. Though this might be a just correc-
 tion from God, of such as fained in their
 travels, wherein they should have been
 incouraged. See the notes on *Exod. 17. 8.*
 feared not God) the Chaldee sayth,
 he feared not the glorie of the Lord: for his
 glory conducted them in a pillar of cloud
 and fire, *Exod. 13. 21.* and God by signes
 and wonders, great plagues and terrible-
 nesse; had brought Israel out of Egypt;
 which made all peoples afraide, *Exod. 15.*
 14. &c. yet Amalek feared not. As by the
 fear of the Lord, men depart from evill, *Prov.*
 16. 6. So the want of his feare, is the cause
 why men rush into all evill: *Psal. 36.*
 1. 2. &c.

Verf. 19. given rest unto thee from all
 under which is implied, a subduing of all
 the enemies; for so these phrases doe ex-
 15 plaine one another. *2. Sam. 7. 11.* with
 1 *Chron. 17. 10.* And here God doth ferret
 vengeance till after many yeres; so shew-
 ing forbearance towards the wicked;
 which should lead them to repentance;
Rom. 2. 4. and compassion towards his peo-
 ple, whom he would not exercise with
 all warres at once, lest they should bee
 discomfited. See *Exod. 13. 17* blot-out
 or, wipe-out the remembrance; that there
 should no name or memoriall of them re-
 maine: a signe of great wrath, as *Deu. 9. 14.*
 & *29. 20.* This judgement God executed
 by Saul the first king of Israel, whom hee
 sent to destroy utterly these Amalekites,
 both men and women, infants and suckling, oxen

and sheep, camell and asse: *1. Sam. 15. 2. 3.* But
 he sayled in the performance of it: there-
 fore God stirred up the Simeonites (in
 King Ez: kias dayes) and they smote the top
 of the Amalekites, that were escaped: *1. Chron.*
 4. 42. 43. yet Hama of Agag the Ama-
 lekite remayned, who plotted the death
 of all the Lewes: but he and his ten sons
 were killed; and Amalek memorie is po-
 10 rish'd; *Hell. 3. 8c.* And under this, the
 like judgement on Antichrist was figu-
 red: see the annotations on *Exod. 17.*
 (shalt not forget) that is, Take heed thou
 forget it not: by forgetting he implyeth
 also neglect of performing this judge-
 ment. Therefore Saul who performed it
 not thoroughly, but spared the King, and
 the best of the cattell, (though for sacri-
 15 fice unto the Lord,) was reitced of God,
 as having sinned greatly, *1. Sam. 15. 9. 31.*
 23. and for it, he was slayne, *1. Chron. 10.*
 13. and an Amalekite had an hand in his
 death, *2. Sam. 1. 8. 9. 10.*

CHAPTER XXVI.

1. The profession of him that offereth the busket of first fruits.
12. The confession of him that hath given his third yeere Tithe.
16. The covenant between God and the people.

§ § §

AND it shall be, when thou art
 come into the land, which Ie-
 5 hovah thy God giveth unto thee, for
 an inheritance: and thou possidest
 it, and dwellest therein. That thou
 shalt take of the first, of all the fruit
 of the earth, which thou shalt bring
 of thy land, which Iehovah thy God,
 10 giveth unto thee, and shalt put it in
 a basket: and shalt goe unto the
 place, which Iehovah thy God shall
 choose.

choose, to cause his name to dwell
 there. And thou shalt come unto the
 5 Priest, which shall be in those dayes:
 and shalt say unto him, I professe this
 day unto Iehovah thy God; that I
 am come into the land, which Ieho-
 vah swaie unto our fathers, for to
 give unto us. And the Priest shall
 10 take the basket out of thine hand:
 and shall set it down, before the Altar
 of Iehovah thy God. And thou
 shalt answer and say, before Iehovah
 thy God; A Syrian, ready-to-perish
 was my father; and he went down into
 Egypt; and sojourned there, with
 15 a few men: and became there, a na-
 tion great, mighty and many. And
 the Egyptians evill-intreated us, and
 afflicted us: and layd upon us, hard
 servitude. And we cryed-out, unto
 20 Iehovah the God of our fathers: and
 Iehovah heard our voice, and saw our
 affliction, and our labour, and our
 oppression. And Iehovah brought
 us forth, out of Egypt, with a strong
 hand, & with an out-stretched arme;
 25 and with great terribleesse: and with
 signes, and with wonders. And he
 hath brought us, into this place: and
 hath given unto us, this land; a land
 30 flowing with milk, and honey. And
 now, behold I have brought, the first
 fruit of the land, which thou, Ieho-
 vah, hast given unto me: and thou
 shalt set it down, before Iehovah thy
 God; and shalt bow-down thy selfe,
 35 before Iehovah thy God. And thou
 shalt rejoyce in all the good, which
 Iehovah thy God, hath given unto
 thee, and unto thine house: thou,
 and the Levite; and the stranger that
 40 is in the midst of thee.

When thou hast made an end, of
 tithing all the tithe of thy revnue,
 in the third yere, the yere of tithe;
 and hast given it unto the Levite;
 and the stranger, to the fatherlesse and
 to the widow; that they may eate
 within thy gares, and bee filled.
 10 Then thou shalt say, before Iehovah
 thy God, I have put-away the holy-
 thing out of mine house; and also
 have given it unto the Levite, and to
 the stranger, to the fatherlesse and to
 widow; according to all thy comman-
 15 dement; which thou hast comman-
 ded me: I have not transgressed thy
 commandments, neither have I for-
 gotten. I have not eaten thereof, in
 20 my mourning; neither have I put-
 away ought thereof, for the unclean;
 neither have I given ought thereof, for
 the dead: I have hearkened to the
 voice, of Iehovah my God; I have
 doen, according to all that thou hast
 commanded me. Look-down, from
 the habitation of thine holines, from
 the heavens; and blesse thy people
 Israel, and the land, which thou hast
 25 given unto us: as thou swarest, unto
 our fathers; a land, that floweth with
 milk, and honey.

This day, Iehovah thy God hath
 commanded thee, to doe these Sta-
 30 tutes, and Iudgements: and thou
 shalt keep and doe them; with all
 thine heart, and with all thy soule.
 Thou hast avouched Iehovah, this
 day: to be unto thee for a God, and
 to walk in his wayes; and to keep his
 Statutes, and his Commandements,
 and his Iudgements, and to hearken
 35 unto his voice. And Iehovah hath
 avouched thee this day, to bee unto
 him,

him, for a people of peculiar-treasure; as he hath spoken unto thee: & to keep, all his Commandements. And to give thee to be high; above all nations which hee hath made; in praise, and in name and in beautifull-glory: and that thou mayst be an holy people, unto Iehovah thy God, as he hath spoken.

Annotations.

Here beginneth the fiftieth Lecture of the Law: see Gen. 6. 9.

When thou art come, or, When thou shalt be come, possessest it: Hee sheweth that they were not bound to (bring) the first fruits, till the land were subdued, and parted among them: saith Sol. Iarchi on this place.

Verf. 2. of the first] or, of the beginning: which the Greek translateth of the first-fruit of the fruits of thy land: meaning, of those which were first ripe; them they were to honour God with in the first place, and to shew their thankfulness for his blessings, that so they might bee sanctified, and increased unto them: Prov. 3. 9. 10. These first-fruits were to be separated before all other, as is noted on Num. 18. 13. And Sol. Iarchi scanneeth the words thus, Of the first, and not all the first: for all fruits were not bound to give the first fruits, but the seven sorts only for which the land of Israel is commended (in Deut. 8. 8.) the like is said by others of them, They bring no first-fruits save of the seven kinds spoken of in commendation of the land, (Deut. 8.) and they are wheat, and barley, and grapes, and figs, and pomegranats, and olives, and dates: and if one bring any besides these seven sorts, they are not sanctified. They bring not of the Dates that grow on Mountaines, nor of the fruits that grow in Vallies, nor of Olives which are not of the choicest: but of the dates that grow in vallies, and of the fruits that grow on mountaines, be-

cause they are of the choicest (or best). They bring no first-fruits of liquors, save of olives and of grapes only: for it is said, OF THE FRUIT OF THE LAND, and not of the liquor: and if one bring of the liquor, they receive them not of him. They that dwell neerer to Jerusalem; bring figs and grapes that are moist: and they that dwell far off, bring dates dried. Maimony tom 3. in Bicurim; chap. 2. sect. 2. 3. 4. The first-fruits have no measure by the Law: but by the words of our sages, he must separate one of sixtie. And hee that will make all his field first fruits, may so doe. If he have separated his first-fruits, and returned, and addeth more unto them: that which he addeth, is as the first fruits. Ibidem sect. 17. 18.

giveth] or, is giving unto thee, the Greek addeth: by lot, or for inheritance: this is the land of Canaan, the seat of Gods Church; and figure of a better inheritance by Christ: the first-fruits whereof, (which are the graces, or the first-fruits of the Spirit, Rom. 8. 23.) are to be brought unto the Lord, that they may be accepted in Christ. Yea we our selves, whom he hath begotten with the word of Truth, that we should be a kind of first-fruits of his creature, (Jam. 1. 18.) are to present our bodies unto him, and our reasonable service, Rom. 12. 1. The Hebrewes say, If one bring first-fruits from without the land, they are no first-fruits. Maim. in Bicurim, ch. 2. sect. 1.

in a basket] so the Greek and Chaldee translate the word Tene, used only here, and in Deut. 28. 5. 17. The Hebrewes understand it generally of any vessel, and hold it necessary, (from this place,) that the first-fruits be brought in a vessel, altho they teach that every sort of fruit should be brought in a vessel by it selfe: but if hee brought them in one vessel, it would serve, and they might not bring them mixed all together, but the barley underneath, and the wheat above it, and the olives above that, and the dates above them, and the pomegranats above them, and the figs uppermost in the vessel. And there should be some thing put between every severall kind, as clothes, or rushes, or leaver, or the like; and they laid about the figgs, clusters of grapes outward.

If he brought them in a vessel of metall, the Priest took the first-fruits, and restored the vessel to the owner: but if he brought them in a vessel of oyle, or of rushes, or the like; then both the first-fruits and baskets, were the Priests. Maim. tom. 3. in Bicurim (or treat. of First-fruits), chap. 3. sect. 7. 8. and shalt goe] namely, at the feast of Harvest, or Pentecost, which was seven weeks after the Passover; as may be gathered by Exod. 34. 22. & Deut. 16. 9. 10. then the people went up together, and carried of their first-fruits with them. The Hebrewes say, They brought no first-fruits before the Pentecost, as it is written, And the feast of harvest, is the first-fruits of thy labours, (Exod. 23. 16.) and if any brought them (before,) they received them not of him, but he left them there untill the solemn-feast came. Maim. in Bicurim, ch. 2. sect. 6. his name to dwell] the Chaldee saith, his divine-presence to dwell; the Greek, his name to be called upon there: meaning the Tabernacle or Temple, called elsewhere the house of Iehovah, Exod. 23. 19. This in ages following, was at Shilo; and then at Jerusalem; whither the people used to repaire with great solemnity; and at the performance of this service, they are said to doe thus: When they carried up the first-fruits, all the cities that were in a Station (or Countie), gathered together to the (chiefe) citie of the Station, to see and they might not goe up alone; for it is said, In the multitude of people, is the Kings honour, (Prov. 14. 28.) And they came and lodged all night in the streets of the citie; and went not into the houses, for feare of pollution. And in the morning the governour sayd, Arise and let us goe up to Syon the citie of the LORD our God. And before them went a Bull which had his horns covered with gold, and an Olive garland on his head; to signifye the first-fruits of the seven kinds (of fruits) And a Pipe stroke up before them, untill they came neer to Jerusalem; and all the way as they went, they sang, I have joyced in them that sayd unto me, Wee will goe into the house of the LORD, &c. (Psal. 122.) When they were come nigh to Jerusalem, they sent messengers before them, to signifye it to the

men of Jerusalem, &c. Then the Captaines and Governours went out of Jerusalem to meet them: if many men came, there went out many; and if but few, few. And when they all were come within Jerusalem gates, they began to sing, Our feet have bene standing in thy gates & Jerusalem (Psal. 122.) All the cheife Artificers that were in Jerusalem, stood before them, and saluted them; Welcome brethren the men of such a place. And they went in the midst of Jerusalem, and the Pipe striking up before them, till they came neer to the mount of the house (of God:) when they were come thither, they took every man his basket on his shoulder, and sayd, Hallelulah, Praise God in his sanctuary, &c. (Psal. 150.) and they went thus and sung till they came to the Court-yard, when they were come thither, the Levites sang (the 30. Psalme) I will exalt thee, O LORD, for thou hast drawne up me, &c. Talmud Bab. in Bicurim, ch. 3. f. 2. 3. 4. & Maim. in Bicurim, ch. 4. sect. 15. Unto this, and other like manner of solemn assemling, the Prophet hath reference when he saith; Yee shall have a song as in the night when an holy solemnity is kept; and gladnesse of heart, as when one goeth with a Pipe, to come into the mountaine of Iehovah, to the Rock of Israel: Esay 30. 29.

Verf. 3. unto the Priest] Gods publike minister, and the figure of Christ, of whom it is writen, By him let us offer the sacrifice of praise to God continually; that is, the fruits of the lips, confessing to his name. Heb. 13. 15. which shall be] that is, which that minister in his course in those days; for the priests ministered by turnes, see 1. Chron. 24. I professe] or, I declare, I shew openly, before the Lord. And because of this presenting themselves & their first-fruits to him; the Hebrewes say, that when they brought their first-fruits, they brought in their hand, Turle doves, and young Pigeons; some they hung upon the baskets, and they were for burnt-offerings; and some in their hand, which they gave unto the Priests. Maim. in Bicurim, c. 3. f. 9.

Verf. 4. before the Altar] that there it might be sanctified by Christ, figured by the Altar; Mat. 23. 19. Heb. 13. 10. &c. and

and so made acceptable to God.

Verf. 5. *[thalt answer]* that is, *[thalt speak]*, or pronoun: These words were to bee spoken by every man that brought the first fruits, except he were not a man, or not the owner of the land, or the like: for such exceptions they doe put. He that brought the first fruits, might if he would give them to his servant, or to his neighbour, all the way, till he came at the mount of the house of God. When he came to the mount of the house, he himselfe was to take the basket on his owne shoulder: yea though he were the King, the greatest in Israel: and when he came at the Courtyard he professed, while the basket was upon his shoulder, **I PROFESSE THIS DAY VNTO THE LORD THY GOD, &c.** Then he let down the basket from his shoulder, and the Priest put his hand under it, and waved it; and he said, **A SYRIAN READY TO PERISH WAS MY FATHER, &c.** and he left it by the Altars side, at the south-west horn (of the Altar) on the south-side of the borne, and bowed himselfe down and went out. But the confession is not alike for all: some are bound to bring first-fruits, and yet make no confession over them; as the woman, and he that is of neither sex, and he that is of both sexes, male and female; because they cannot say **WHICH THE LORD HATH GIVEN VNTO ME.** Likewise Tutors (or Guardians,) and Servants and Messengers; for they cannot say, **which the Lord hath given unto me.** The Proselyte bringeth and professeth; as it is said to Abraham, *A father of a multitude of nations, have I given thee to bee,* (Gen. 17.5.) Behold he is the Father of all the whole world, which are gathered under the wings of the divine majestie. And to Abraham was the oath at first, that his sonnes should inherite the land. Likewise the Priests and Levites doe bring (first-fruits) and professe: because they have cities and suburbs. He that separateth his first-fruits, and selleth his field; bringeth them, but professeth not; for he cannot say, **WHICH THE LORD HATH GIVEN ME**, because the land is not his. And he that bought it, is not bound to separate other first-fruits of that sort, because he that sold it, hath

separated them already; and if he doe separate any, he may bring them, but not make profession; but of another sort he may separate, bring, and professe. He that separateth first-fruits, and they are lost, before they come at the mount of (Gods) house; and he separateth other first-fruits: hee bringeth the second, but professeth not; because he cannot say, **THE FIRST OF THE FRUIT OF THE LAND** (Deut. 18.10.) for they are not the first, &c. He that bringeth first-fruits of one kinde, and maketh profession; and cometh againe and bringeth first-fruits of another kinde; hee maketh no profession over them: for it is said, **I PROFESSE THIS DAY**; one time in the yeere doth hee make profession, and not twice. Hee that bringeth first-fruits after the feast, untill the Dedication, although he separated them before the feast, bringeth them but maketh no profession, because it is said, (in v. 11.) **AND THOU SHALT REIOYCE IN ALL THE GOOD**: so there is no professing, but at the time of rejoycing, from the beginning of the Feast of Weeks, untill the end of the Feast. Maim. in Bicurim, ch. 3. sect. 11. &c. and ch. 4. sect. 1. &c. In that which is said of the Proselyte (or Stranger,) Maimonides fereth from his fellows; for in Talmud Bab. in Bicurim, ch. 1. sect. 4. it is said, The Proselyte bringeth, but professeth not, because he cannot say, **which thou hast sworn to our fathers to give unto us**, but if his mother were an Israelitess, he bringeth and professeth. But the former well agreeth with the myserie of the Gospell; for as it is prophesied in Ezek. 47.22. *Yee shall divide (the Land) by lot, for an inheritance to you, and to the strangers that sojourne among you, which shall beget children among you, and they shall be unto you, as borne in the country, &c.* So when Christ came, Zachaeus the chiefe Publican, became the sonne of Abraham, Luke 19.9. and in Christ, there is neither Jew nor Greek, but all are one, in him, and Abrahams seed, and heires according to the promise, Gal. 3.28.29. And in him is this service in the myserie of it fulfilled; when we at our Pentecost, that is, when we receive the first-fruits of Gods spirit,

(Act. 2. Rom. 8.23.) doe honour him with our persons, our substance, and with the first fruits of all our increase, Prov. 3.9. offering the sacrifice of praise unto God continually, the fruit of our lips, confessing to his name, Heb. 13.15. For as the first of all fruits were holy, so the Church is only unto the Lord, of all peoples in the earth, Rev. 14.4. Lam. 1.18. as it is written, *Israel is holiness, unto Jehovah;* the first fruits of his revenue: Lev. 2.3. And as these first fruits were brought into the Sanctuary in a basket; so the good Israelites, whom God would accept for his, are likened to a basket of good figs, set before the Temple of the Lord: even like the figges, that are first-ripe: and them God promiseth to acknowledge, and to see his eyes upon them for good, and that they shall bee his people, and hee will be their God, &c. Lev. 24.1.2.5.6.7. *A Syrian ready-to-perish]* Heb. *An Aramite perishing*, or, of perdition: that is ready to perish through poverty, affliction and miserie. As in Prov. 31.6.7. Give strong drink unto him that is ready to perish, &c. Let him drink and forget his poverty, and remember his misery no more. An Aramite is after the Greeke called a Syrian, as is noted on Gen. 10.22. and this Syrian here spoken of was Iakob, who dwelled in Syria with Laban the Syrian, twenty yeres in hard service, Gen. 28.5.8.21.38.40.41.42. Hof. 12.12. and therefore though he was naturally an Hebrew, yet for his miserie is called a Syrian; as contrariwise Iesher, who by nature was an Israelite, 1. Chron. 2.17. is for his faith, and state of grace, called an Israelite, 2. Sam. 17.25. And thus God said to the Jewes that dwelt in Canaan, *thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother a Chethite,* Ezek. 16.3. Others understand it heere of Laban, translating, *A Syrian was destroying my father, (or working his perdition;)* and to this the Chaldee agreeth, saying, *Laban the Syrian sought to destroy (or undoe) my father: and the vulgar Latine, A Syrian persecuted my father.* The Greeke differeth from both,

translating, *My father left Syria.* By this speech they were taught to acknowledge their first estate and original to have beene most miserable; and so wee ought all to confesse, Ephes. 2.2.3. *a few men]* in Chaldee, *a small people:* they went down but with *seventie soules*: Gen. 46.27.

Verf. 6. *evil-intreated]* did evil, or vexed: and this is a commemoration of their second manye affliction, whereof see Exod. 1.8. &c. and it was a figure of our bondage under sin and Satan, which we being delivered from, are to mention with thankfulness, Rom. 6.17.18. Tit. 3.3. *hard servitude]* in Greeke *hard workes*: they made them serve with rigour, that their lives were bitter unto them, Exod. 1.14. God would not have us forget our former miseries, though we be come out of them: hee sundry times commandeth this; *Thou shalt remember that thou wast a servant in Egypt:* Deut. 16.12. Remember that ye having been in times passed heathens, &c. were without Christ, being aliens from the Common-wealth of Israel, &c. Ephes. 2.11.12.

Verf. 7. we cryed-out in Chaldee, we prayed: see Exod. 2.23.24.25. *heard our voyce]* in Chaldee, *accepted our prayer:* saw in Chaldee, it was revealed (or manifest) before him: see Exod. 3.7. *our labour]* or, our molestation.

Verf. 8. *out-stretched]* in Greeke and Chaldee, *an high arme*: see Exod. 7.8. &c. *terribleness]* or *terror*: this the Greeke and Chaldee translate *Visions*: and so in Deut. 4.34.

Verf. 9. *milk and honey]* under which two, all other earthly blessings, and heavenly also, in figure, are implied: and hereby they acknowledged the truth of Gods promises made unto their fathers; whereof see the notes on Exod. 3.8. So after, in v. 15.

Verf. 10. *the first-fruit]* in Greeke, *the first-fruits of the fruits.* As wee our selves are the Lords first-fruits, Rev. 14.4. and have received the first-fruits of his Spirit, Rom. 8.23. so we then doe give the first-fruits

fruits unto him, when in Christ (the true Sanctuarie) we acknowledge that we and ours are his, and have this grace not of our selves, or for our own merits, but of his goodnesse and liberality; 2 Cor. 3. 5. Ephes. 1. 8. 9. 10. Tit. 3. 4. 5. 6. set it down, or leave it for the Priests, which did after eat it. The first-fruits were given to the men of the charge [the Priests that ministered,] and they divided them among them, as the [other] holy things of the Sanctuarie. Maim. in Biecurim ch. 3. f. 1. It figured, that we should consecrate our selves and ours, for ever unto the Lord: Rom. 12. 1. & 6. 19. 22.

II Verſ. 11. *Thou shalt rejoice* as they were bound to doe at all other feasts: Deut. 16. 11. 15. So that after this homage, the people abode in the holy City all that night, feasting, and the next day they might depart, and not before. Hereupon the Hebrewes note seven things, which they that brought in first-fruits were bound unto: the coming to the place; and the vessel (or basket) the Profession to be made; and the Oblation (or Sacrifice,) and the Song, and the Waving of it by the Priest, and the saying all night. When he hath brought his first-fruits to the Sanctuarie, and made profession, & offered his peace-offerings, he may not goe out of Jerusalem that day, to returne to his own place, but must tarry there all night, and returne on the morrow to his citie; as it is written, (in Deut. 16. 7.) and thou shalt turne in the morning, and goe unto thy tents. All the turnings which thou shalt turn out of the sanctuarie after thou art come thither, shall not be but in the morning. Maim. in Biecurim, ch. 3. sect. 14. in all the good; or, as the Greek translateth, for all the good things: the chiefest whereof, are the first-fruits of the spirit, wherewith God sanctifieth, his people: as when Christ teacheth that Our Father which is in heaven, will give good things to them that aske him; Mat. 7. 11. an other Evangelist expoundeth it, he will give the Holy Spirit to them that aske him: Luke 11. 13. For this Spirit and graces of God which we have received, we ought to rejoice before him continually; Psal.

100. Luke 10. 20. Phil. 3. 1. 1 Pet. 1. 3. 1 Thes. 5. 16.

Verſ. 12. *of thy revenue* which the Greek expoundeth, of the fruits of thy land. See the notes on Deut. 14. 22. the first-fruits of the year, that is, the year when the second tithe was to be given to the poore, which was the third and the sixth year, of every seven years; whereof the Law was given before in Deut. 14. 22. The Greek translateth, the second tithe thou shalt give to the Levite &c. Of this, the Hebrewes say, we are commanded to confess before the LORD after that we have brought forth all the gifts which be of the seed of the land, and this is called the Confession of the tithe. And we make not this Confession, but after the year wherein we have separated the Tithes of the poore, Deut. 14. 22. Maimony tom. 3. in Maaser Shen, (or treat. of the Second tithe) ch. 11. f. 1. within thy gates; that is, as the Greek and Chaldee expound it, thy citie: see Deut. 14. 22. 29.

Verſ. 13. *Then* Hebr. And then shall say. The time is recorded by the Hebrews to be, at the Minchah [the Oblation] in the last good day of the Passover of the fourth (year) and of the seventh: as it is said, WHEN THOU HAST MADE AN END OF TITHING: at the Feast, wherein all the tithes are ended. And the Passover if the fourth year cometh not, but all the fruits of the third (year) are tithed, whether they be the fruits of the trees, or fruits of the land: Maim. in Maaser Shen, ch. 11. f. 3. The reason hereof was; the Passover was kept in Abib (or March) Deut. 16. 1. and the first of Tishri (that is September) was the beginning of the year for the tithes of corn, seeds and herbs: and the fifteen of Shebet (which we call January) was the beginning of the year for the tithes of the fruits of trees; as Maimony sheweth in Maaser Shen, ch. 1. f. 2. So by March following, the tithes of the third year, (which they had layd up within their gates, Deut. 14. 28.) might be bestowed; and the Passover was the next feast that ensued, when all men were bound to appear before the Lord, Deut. 16. 16.

say before
the Lord

behoveth] that by this solemne confession, they might testify their voluntary obedience to his laws, with a clear conscience; and so crave and expect his further blessing. The Hebrewes say, This confession might be uttered in any language that a man spake; and every one spake for himself; and if many would confess jointly in one, they might. And it was commanded to be done in the Sanctuarie BEFORE THE LORD; and if they confessed in any place, they were discharged. Maim. in Maaser Shen, ch. 11. sect. 5. 6.

put away the holy thing] in Chaldee, the holy thing of the tithe: Hebr. the holiness; meaning, things of holiness; as the Greek translateth, I have purged the holy things out of my house: so that this confession, respected not the tithe of the poore onely, but all other holy things, which they were bound to give unto God, or his Ministers, or the poore. And putting away signifieth the removing and utter taking away, so that nothing remaineth. So the Hebrewes say, A man confesseth not, until there be not any of the gifts remaining with him; as it is said, I have put away the holy thing out of (mine) house: And in the evening of the last good day (of the Passover,) was the putting away; and on the morrow was the confession. Thus he did: if there remained with him any heave-offering of the Tithe, he gave it to the Priest: if any of the first tithe, he gave it to the Levites: if any of the poore's tithe, he gave it to the poore. If there remained with him any of the fruits of the second tithe of confession, or of that which was of the fourth year's redemption, he put them away, and cast them into the Sea, or burnt them. If any first-fruits remained with him, he put them away in every place, whereby it meant, that he burned and put away that which remaind with him of the fruits which he could not eat all of them before the good day came, &c. He cannot confess, till he have brought out all the gifts; as it is said, I HAVE PUT AWAY THE HOLY THING, that is, the second tithe, and the fourth year's plantation, called HOLY, Lev. 19. 24. OUT OF MY HOUSE,

that is the Cake (Num. 15. 20.) which is the Priests gift, in the house. I HAVE GIVEN IT TO THE LEVITE, that is, the first tithe, (Numb. 18. 21.) AND ALSO I HAVE GIVEN IT, which implyeth generally, that the other gifts were before, namely, the great Heave-offering (of first-fruits) and the heave-offering of the tithe: TO THE STRANGER TO THE FATHERLESS, &c. this is the tithe of the poore, and the gleanings, and the forgotten (heaf) and the corner, (Deut. 24. 19. Lev. 19. 9. 10.) although the gleanings, the forgotten, and the corner, doe not hinder the making of confession. And he must separate the gifts in order, and afterward make confession, as it is written, ACCORDING TO ALL THY COMMANDEMENT, &c. Loe if the second tithe were given before the first, hee might not make confession. If his untithed fruits were burnt, he might not make confession, because he hath not separated the gifts, nor given them to whom they were due. He that had nothing but the second tithe onely, made confession, for the ground of the Confession is in the tithe. And so if he had nothing but first fruits onely, hee made confession; as it is said, I HAVE PUT AWAY THE HOLY THING, &c. Maim in Maaser Shen, ch. 11. sect. 7. &c. thy commandment] in Greek, commandments: and the word according, implyeth the order of doing all things, as before is noted. not transgressed] by doing any thing amiss; as giving bad for good, and as the Hebrewes expound it, one kind for another, or old for new, or new for old, or the like. Of transgression, see the notes on Deut. 17. 2. forgotten] this the Hebrewes apply, to forgetting to blesse God for it, and to mention his name upon it; Maim. ibid. c. 11. sect. 15. But it is more generally, implying the neglect of any precept, concerning the things here spoken of: for in spirituall duties unto God, all men are faulty; Psal. 19. 12. Eccles. 7. 20.

Verſ. 14. in my morning] or, in my sorrow. By this it appeareth, that this Law and confession extended further then to the

third yerer ethe, which was all given to the poore, *Deut. 14. 28. 29.* and might not be eaten by the owner of the land: and reached to the first and second yerer riches, which the owners were to eat before the Lord, *Deut. 14. 22. 23.* but might not eat of it in the mourning, upon paine of being beaten by the Magistrate, as *Maimonides* sheweth in *Maaser Sheni. ch. 3. sect. 5.* where hee sheweth her faith (in *16. 7.*) *Who is this mourner? He that bewaieth any of his kindred whom he is bound by the Law to mourne for. And in the day of death, hee is bound to mourne by the Law. (Lev. 19. 19.) If hee bee kept unburi'd many daies; hee is a mourner all those daies, till he be buried, by the doctrine of the Scribes. And not the second tithe onely, but all the holy things, every one, if he eat of them in mourning, by the Law, he is to be beaten; if in his mourning, by the Scribes doctrine, he is to be scourged. Compare herewith the saying of the Prophet, Their sacrifices shall bee unto them as the bread of mourners; all that eat thereof shall be polluted: Hos. 9. 4. put away] the word before used in v. 12. but otherwise turned here in the Greek, I have not taken fruit thereof; which Greek word is used in *Hos. 5. 12.* for eating fruit: and so the Hebrewes expound this here of eating; He that eateth the second tithe in uncleanness, is to be beaten; for it is said, I have not put away thereof for the unclean: whether the tithe be unclean, and the eater clean; or the tithe clean, and the eater unclean: and he that eateth it in Jerusalem, before it be redeemed. The uncircumcised is as the unclean; and if he eat that second tithe, he is to be beaten by the Law, &c. *Maim. in Maaser Sheni. ch. 3. sect. 4.* for the unclean] so the Greek translateth it; meaning for any unclean person to eat of it; or for any unclean use. Hebr. in unclean, whereby may be meant, in uncleanness. for the dead] or, to the dead: whereby may be understood, to any idoll, or for any idolatrous use; as Idolaters are fild to eat the sacrifices of the dead, *Psal. 106. 28.* or to bee eaten at any dead mans funeral, whereby the holy thing might be pollu-*

ted; as *Hos. 9. 4.* for at funerals they used to eat, and drink, *Ezek. 24. 17. 18. 16. 7.* The Hebrewes expound it thus, that hee hath not received (or bought) thereof, either or shrouds (for the buriall) of the dead nor given thereof to other mourners: *Maim. in Maaser Sheni. ch. 11. sect. 15.* Further they say, The second tithe is given to eat and to drink, *Deut. 14. 23.* and anything is a drinking. And it is unlawfull for a man to bring it out for his other needs; as to receive thereof vessels, or garments, or servants; as it is written, I have not given thereof for the dead; as if he should say, I have not brought it out for any thing which keepeth not alive the body, &c. *Ibid. ch. 3. sect. 10.*

Verf. 15 the habitation of thy holiness] that is, thy holy habitation; as the Greek translateth it thine holy house. By this prayer they submitted themselves unto the triall and judgement of God, for their upright keeping of these his lawes, (as *Psal. 26. 1. 2. 3.*) and having cleare consciences, they had boldnesse before God, to crave and expect his blessing: for hee that is a doer of the work (of God) this man shall be blessed in his deed, *1. Sam. 12. 5.*

Verf. 16. This day] Moses concluding his exposition of the Lawes, with a warning of obedience; teacheth the children that they are alike interested in Gods covenant, as were their fathers; and so their posterity: for what was spoken and doen unto them, concerneth us also; *Hos. 12. 4. Psal. 66. 6. 7.* thy God] the first argument of obedience, from the person of God, and his grace towards them; who hath soveraigne authority thereby to command.

Verf. 17. hast avouched] or, hast made to say, that is, to promise: in Greek, hast chosen. A second reason of obedience because of the mutuall covenant, between God and his people: see *Exod. 19. 3. 4. 8.* which covenant was not with the fathers onely (*Deut. 5. 2. 3.*) but being now renewed with their children, and in them with all their posterity, served both to confirme their faith, and to increase their obedience.

bedience and sanctification. unto thee for a God] or, as the Greek translateth thy God: what this meaneth is shewed on *Exod. 10. 2. 3.* hu wayes] which he commandeth to walk in; and they imply both doctrines of faith, and precepts of manners, (as is noted on *Gen. 6. 12. & 18. 19.*) and an imitation of him, as beloved children, *Ephef. 5. 1. 2. Mat. 5. 48.* statutes] the ordinances of worship and service which he taught: see the notes on *Deut. 4. 1.* Commandements] the moral law given in *Exod. 20.* Judgements] the Iudiciall lawes, whereof see *Exod. 21. 1. &c.* So all whatsoever are in Gods law are comprehended under these heads. hearken unto] or, obey his voice, if any speciall thing be commanded unto any, as when God sent Saul to root out Amalek. *1. Sam. 15. 1. 2. 19. 20. 22.*

Verf. 18. hast avouched thee] or, made thee to say, that is, to promise, or give thy word: in Greek, hast chosen thee. peculiar treasure] in the Greek, a peculiar people; in Chalde, a beloved people: see the notes on *Exod. 19. 5.* to keep] that is, that thou shouldst keep; which as it is a part of the covenant on Gods behalte, so is it the work of his grace in all his people; as hee hath said, I will put my Law in their inward parts, and write it in their hearts, *Jer. 31. 33.*

Verf. 19. give thee to be high] or, make thee (set thee) high: of which see the notes on *Deut. 28. 1.* And this is the third argument to perswade obedience, in respect of the high excellencie which Gods people begin to obtain by him in this life, & shall fully possesse in the end. See *Col. 3. 1. 2. 3. 4. 1. am. 1. 9.* in praise] or, for praise; to be praised even of the enemy, for thy mercies upon thee, as *Zeph. 3. 19. 20.* So he is layd to make Jerusalem (his Church) a praise in the earth, *Isay 62. 7.* for hee exalteth the borne of his people, the praise of all his Saints, *Psal. 148. 14.* in name] or, for name, that is same or renoume; this is a continuance and increase of the former praise, called therefore an everlasting name that shall

not be cut off, *Isay 55. 5.* and a name that shall remaine, *Isay 66. 22.* And it was by a tested continuance of the state of his Church, as on the contrary by scattering them, hee is layd to blot out the name of Israel from under heaven, *2. Kings 14. 27.*

beautiful glory] which consisteth in outward blessings, wherewith God adorneth his Church as with garments of beautiful glorie, *Isay 52. 1.* opposed unto asbes, *Isay 61. 3.* and is the continuance of his heavenly ordinances, and Kingdom among them, *Isay 64. 11. Ezek. 16. 12.* And all these three degrees of grace, the Church enjoyeth by being united unto God; as it is written, As the gale cleaveth to the loines of a man, so have I caused to cleave unto me, the whole house of Israel, and the whole house of Iudah, saith Iehovah: that they might be unto me for a people, and for a name, and for a praise, and for a beautiful glorie, *Jer. 13. 11.* See also *1. Cor. 33. 9.* an holy people] This is the chiefe end of all our obedience, the glorie of God, and our own salvation: which is accomplished by our sanctification: as the Apostle saith, Being now made free from sinne, and become servants to God; ye have your fruit unto holinesse, and the end, everlasting life, *Rom. 6. 22.*

CHAPTER XXVII.

1. The people are commanded to write the Law upon the stones, when they are come into the land of Canaan; 5. and to build an altar of whole stones. 11. The Tribes divided on Gerizim and Ebal. 14. The curses pronounced on mount Ebal.

AND Moses, and the Elders of Israel, commanded the people, saying: Keep all the Commandement, which I, command you, this day. And it shall be; in the day, when you shall have passed over Jordan; unto the land, which Iehovah

3 thy God giveth unto thee: that thou shalt set thee up, great stones, and plaister them, with plaister. And thou shalt write upon them, all the words, of this Law, when thou art passed over: that thou mayest go in, unto the land, which Iehovah thy God, giveth unto thee; a land that floweth with milk, and honey; as Iehovah the God of thy fathers, hath spoken. And it shall be, when yee are passed over Iordan; ye shall set up these stones, which I command you *this day*, in mount Ebal: and thou shalt plaister them, with plaister. And thou shalt build there, an Altar; unto Iehovah, thy God: an Altar of stones, thou shalt not lift-up, *any yron* upon them. Of whole stones, shalt thou build, the Altar of Iehovah thy God: and thou shalt offer thereon, Burnt-offerings; unto Iehovah, thy God. And thou shalt sacrifice Peace-offerings, and shalt eat there: and rejoice, before Iehovah thy God. And thou shalt write upon the stones, all the words of this Law, very plainly.

9 And Moses, and the Priests the Levites, spake unto all Israel, saying: Take heed, and heare, O Israel; this day thou art become the people, of Iehovah thy God. Therefore thou shalt obey, the voice of Iehovah thy God: and doe his Commandements, and his Statutes; which I command thee, *this day*.

11 And Moses commanded the people, in that day, saying. These, shall stand to blesse the people, upon mount Gerizzim; when ye are passed-over Iordan: Simeon, and Levi, and Iudah; and Issachar, and Ioseph, and

Benjamin. And these, shall stand for the curse, on mount Ebal: Reuben, Gad, and Aser; and Zabulon, Dan and Naphtali. And the Levites shall answer, and say, unto all the men of Israel, *with an high voyce*.

Curfed, *be* the man, that maketh a graven or a molten *image*, an abomination unto Iehovah; the work, of the hand of the craftsman, and putteth it in a secret-place: and all the people shall answer, and say, Amen.

Curfed, *be* he that setteth-light by his father, or his mother: and all the people shall say, Amen.

Curfed, *be* he that removeth his neighbours limit: and all the people shall say, Amen.

Curfed, *be* he that maketh the blind to erre, in way: and all the people shall say, Amen.

Curfed, *be* he that wresteth the judgement: of the stranger, fatherless, and widow: and all the people shall say, Amen.

Curfed, *be* he that lyeth with his fathers wife; because he uncovereth, his fathers skirt: and all the people shall say, Amen.

Curfed, *be* he that lyeth, with any beast: and all the people shall say, Amen.

Curfed, *be* he that lyeth with his sister; the daughter of his father: or the daughter of his mother: and all the people shall say, Amen.

Curfed, *be* he that lyeth with his mother-in-law: and all the people shall say, Amen.

Curfed, *be* he that smiteth his neighbour, in secret: and all the people shall say, Amen.

Curfed,

Curfed, *be* he that taketh a reward, to smite a soule, the blood of an innocent: and all the people shall say, Amen.

Curfed, *be* he that confirmeth not, the words of this Law to doe them: and all the people shall say, Amen.

Annotations.

THe Elders of Israel] in Greek, the Senate of the Sons of Israel: compare v. 9. Here Moses giveth order for the confirmation of all the Lawes before repeated: by outward signes, once to be performed, by Israel when they should be come into Canaan. The end whereof was, to teach them salvation by Christ, and that they should not expect it by the works of the Law, for that leaveth them under the curse, v. 26. Gal. 3. 10. all the commandment] that is, commandments, as the Greek translatheth it; or, every commandment. See v. 10.

Ver. 2. the day] that is, the time, the first opportunity. For this rite was fulfilled, not the first day that Israel went into Canaan, but after, as Ios. 8. 30. &c. So day is used for time, Luke 19. 47.

As up] or erect, to erect stones for pillars, as in Exod. 24. 4. to signifie the tribes of Israel; who being brought of God into his good land, were by this extraordinary rite, to profess their homage and obedience unto him, otherwise to undergoe the curses of his Law. Which their consciences accusing them of, they might be led unto Christ, for redemption from the curse.

with plaister] or with lime, wherewith the words of the Law might be written thereon; a memoriall of Gods benefits unto them. This word plaister, is used to signifie hypocrisy, as Paul called Ananias a plaistered (or whited) wall, Act. 23. and the Pharisees are likened to whited (or plaistered) sepulchres, which appear beautiful outward, &c. Mat. 23. 27.

And that seemeth also to be intended here; that all such as seek life by the works of the Law (which Israel after did, Rom. 9. 31. 32.) have their hearts within hard and stony, (Ezek. 36. 25.) though outwardly they appear of another nature and colour, and have the profession of the Law upon them, wherein they glorie, Rom. 2. 17. 23. Therefore afterward blessings and cursings are mentioned, v. 12. 13. but Moses recheareth none but curses, as being the due of all such hypocrites. And from the last verse of this chapter, Paul proveth that as many as are of the works of the Law, are under the curse. Gal. 3. 10.

Ver. 3. all the words] either the ten commandments, called the ten words, Exod. 34. 28. which are the summe of all Law: or, all the words following in this chapter. See the notes on v. 8.

that thou mayest goe in] and consequently possesse and enjoy the land, which figured heaven: for the Law promisseth life to them that doe it, Rom. 10. 5. though unto man it is unpossible. Or, it may be read, for that thou art come in: as being a reason of this service, and of their duty to keep the Law. And so the Greek translatheth, When as thou art come in.

Ver. 4. Ebal] or, Gebel: as the Greek writeth it Gaibal. And here the other mount Gerizzim (v. 12.) is also understood; but because the Curses only, are after expressed, and they were on mount Ebal, therefore it is named. Of this mount, see v. 12. 13. with plaister] or with lime, as v. 2.

Ver. 5. An Altar] to signifie God, the other party in the covenant, as was at mount Sinai, Exod. 24. 4. and to teach by it, and the sacrifices offered thereon, that there could bee no salvation, but by Christ, and his sacrifice for remission of finnes. yron] that is, any yron tooles, to hew or polish them, but they should be as they were naturall; to signifie the perfection that should be in Christs humane Nature, whereby he was acceptable to God, though before men he seemed altogether

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gether deformed, *Esay* 51.14. & 53.2. hee was the stone cut-out, without hands, *Dan*. 2. 34.35. And no man might lift up an yron tooke upon these stones, to teach that mans wisdom is foolishnesse with God; see the notes on *Exod*. 20.25. where the axe of man, pollereth the Altar of God.

Verf. 6. of whole stones] and not of hewen, *Exod*. 20.25. Of such whole or entyre stones, did Iosua build it, *Iof*. 8.32. Burnt-offerings] to obeyn of God by Chrſt, forgivenesse of finnes; and sanctification of life: see the annotations on *Lev*. 1.

Verf. 7. Peace-offerings] to shew their hope of peace and prosperity by Chrſt, and their thankfulness for his graces: see *Lev*. 3. eat there] keeping a holy banquet: for the flesh of the peace-offerings, were eaten by the owners and priests; *Levit*. 7.15. &c. This taught them the spiritual joy, which they should have in Chrſt, for his deliverance of them from the curse of the Law: and his flesh wee doe eat unto life eternall; *Gal*. 3.13. *Iohn* 6.51.

Verf. 8. very plainly] or, plainly and well (or fairly.) Hebr. making them plaine, doing them well. Hereby is meant a large and fayr writing, easie to be read of all, as in *Habak*. 2.2. That all sorts of people might have the knowledge of Gods Law, and learne to doe the same. And by this it appeareth, that all the words commanded to be written, (or the Copie of the Law, which Iesus wrote, *Iof*. 8.32.) were not the whole book of Deuteronomie, much lesse all Moses bookes, as some have thought; for what stones would suffice for such a work? With these whited stones, on whose out-side the Law was written, wee may compare that white stone (in *Rev*. 2.17.) which Chrſt giveth to all his, and in the stone, a new name written, which no man knoweth, saving he that receiveth it: those being to shew the work of the Law outwardly; this, the work of Christs grace and Spirit inwardly. Compare also *2 Cor*. 3.2.3.

Verf. 9. Take heed and heare] or, Attend

(hearken) and heare; as the Chaldees rendereth it; but the Greek faith, *Be silent, and heare.*

or, art made for a people to lehorab; by renewing of the covenant, declared for us be; and therefore bound to obey his commandments: as it is sayd, For all peoples will walk, every one in the name of his God; and we will walk in the name of Iehovah our God, for ever and ever: *Mit* 4.5.

Verf. 10. Therefore thou shalt] Hebr. And thou shalt obey; the Chaldees faith, shalt receive the Word of the Lord. By obeying (or hearkening unto,) is meant the observing or keeping of the things spoken: as, our fathers have not hearkened unto the words of this book, *2 King*. 22.13. is explained, our fathers have not kept: *2 Chron*. 34.21. Commandments] or, Commandments, meaning every one in particular, and all in general: for the observing in one point, maketh us guide of all: *Iam*. 2.10. See the like in *Deut*. 5.10.

Verf. 12. Gerizim] called in Greek *Gavrin*; of it, and the other mount *Ebal*, Moses sayd before, they were overagaine, *Gen*. 12.6. and Benjamin] these six here named, were the worthiest tribes, all borne of Jakobs wives the free women, and none of the handmaids children: God shewing hereby the strength and nobleness of the Blessings (above the Curses;) and that they belong to such children of the free-woman, as Paul teacheth us in an allegorie, *Gal*. 4.22.-31. How be it, though Moses appointeth these to be esse, yet he expresseth not the blessings: by such silence leading his prudent reader to look for them by another, which is Chrſt.

Ioh. 1.17. *Act*. 3.26. For silence in the holy storie, often implyeth great mysteries as the Apokle (in *Heb*. 7.) teacheth from the narration of *Meisidok*, in *Gen*. 14. Verf. 13. for the curse] that is, to pronounce it. In speaking of the blessings, he nameth the people, v. 12. but now for the curse, he mentioneth not the people, but implyeth them onely; as if he were

loth to name them for such miserie. *Ebal*] in Greek, *Gabal*: this is reported to be neere to mount *Gerizim*, but northward; and *Gerizim* towards the South, (which is the right side of the world, *Ipsal*. 89.13. if so they were, it fore-shewed the blessings which should be pronounced to those which at the last day shall stand on the right hand, and the curses upon those on the left, *Mat*. 25.33. 24.41. The manner of performing this Law, is recorded by the Hebrewes thus; Six tribes went up towards the top of mount *Gerizim*, and six tribes went up towards the top of mount *Ebal*; and the Priests and Levites and the Aſke, stood beneath in the midst. The Priests were round about the Aſke, and the Levites about the Priests, and all Israel on this side and on that: as it is written. And all Israel, and their Elders and Officers, and their Judges, stood on this side the Aſke, and on that side, before the Priests the Levites, which bare the Aſke of the Covenant of the Lord: as well the stranger, as he that was borne among them; and half of them over against mount *Gerizim*, and half of them over against mount *Ebal*; (*Iof*. 8.33.) They turned their faces towards mount *Gerizim*, and pronounced the blessing; Blessed be the man that maketh no graven or molten (image); and those (on the one side) and those (on the other) answered, Amen. They turned their faces towards mount *Ebal*, and pronounced the curse, Cursed be the man that maketh a graven or a molten (image) &c. and those (on the one side) and those (on the other) answered, Amen. till they had finished the blessing; and the curse. And afterwards, they brought stones, and built an Altar, &c. *Thalmud Bab*. in *Sotah*, chap. 7. Reuben] he was the eldest of all Jakobs sonnes, by Lea the free woman; *Gen*. 29.32. yet as for defiling his fathers bed, he lost his dignity, *Gen*. 49.3.4. so here he is taken from his brethren, to be among the handmaids sonnes; and ser on the mount for the curses, one of which was this, CURSED BE HE THAT LYETH WITH HIS FATHERS WIFE, &c. v. 20. so the memorie of his sin, remained to his posterity in speciall

manner.

Gad and Aſer the sonnes of Zilpah, Leahs handmayd, *Gen*. 30.10. 11.12.13. Zebulon] the sixth and yongest of all Leahs sonnes *Gen*. 30.10. and because there were to be six Tribes on this mount, two must be taken of the free-womans sonnes; and God took none of Rachels; but the eldest and yongest of Leahs. Dan and Naphtali] the two sonnes of Bilhah, Rachels handmayd, *Gen*. 30.4.5.6.7.8.

Verf. 14. the Levites] that is, Some of the Priests the Levites, *Iof*. 8.33. their office was to teach Jakob Gods Judgements, and Israel his Law, *Deut*. 33.10. and as the solemne blessing was by the Levites usually, *Deut*. 10.8. so here, the curses were by them pronounced to the people.

shall answer] that is, speak, or pronounce. Answering is often used, for the beginning of a speech; as in *Iob* 3.2. to all the men] or to every man: the Greek faith; to all Israel.

Verf. 15. Cursed] It was commanded, that the blessing should be put upon mount *Gerizim*, *Deut*. 11.29. and so in the fulfilling of this precept, Iosua read afwell the blessings as the curses, *Iof*. 8.34. But the chief end of this ordinance, was to teach, that so many as are of the works of the Law, are under the curse, as is opened in *Gal*. 3.10. The manner is rehearsed before out of the *Thalmud*, and the like is in the *Ierusalem Targum* upon this place, saying, They turned their faces towards mount *Gerizim*, and opened their mouth with blessing; Blessed be the man that maketh not any image, or figure, or any similitude which is hateful and abominable before the Lord, the work of the hands of the son of man; and putteth it not in a secret place. They turned their faces towards mount *Ebal*, and sayd, Cursed be the man which maketh an image or a figure, or any similitude; which is hateful and abominable before the Lord, the work of the hands of the son of man, and putteth it in a secret place: and all the people, these (on the one side) and these (on the other) answered and sayd, Amen. Cursing, is both in words and deeds, and implyeth both the with holding

withholding of all good things, and the inflicting of all evil; especially of eternal damnation and torment. *Mat. 25. 41.* See the annotations on *Gen. 3. 14.* & *4. 11.*

the man] that is, every one; as Paul expoundeth the list of these curses, *Gal. 3. 10.* teaching us to understand the like of all. *graven*] the Chaldee, and Thargum Jerusalemie, interpret it *Tfien*, an image: under graven and molten images, all other like humane inventions are implied; as is noted on *Exod. 20. 4.* And the like is to be understood for the transgression of any other commandment of the first table.

an abomination to] or the abomination of Jehovah, that is, which he greatly abhorreth. Hereupon Images and Idols, are often called *Abominations*, 2 *King. 23. 13.* *Esa. 44. 19.* *Ezek. 7. 20.* the craftsman] or artificer: implying all deviles of the most wise and prudent, which make idols according to their own understanding, *Hof. 13. 2.* For Artificers were employed in the work of Gods Sanctuary, 1 *Chron. 29. 5.* but when they leave the word of God, and follow their own inventions, their work is cursed and condemned; *Ier. 10. 3. 9.* *Esa. 40. 18. 20.* *Hof. 8. 6.* a secret place] so that not open idolatry only, but the most secret is execrable, though it be even in the heart: see *Ezek. 8. 12.* *Psal. 44. 20. 21.* Amen] or, So be it, as the Greek translateth it. A confirmation of the curse with their own mouths, desiring that it might be, and believing that it should be: see *Num. 5. 22.* The Hebrews say of Blessing, whosoever answereth Amen, after him that blest: he is as he that blest: *Maim. in Mishneh treat. of Blessings, ch. 1. f. 11.* The same is to be thought of laying Amen, after all these curses.

16 Vers. 16. *seueh-leigh*] by] or, as the Greek hath, *disbonoueth*: see the annotations on *Exod. 20. 12.*

17 Vers. 17. *limi*] or, land-mark, borders; against which the Law was before given, in *Deut. 19. 14.*

18 Vers. 18. *blinde to err*] or, to goe astray. They that see, ought to be eyes to the blinde,

Job. 19. 15. and are forbidden to put a stumbling-block before them, *Lev. 19. 14.* much more to ludece them from the right way: for they that are proud, and erre from Gods commandements are cursed, *Psal. 119. 21.* how much more, if they cause others to erre? He that causeth the righteous to goe astray in an evil way, shall fall himself by his own pit: *Prov. 28. 10.*

Vers. 19. *wiseth*] or, perverted, turneth aside: See the Law concerning this, in *Deut. 24. 17.*

Vers. 20. *fathers wife*] of this, and the rest that follow, see *Levit. 18.* Because men give themselves over to diverse onerous lusts of the flesh; God causeth diverse curses to be pronounced against this sin, the more to deterre men from following the same in any sort.

Vers. 24. *smieth*] this word is used sometime for slaying or killing, as *Deut. 1. 4.* & *13. 15.* sometime for wounding only, *Zach. 13. 6.* or casting *Deut. 21. 21.* sometime for smiting with the fist of wickednes, *Esa. 58. 4.* or, with the tongue, *Ier. 23. 18.* in secret] the Greek expoundeth it, by guile.

Vers. 25. *reward*] a bribe, or gift: as the Greek translateth it *gift*: and this is the magistrates sin, *Deut. 16. 19.* and was found in *Isa. 53. 11.* The heads thereof judge for bribes. to smite] in Chaldee, to kill a soule, that is, a person.

the blood of an innocent] or, as the Greek expoundeth it, of innocent blood: which is an effect of bribery, as in *Ezek. 22. 12.* *Ps. 101.* they have they taken bribes, to shed blood.

Vers. 26. *Cursed be he*] the Greek translateth, *Cursed be every man*: and so the Apostle allegeth it, *Gal. 3. 10.* where he giveth this doctrine, So many as are of the works of the Law, are under the curse: that whiles men doe the Law outwardly, yet are they cursed by the Law, as being private transgressors: for the Law is spiritual, but men are carnall, sold under sin, *Rom. 7. 9-14.* confirmeth not] or, stablisheth not: which the Greek and our Apostle in *Gal. 3. 10.* expound, continueth not. For,

when the just man turneth away from his justices, and committeth iniquity, &c. all his justice that he hath done, shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die: *Ezek. 18. 24.* See the annotations on *Lev. 26. 11.* the words] in Greek, all the words: see the like in *Lev. 25. 18.* *Exod. 25. 40.* *Deut. 19. 15.* And so the Apostle citeth this place in *Gal. 3. 10.* continueth not in all things written in the book of the Law.

to doe them] this is an exposition of the former word confirmeth: and sometime the one is put for the other; as to confirm the words of this covenant, 2 *King. 23. 3.* for which another Prophet saith, to doe the words, 2 *Chron. 34. 31.* For not the hearers of the Law, are just before God; but the doers of the Law, shall be justified: *Rom. 2. 13.* And forasmuch as there is not a just man upon earth, that doeth good and sineth not, *Eccles. 7. 20.* therefore by the deeds of the Law, there shall no flesh be justified in his sight, *Rom. 3. 20.* that the Apostle rightly gathereth, as many as are of the works of the Law, are under the curse, *Gal. 3. 10.* Therefore the use of the Law was to be a Schoolemaster unto Christ, who hath redeemed us from the curse of the Law, being made a curse for us, *Gal. 3. 24. 13.*

CHAPTER. XXVIII.

1. Upon condition of observing and doing all Gods commandments hee promiseth many blessings earthly, and heavenly. 15. But for disobedience, hee threatneth manifold curses, plagues, and miseries.

1 And it shall be, if hearkening
A thou shalt hearken, unto the voice of Jehovah thy God; to observe to doe, all his commandments; which I, command thee, this day: that Jehovah thy God will give thee, to be high; above all the nations of the earth. And all these blessings,

shall come upon thee, and overtake thee: if thou shalt hearken, unto the voice, of Jehovah thy God. Blessed shalt thou be, in the citie: and blessed shalt thou be, in the field. Blessed shall be the fruit of thy womb, and the fruit of thy ground, and the fruit of thy cattell: the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket, and thy dough-trough. Blessed shalt thou be, when thou comest in: and blessed shalt thou be, when thou goest out. Jehovah will give thine enemies, that rise up against thee; to be smitten, before thy face: they shall come out against thee, one way; and flee before thee, seven wayes. Jehovah will command, the blessing to be with thee; in thy store-houses, and in all, that thou fettest thine hand unto: and hee will blesse thee, in the land, which Jehovah thy God giveth unto thee. Jehovah will stablish thee unto him selfe, for an holy people; as hee hath sworn unto thee: if thou shalt keep, the commandments of Jehovah thy God; and walk, in his wayes. And all peoples of the earth shall see, that the name of Jehovah is called upon thee: and they shall be a-fraid of thee. And Jehovah will make thee plenteous, in good things; in the fruit of thy womb; and in the fruit of thy cattell, and in the fruit of thy ground: in the land, which Jehovah sware unto thy fathers, to give unto thee. Jehovah will open, unto thee his good treasure, the heavens, to give the rayne of thy land, in his season; and to blesse, all the work of thine hand: and thou

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shalt

13 shalt lend, unto many nations; and thou, shalt not borrow. And Iehovah will give thee, *to be the head, and not the taile;* and thou shalt be, above onely; and shalt not be, beneath: if thou hearken unto the commandements, of Iehovah thy God; which I, command thee *this day*, to observe and to doe. And thou shalt not goe aside, from any of the words, which I, command you *this day*, to the right hand or to the left: to goe, after other gods, to serve them.

15 And it shall be, if thou wilt not hearken, unto the voice of Iehovah thy God; to observe to doe, all his commandements, and his statutes; which I command thee, *this day*: that all these curses shall come upon thee, and overtake thee. Curfed *shalt thou be*, in the citie: and curfed *shalt thou be*, in the field. Curfed *shall be* thy basket, and thy dough-trough. Curfed *shall be* the fruit of thy womb, and the fruit of thy ground: the increase of thy kine, and the flocks of thy sheep. Curfed *shalt thou be*, when thou comest in: and curfed *shalt thou be*, when thou goest out. Iehovah will fend upon thee, a curse, vexation, and rebuke; in all that thou settest thine hand unto, which thou wouldest doe: untill thou be destroyed and unrill thou perish quickly; because of the evill of thy doings, for that thou hast forsaken mee.

21 Iehovah, will make the pestilence cleave unto thee: untill hee have consumed thee, from off the Land, whither thou goest, to possess it.

22 Iehovah will smite thee, with the consumption, and with the burning-

ague, and with an inflammation, and with an extreme burning, and with the sword; and with blasting, and with mieldew: and they shall pursue thee, untill thou perish. And thy heavens, which are over thine head, shall be brasse: and the earth which is under thee, shall be yron. Iehovah will give, the rayne of thy land, to be powder and dust: from the heavens shall it come down upon thee; untill thou be destroyed. Iehovah will give thee, to be smitten, before thine enemies: thou shalt goe out against him, one way; and flee before him, seven wayes: and thou shalt be for a removing, to all the kingdomes of the earth. And thy carkeffe shall be, for meat; to all the foules of the heavens, and to the beasts of the earth; and none shall fray them away. Iehovah will smite thee, with the boyle of Egypt, and with the emrods; and with the scab, and with the itch: wherof thou canst not be healed. Iehovah will smite thee, with madnesse, and with blindness: and with astonishment of hart. And thou shalt be groping at noon-day, as the blinde gropeth, in thick-darknesse; and thou shalt not prosper, in thy wayes: and thou shalt be onely fraudulently-oppressed and robbed, all dayes, and none shall save thee. Thou shalt betroth a wife, and another man shall lie with her; thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not make it common. Thine ox, shall be slayne before thine eyes; and thou shalt not eate therof: thine asse, shall be violently-

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lently-taken away from before thy face; and shalt not returne unto thee: thy sheep, shall be given unto thine enemies; and thou shalt have none, to save. Thy sonns and thy daughters, shall be given to an other people, and thine eyes shall see; and shall sayle with longing for them, all the day: and there shall be no power, in thine hand. The fruit of thy land, and all thy labour; shall a people eat-up, which thou knowest not: and thou shalt be onely, fraudulently-oppressed and cruised, all dayes. And thou shalt be, madd: for the sight of thine eyes, which thou shalt see. Iehovah will smite thee with an evill boyle, on the knees, and on the leggs; wherof thou canst not be healed: from the sole of thy foot, even unto the top-of-thine-head. Iehovah will bring thee; and thy king, which thou shalt set over thee; unto a nation, which thou hast not knowen, thou or thy fathers: and there thou shalt serve other gods, wood and stone. And thou shalt be for an astonishment; for a proverb, and for a by-word: among all peoples, whither Iehovah shall leade thee. Much seed, shalt thou carry-out into the field: and little shalt thou gather-in; for the Locust, shall consume it. Thou shalt plant vineyards and dresse them: but thou shalt not drink the wine, nor gather *(the grapes)*; for the worme shall eate it. Thou shalt have, Olive-trees, in all thy coast: but thou shalt not anyont thy selfe, with the oile; for thine Olive, shall cast *(his fruit)*. Thou shalt beger, sonnes and daughters: but they shall not be thine; for they

shall goe, into captivity. All thy trees, and the fruit of thy land; shall the grasshopper possesse. The stranger that is within thee, shall get-up above thee, on high on high: and thou shalt come-down, below below. He shall lend to thee; and thou, shalt not lend to him: he, shall be the head; and thou, shalt be the taile. And all these curses, shall come upon thee; and shall pursue thee, and overtake thee; until, thou be destroyed: because thou hearknedst not, unto the voice of Iehovah thy God; to keep, his Commandements and his Statutes, which he hath commanded thee. And they shall be upon thee; for a signe, and for a wonder: and upon thy seed, for ever. Because, thou servedst not Iehovah thy God; with joyfulness, and with goodnesse of heart: for the abundance of all things. Therefore thou shalt serve thine enemies, whom Iehovah will send against thee; in hunger, and in thirst, and in nakednesse, and in want of all things: and hee will put a yoke of yron, upon thy neck, untill hee have destroyed thee. Iehovah will bring against thee, a nation from farre, from the end of the earth; as the Eagle flyeth: a nation; whose tongue thou shalt not heare. A nation, of a strong face: which will not regard the face, of the old; nor shew grace, to the yong. And he shall ear, the fruit of thy cattell, and the fruit of thy land, untill thou be destroyed: which shall not leave unto thee, corne, new-wine or new-oile; the increase of thy kine, or flocks of thy sheep: untill hee have destroy-

52 ed thee. And he shall besiege thee; in all thy gates; untill thine high and fenced walles, come down; wherein thou trustedst, throughout all thy land: and he shall besiege thee, in all thy gates; throughout all thy land, which Iehovah thy God hath given unto thee. And thou shalt eat the fruit of thy womb, the flesh of thy sonnes, and of thy daughters; which Iehovah thy God, hath given unto thee: in the siege, and in the straitnesse, wherewith thine enemies shall distresse thee. The man, that is tender among you, and very delicate: his eye shall be evil towards his brother, and towards the wife of his bosome; and towards the remnant of his sonnes, which hee shall leave. 55 So that he will not give, to any one of them, of the flesh of his sonnes, whom he shall eat; because he hath not left unto him, any thing: in the siege, and in the straitnesse; wherewith thine enemies shall distresse thee, in all thy gates. The tender woman among you, and delicate; which would not adventure the sole of her foot, to set it on the ground; for delicatenesse, and for tendernesse: her eye shall be evil towards the husband of her bosome; and towards her son, and towards her daughter. And towards her after-birth, that cometh out from between her feet; and towards her sonnes, which she shall beare; for she shall eat them for want of all things, in fencer: in the siege, and in the straitnesse; wherewith thine enemy shall distresse thee, in thy gates. If thou wilt not observe to doe, all the words of this Law; that

are written, in this book: to feare this glorious and fearful name, Iehovah thy God. And Iehovah will make marvellous thy plagues, and the plagues of thy seed: plagues great, and permanent; and sicknesses evil, and permanent. And hee will bring upon thee, every disease of Egypt, which thou wast afraid, because of them: and they shall cleave unto thee. Also every sickness, and every plague; which is not written in the booke of this Law: them will Iehovah bring upon thee, untill thou be destroyed. And ye shall be left, with a few men; whereas ye were, as the starres of the heavens, for multitude: because thou hearkenest not, unto the voyce of Iehovah thy God. And it shall be, as Iehovah rejoiced over you; to doe you good, and to multiply you: so Iehovah will rejoyce over you, to make you perish, and to destroy you: and ye shall be plucked from off the land; whither thou goest in to possesse it. And Iehovah will scatter thee, among all peoples; from the end of the earth, & unto the end of the earth: & there thou shalt serve other gods, which thou hast not knowen, thou or thy fathers, wood and stone. And in those nations, thou shalt not finde ease; neither shall there be rest, for the sole of thy foot: and Iehovah will give unto thee there, a trembling heart; and failing of eyes, and pining of soule. And thy life shall be, hanging in doubt, before thee: and thou shalt dread, night and day; and shalt not have assurance of thy life. In the morning thou shalt say, who will

will give the evening; and in the evening thou shalt say, who will give the morning: for the dread of thine heart, wherewith thou shalt dread; and for the sight of thine eyes, which thou shalt see. And Iehovah will returne thee to Egypt, with ships; by the way, wherof I sayd unto thee, thou shalt not see it againe any more: and there ye shall be sold, to your enemies, for bondmen and for bondwomen, and none shall buy you.

Annotations.

1 **H**earkening thou shalt hearken] that is, shalt continually and diligently hearken to (or obey) the voice; which the Chaldee translatheth shalt receive the word of the LORD. As in the former chapter the Law was confirmed by blessings and curses pronounced by the people; to here it is confirmed in like sort, but more largely by God himselfe: that Israel might be kept in due obedience, and finding in themselves the impossibility of doing the Law, they might have recourse unto Christ by faith. *19. observe to doe.* in Greek, to observe (or keep) and to doe. *give thee to be high*] that is, set and stablish thee high: as giving, 1. Chron. 17. 22. is expounded (stablishing, 2. Sam. 7. 24. And highnes, meaneth heavenly dignity given of God, by the high (or heavenly) calling wherof they were made partakers, Phil. 3. 14. Heb. 3. 1. wherby they were to seek and minde the things that are above, Col. 3. 1. and have their conversation in heaven, Phil. 3. 10. For the way of life, is above, to the wife: that he may depart from hell beneath, Prov. 15. 24. See also Deut. 26. 19.

2 **Verf. 2. overtake thee**] or, take hold on thee: The Greek translatheth finde thee. It meaneth obeying of all blessings, and enjoying of them, for their good and comfort. The like is sayd of the cur-

ses, in v. 15. 45: and generally of Gods words and statutes, of which the Prophet telleth the Iewes, that they overtook (or took hold) of their fathers; when they were punished for transgressing them, Zach. 1. 6.

Verf. 3. Blessed thou] The first blessing, is upon the person: who must be acceptable to God, before any of his works are accepted, Gen. 4. 4. and the person being blessed, all things prosper about him. What blessing is, see the annotations on Gen. 1. 22. & 2. 3. & 12. 2. *cite*] by this, and the field, all places, and all estates of life are meant.

Verf. 4. fruit of thy womb] or, of thy belly; the Chaldee saith, the child of thy bowels. The second blessing is upon a mans possessions, of all sorts, for increase; which was at the first by God blessing the creatures, Gen. 1. 22. 28. and so continually, as it is written, And he blesteth them, and they are multiplied greatly, Psal. 107. 38. So Psal. 118. 1. 3. *thy ground*] or land, the fruits whereof, were also figures, of heavenly blessings: see Levit. 26. 4. *incrase*] or yong; in Greek herds: see Deut. 7. 13.

Verf. 5. basket] whereinto fruits are put when they are gathered, *1. Cor. 16. 2. doughtrough*] or dough, or store: see Exod. 8. 3. & 12. 14. These two are named in stead of all places and vessels; wherein the fruits and commodities which God sendeth, are kept for use and store. Therefore the Greek for *basket*, translatheth *barres*, (as Luke 12. 13.) and for the *doughtrough*, *remaynders*, or *store that is left*. So in v. 17. And this is the third degree of blessing upon the commodities which men reap of their possessions.

Verf. 6. comest in] by coming in and going out the Scripture meaneth all employment and administration, in any business, or office; as in government of a Kingdom, 2. Chron. 1. 10. of the Church, *Act. 12. 1.* of a Family, Gen. 29. 11. Psal. 104. 23. and generally all other affaires, as 2. Sam. 3. 25. *Act. 9. 23.* So this fourth blessing concerneth

nerth the whole administration and conversation of the Saints.

7 Ver. 7. *smitten*] that is, as the Greek and Chaldee expound it, *crushed and broken*: see an example of this in Davids enemies, 2. Sam. 22. 38.—43. And this fifth blessing, concerneth the safety of Gods people; and their victories over their enemies; of whom, the chiefe is Satan himselfe, and him will the God of peace *crush under the feet* of his people, Rom. 16. 20.

see] a signe of discomfiture and destruction: therefore, when one Prophet saith, *will thou see before thine enemies?* 2. Sam. 24. 13. another explaineth it, *to be destroyed before thine enemies*, 1. Chron. 2. 1. 12.

seven wayes] that is, many wayes: so signifying a full conquest over them, for *seven* is a complete number, often used for many, as is noted on Gen. 2. 2. & 33. 3. Levit. 4. 6. It signifieth also their dispersion, every man his way: whereas they came out joyntly together, all one way.

8 Ver. 8. *will command*] that is, will powerfully send; and effectually procure the blessing. Of this phrase, see Levit. 25. 21. The contrary herunto is, *hee will send upon thee*: v. 20. *the blessing*] wherunto is opposed, *the curse*, vexation and rebuke, v. 20. *storehouses*] or barnes; in Chaldee, *treasuries*: so in Prov. 3. 10.

that thou stretch thy hand unto] Hebr. *the setting-fo of thy hand*: wherof see Deut. 12. 7. Thus this sixth promise impleth a generall blessing, upon all that the godly hath or doth.

9 Ver. 9. *stablish thee*] set thee up firme and sure. This seventh blessing properly concerneth spirituall things and heavenly: for the sanctification of the Church, and establishment thereof in that grace, by reason of the covenant and oath of God, wherof he never repenteth, Psal. 110. 4. *For the gifts and calling of God, are without repentance*, Rom. 11. 29.

10 Ver. 10. *is called upon thee*] that is, thou art called by his name: as before Moses sayd, *Yee are the sonnes of Iehovah your God*, Deut. 14. 1. Of this phrase, see the annotations on Gen. 48. 16. Here God enlargeth his former blessings in causing them to be known and acknowledged of all other peoples.

afraid of thee] as was fore-promised, Deut. 11. 25. and had come to passe unto Israel, Deut. 2. 25. and unto Abraham, Esay 41. 5. and other particular persons, as *Saul was afraid of David*, because the Lord was with him, 1. Sam. 18. 12. 15. 29.

Ver. 11. *make thee plenteous*] or, *make thee to excell*: in Greek, *multiply thee*, in good] or, for good things. An enlargement of the blessing promised in v. 4. which all should see by the abundance of good things from beneath.

Ver. 12. *treasure*] or, *treasures*, *store-houses*, which he expoundeth after, to be rayne from heaven; for so the Scripture elsewhere mentioneth *treasures of the snow*, and *treasures of the haille*, and of the winde, Job 38. 22. Psal. 135. 7. And these were blessings from above, which caused the increafe of those good things promised in v. 4. 5.

in his season] that is, in due season; meaning the first and latter rayn, mentioned in Deut. 11. 14. See the notes on Lev. 26. 4.

shalt lend] that is, shalt have such plenty, as that thou shalt lend unto many nations; a signe both of wealth, liberality, and sovereignty; for the borrower is servant to the man that lendeth, Prov. 22. 7. therefore the Greek giveth here, a double interpretation; *thou shalt lend unto many nations*, and *thou shalt not borrow*: and shalt rule over many nations, and they shall not rule over thee: which words are borrowed here from Deut. 15. 6.

Ver. 13. *the head*] a figure or parable, meaning chiefe in authority and power; (called before, a ruling over many nations, Deut. 15. 6.) as the *tail* signifieth inferiority and baseness; which the Chaldee expoundeth thus, *The Lord will give thee to be strong and not weak*. This is opened in Esay 9. 14. 15. *The Lord will cut off from Israel, head and taile*, &c. *the ancient and honourable*, he is the head; and the Prophet that teacheth lyes, he is the taile: Thus by head here,

here, we may also understand spiritually, the honour of the truth, wherewith the Church of God should be adorned and exalted.

above] in honour and dignity, not earthly onely but heavenly, as in v. 1. So Christ sayd to the fewes, *Yee are from beneath, I am from above*: yee are of this world, I am not of this world, Ioh. 8. 23. Likewise of his disciples hee saith, *They are not of the world*, even as I am not of the world, Ioh. 17. 16. if thou hearken] The condition of the former promises, the first branch wherof is obedience, to doe all that is commanded.

Ver. 14. *And thou shalt not*] that is, if thou shalt not, for this is the second branch of the condition, reftreyning all disobedience against any of Gods words.

other gods] which the Chaldee expoundeth, *idols of the peoples*.

Ver. 15. *not hearken*] in Chaldee, *not receive the word of the LORD*. Here followeth a large commination of the curses that shall come upon the transgressors of the Law: compare herewith Levit. 26. 14. &c. and this condition, is opposite to the former in v. 12.

Ver. 16. *Cursed thou*] The first curse is upon their persons; opposed to the blessing, in v. 3. What the curse meaneth; see Deut. 27. 15. Gen. 3. 14.

Ver. 17. *dough-rough*] or *store*: in Greek, *thy remainder*. This second curse, is opposed to the third blessing in v. 5.

Ver. 18. *fruit of thy womb*] in Chaldee, *the child of thy bowels*. This third curse, is set against the second blessing, in v. 4.

Ver. 19. *comest in &c.*] that is, in all thy wayes & administration. The fourth curse, opposed to the fourth blessing, in ver. 6.

Ver. 20. *a curse*] so God threatneth the Priests, in Mal. 2. 2. and this fifth denunciation, is against the sixth promise of blessing in v. 8. *This curse*, the Greek expoundeth lack, or penurie. vexation] or, trouble, tumult and destruction, as Deut. 7. 23. this the Greek interpreteth famine; but the word is more generall, implying

warres also, and other plagues upon the body, as *Zach. 14. 13.* 1. Sam. 14. 20. & 5. 9. And this judgment was upon Israel, 2. Chron. 15. 5. rebuke] this is not onely from men, but from God, who is said to rebuke, not onely by words but by deeds, wherupon men perish, Psal. 80. 17. and his rebuke is with flames of fire: Esay 66. 15. Hereupon the Greek here translateth it *consumption*. How this came upon Israel, see Esay 51. 20. & 30. 17. forsaken mee] in Chaldee, *forfaken my fear*.

Ver. 21. *the silence*] the Greek and Chaldee translate it *death*: see the annotations on Exod. 5. 3. and Lev. 26. 25. The fulfilling of this plague, is mentioned in Amos 4. 10.

Ver. 22. *consumption*] of this, and the agree following, see Lev. 26. 16. the sword] or, *drought*: but the Greek taketh it in the first sense, translating it *slaughter*, So in Lev. 26. 25.

blasting] of corne and fruits, with a dry winde, 2. King. 19. 26. for the original word signifieth drynesse; and such was the East winde that blasted in those parts, Gen. 41. 6. Therefore the Greek translateth it, *corruption-with-winde*. The fulfilling of this judgment is shewed in Amos 4. 9. Hag. 2. 17.

mel-dew] which hath the name in Hebrew of *paleness* (as Jer. 30. 6.) and so is here translated in Greek, and is a plague upon corne, through too much moistnesse, (as *blasting* is with drynesse,) whereby the natural greenesse is gone before it be ripe, and the colour faded. So in Amos 4. 9. Hag. 2. 17. 2. Chron. 6. 28.

Ver. 23. *thy heavens*] in Greek and Chaldee *the heaven*: see the annotations on Lev. 26. 19. It meaneth a reftreyn of rayn, whereby the land should be barren.

Ver. 24. *powder*] or, *smal-dust*. In stead of rayne, your ayre shall be filled with dust; which the winde, and other things raise in time of drought. This word is used, when speech is of Gods judgments, in Esay 5. 24. & 29. 5. Ezek. 26. 10. Nahum. 1. 3. Luke 9. 5. and with dust, was Egypte plagued,

plagued, Exod. 9. 9. *from the heavens*] that is, *from the aier.*

25 Verſ. 25. *ſmitten*] in Chaldee, *broken*: this is oppoſite to the fiſt bleſſing, in v. 7. ſee] and conſequently, fall and periſh, as to flee three months before the enemy, 2. Sam. 24. 13. is expounded, to be deſtroyed three months, 1. Chron. 21. 12. for a removing] that is, removed, ſhaken and diſperſed; as the Greek tranſlateth, *thou ſhalt be in diſperſion*. This word Jeremy uſeth, when the time of their diſperſion was come upon them, Jer. 15. 4. & 29. 18. & 34. 17. So in 2. Chron. 29. 8.

26 Verſ. 26. *thy carkeſſe*] that is, *carkeſſes*; the Greek expoundeth it, *your dead men*; he meaneth that they ſhould no: have honeſt buriall, but being layn by the ſword, ſhould be eaten by beaſts. Theſe words of Moſes, Jeremy repeateth, Jer. 7. 33. & 16. 4. & 34. 20. And Aſaph lamenteth the complement of this plague, *Pſalm*. 79. 1. 2. 3.

27 Verſ. 27. *boyle of Egypt*] or, *Egyptian ulcer*, whereof ſee Exod. 9. 9. 10. 11. *emords*] or *piles*; a diſeaſe wherewith God ſmote the Philiftines, in their ſecret hinder parts, 1. Sam. 5. 9. *Pſal.* 78. 66. For this diſeaſe the Hebrew hath two names, the one in the line, *Gnaphólim*, the other in the margine, to be read, *Techórim*; and this latter is uſed in the line, in 1. Sam. 6. 11. 17. *uch*] ſo the Greek expoundeth it: the Chaldee ſaith, *a dry ſcab*, whereof] or, ſo that thou canſt not be healed: and this is contrary to the promiſe made upon their obedience, in Exod. 15. 26.

28 Verſ. 28. *madneſſe*] or *furie*: this is properly in the minde; but manifeſted by fooliſh geſture, 1. Sam. 21. 13. 14. And becauſe the Prophets were often moved with ecſtaſies, and caried themſelves ſtrangely; ſome in contempt would call them mad men, 2. King. 9. 11. Jer. 29. 26. *blindneſſe*] this is both in body and mind, *Eſay* 42. 19. The contrary bleſſing we receive by Chriſt, *Eſay* 42. 7. 16. *aſtoniſhment*] or *amazement*, wondering: this is

threatned even to the Prophets, in Jer. 4. 9. and other unbelievers, *Habak*. 1. 1. *ſt.* 13. 41.

Verſ. 29. *groping*] or *ſeeking*; meant as an effect of blindneſſe of ſoule, as Paul ſpeaketh of Gods works to the heathens, that they ſhould ſeek the Lord, if haply they might ſeele (or grope) after him, and find him, *Act*. 17. 17. So it is ſayd of the wicked, in *Iob* 5. 14. They meet with darkneſſe in the day time; and grope in the noon day, as in the night; and in *Iob* 12. 25. They grope in the darkneſſe without light. *ſave thee*] that is, as the Greek tranſlateth it, *thou ſhalt have no helper*. So in 2. Sam. 22. 42. they looked, but there was none to ſave.

Verſ. 30. *lye-with her*] or, *deſyle*, *raſhly*. The Hebrue *Shagal* ſignifying the ſeaſon of generation, as here and in *Eſai*. 13. 16. & *Zach*. 14. 2. expounded in the Hebrew margine to be read *Shacab*, which is to lye with. *make it comon*] that is, gather and eat the grapes thereof. See *Deut*. 30. 6. On the contrary, when God promiſeth grace, he ſaith, the planters ſhall plant (vines), and ſhall make them comon: *Jer*. 31. 5.

Verſ. 31. *not returned*] that is, not be returned, or reſtored, as the Greek expalyneeth it. See the annotations on Gen. 2. 20. & 16. 14. *to ſave*] in Greek, *no helper*: as verſ. 19.

Verſ. 32. *ſayle*] or, *be-conſumed*, to weet, with longing or deſire: ſo it is elſewhere ſpoken of the eyes, in *Pſal*. 119. 82. of the ſoule, *Pſalm*. 81. 3. and of the reynes, *Iob*. 19. 27. where *Iob* ſpeaketh of his deſire to ſee God, at the reſurrection. *no power in thy hand*] ſo the Chaldee expoundeth it: and the Greek, *thy hand ſhal not be ſtrong* (or *able*), or we may interpret it, *nothing ſhal be in the power of thine hand*. The contrary is in *Mic*. 2. 1. *Gen*. 31. 29.

Verſ. 33. *cat-up*] or, *devoute*: this judgment came upon Iſrael by the heathens, *Eſai*. 1. 7. *Jer*. 5. 17. & 8. 16.

Verſ. 34. *for the ſight*] in Greek *for the ſights* (or *viſions*): meaning that they ſhould ſee ſuch heavy troubles, as ſhould make them mad, through fear and forrow; being

being without faith, comfort, and patience. Theſe are the lively and powerfull effects of the Law, upon the conſcience of ſynners; that it bereaveth the of all ſenſe of Gods favour: for the Law is not of faith, *Gali*. 3. 12.

35 Verſ. 35. *evil boyle*] ſore or malignant ulcer: ſuch a plague ſpiritual, God ſendeth on the Antichriſtians, *Rev*. 16. 2. And in body, *Iob* was afflicted with ſuch, from the ſole of his foot, unto the top of his head, for the trial of his faith; and patience, *Iob* 2. 7.

36 Verſ. 36. *bring*] or *lead*, make goe into captivity. This foretelleth the overthrow of Aſſyria and Babylon. 2. King. 17. 6. and 25. 1. &c. *thy King*] in Greek, *thy princes*: both were fulfilled, 2. King. 24. 14. 15.

other gods] as in their own land, they ſerved other gods, that is, idols of wood and of ſtone, *Jer*. 2. 27. ſo God threatneth to ſend them as ſlaves into other lands, where they would doe the like; though by his Prophets he warned them not to doe ſo, *Eſai*. 44. 8. 9. &c. *Jer*. 10. 2. 3. 11. So for making an Idol in the Wilderneſſe, God had before given them up, to worſhip the hoſt of heaven: *Act*. 7. 41. 42. The Chaldee here tranſlateth, *thou ſhalt ſerve peoples that ſerve idols of wood and of ſtone*: ſo after, in verſ. 64.

37 Verſ. 37. *a by-word*] a ſharp or cutting taunt: this God threatned againe, immediately before it came to paſſe, *Jer*. 24. 9. and before that, in Solomons dayes, 1. King. 9. 7. and it came upon them, as *Pſalm*. 44. 14. 15. &c.

38 Verſ. 38. *the Locuſt*] that is, *Locuſts*: ſee the judgments here threatned, fulfilled in *Iſai*. 1. 4. *Amos* 4. 9. & 7. 1. 2. *Hag*. 1. 6. 11.

42 Verſ. 42. *graffshopper*] called in Hebrew *Tſeſaſa*, a word here onely uſed; the Greek tranſlateth it *eriſabee*, which is a blaſting or meldeaw that ſpoileth corne.

44 Verſ. 44. *the head*] or, *for the head*, that is, the chief, which the Chaldee expoundeth *ſtrong*; as the tail, is in Chaldee the weak: ſee verſ. 13.

46 Verſ. 46. *for a ſigne*] the Greek and Chaldee tranſlate plurally, *ſignes & wonders*. *thy ſeed*] Chaldee, *thy ſonns*.

47 Verſ. 47. *goodneſſe of hart*] the Greek tranſlateth it, *a good hart*; the Chaldee, *truth of hart*: it meaneth alſo gladneſſe, as in *Eſai*. 65. 14. it is oppoſed to *ſorrow*. Of this, the Iewes made confeſſion, when they were returned from Babylon, *Nehem*. 9. 31. of all] Greek, *of all things*; and *Thargum* *Jonath*. addeth, *of all good*: and ſo in v. 48. *want of all good*.

48 Verſ. 48. *yoke of yron*] that is, hard ſervitude under heathen rulers; as *Jer*. 28. 13. 14. *for ſervants* are ſayd to be under the yoke, 1. Tim. 6. 1.

49 Verſ. 49. *as the Eagle*] that flyeth ſwiftly and violently, therefore the Greek tranſlateth, *like the violence of an Eagle*. This is a prophetic of the Babylonians, the *Lion* with *Eagles wings*, *Dan*. 7. 4. So Nebuchadnezzar is likened to a great Eagle with great wings, &c. *Ezek*. 17. 3. 12. *not heare*] that is, not underſtand: ſee the notes on Gen. 11. 7.

50 Verſ. 50. *of a ſtrong face*] that is, bold, fierce, cruel, and (as the Greek tranſlateth) *impudent*. This title is given to Antiochus Epiphanes, the great afflicter of the Iewes, *Dan*. 8. 23. *not regard*] not reſpect or honour any perſon.

51 Verſ. 51. *fruit of thy cattell*] thy yong beaſts. See the fulfilling of this mentioned before the captivity, *Eſay* 1. 7.

come] The enemies devouring of theſe earthly bleſſings in Canaan, the holy land, figured alſo that Iſrael ſhould for their ſinnes, be deprived of Gods heavenly bleſſings; till God ſhould turne them againe to himſelfe by the faith of the Goſpell: and then hee ſweareth, *If I give* (that is, *ſurely I will not give*) any more, *they come* to be meat for thine enemies, and the ſonns of the ſtranger ſhall not drinke thy wine for which thou haſt laboured: but they that have gathered it ſhall cate it, and praife the Lord, and they that have brought it together ſhall drinke it in the Courts of my holyneſſe, *Eſay* 62. 8. 9.

52 Verſ. 52. *thy gates*] in Greek and Chaldee, *thy cities*: ſo v. 55. See this fulfilled, 2. King. 17. &c. 25.

53 Verſ. 53. *the fruit of thy womb*] in Chald. *the children of thy bowels*. The like threatening is in Lev. 26. 29. Jer. 19. 9. fulfilled, 2. King. 6. 29. Lam. 4. 10.

54 Verſ. 54. *eye ſhall be evil*] that is, he ſhall grudge and envie: ſee Deut. 15. 9. The Greek tranſlateth, *he ſhall bewitch with his eye*. So in v. 55. of his boſome] that is, which lyeth in his boſome, as Mic. 7.

57 Verſ. 57. *her after-birth*] and ſo, her little one therein; as the Chaldee expoundeth it, *the leaſt of her children*.

58 Verſ. 58. *fearfull*] in Greek, *marvellous*.

59 Verſ. 59. *thy plagues*] or, every of thy plagues: as the forme of the Hebrew word implyeth. *thy ſed*] Chald. *thy children*. permanent] or, firme, faithfull; and continuing long: as Tharg. Ionath. explaineth, *which ſhall dure-long upon your bodies*.

60 Verſ. 60. *difeaſe*] or ſickneſſe; in Greek, ſorrow. Or the plagues of Egypt, ſee Exod. 8. &c.

62 Verſ. 62. *with a few men*] Gr. in a ſhort (or ſmal) number. Chald. a people of number, that is, ſoone numbered. See this fulfilled, Eſay. 1. 9. *hearkenedſt not*] Chald. *receivedſt not the word*.

63 Verſ. 63. *will rejoyce*] although the deſtruction of the wicked is to themſelves miſerable: yet Gods judgements upon them, are unto him, his Angels and all the Saints, joyfull; Rev. 18. 20. Pſal. 58. 11. 12. Jer. 51. 48. for, when the wicked periſh, there is ſhewing joy, Prov. 11. 10.

64 Verſ. 64. *unto the end &c*] that is, from one end of the earth to another. A like phraſe is, from the end of the heavens, unto the end of them; Mat. 24. 31. Mark. 13. 27. This diſpoſition of the Iewes is viſible even to this day. *ſerve other gods*] the Chaldee expoundeth it; *ſerve peoples that ſerve idols*: but it implyeth Gods judgement in giving them over to further ſins: ſee the notes on v. 36.

Verſ. 65. *not find caſe*] or, not have quietneſſe. Unto this curſe of the Law for ſin, is oppoſed the promiſe of grace in Chriſt, Jer. 31. 2. *a trembling heart*] in Greek, a ſaint (or diſcourage) heart. See Levit. 26. 36. Eſai. 1. 5. *ſailing of eyes*] in Gr. *ſailing eyes*; that ſhall look for deliverance, but not ſee it. *pinning of ſouls*] in Greek, a melting ſoule; that is ſorrowfull and fearefull. See Lev. 26. 16. 1. Sam. 1. 33.

Verſ. 66. *hanging in doubt*] that is, uncertaine; as after followeth. So the Greek, *thy life ſhall be hanging before thine eyes*. *not have aſſurance of thy life*] or, not believe in thy life; in Gr. *not believe thy life*: that is, have no aſſurance of it, but alwayes feare death.

Verſ. 67. *Who will give*] that is, O that it were evening: ſee Deut. 5. 29. A lively deſcription of miſery, wherein every houre by night or by day, ſeemeth long and tedious. Compare Job 7. 3. 4.

Verſ. 68. *to Egypt*] the houſe of bondage, Exod. 20. 2. and figure of ſpiritual bondage under ſin and Satan: in which eſtate the Law leaveth all men, till they be redeemed by grace in Chriſt. So another Prophet ſaith, *They ſhall not dwell in Iehovahs land: but Ephraim ſhall returne to Egypt, and they ſhall eat unclean things in Aſſyria*; Hoſ. 9. 3.

CHAPTER XXIX.

Moses being to renew the covenant, exhorteth Iſrael to obedience, by the memorie of the work they have ſeen. 10. All ſtand before the Lord, to enter into his covenant. 28 The great wrath on him that ſtattereth himſelfe in his wickedneſſe. 29. Secret things belong unto God.

THEſE are the words of the covenant, which Iehovah commanded Moſes, to ſtrike, with the ſonnes of Iſrael, in the land of Moab: be-

ſide

ſide the covenant, which he ſtroke with them, in Horeb.

And Moſes called, unto all Iſrael, and ſayd unto them: you have ſeen, all that Iehovah did before your eyes, in the land of Egypt; unto Pharaoh, and unto all his ſervants, and unto all his land. The great tentations which thine eyes have ſeen: the ſignes, and thoſe great wonders. Yet Iehovah hath not given unto you an heart, to know; and eyes to ſee, and cares to heare: unto this day. And I have led you, fourtie yeres, in the wildeſneſſe: your cloathes, are not waxen-old upon you; and thy ſhoe is not waxen-old, upon thy foot. Yee have not eaten bread; neyther have you drunk, wine or ſtrong-drink: that yee might know, that I am Iehovah, your God. And yee came, unto this place: and Sihon king of Heſhbon, and Ogh king of Baſhan, came-out againſt us, unto battell, and we ſmote them. And we tooke their land: and gave it for an inheritance, to the Reubenites, and to the Gadites: and to halfe the tribe of the Manaſſites. Therefore yee ſhall keep the words of this covenant, and doe them: that yee may wiſely-doe, all that yee doe.

§ § §

Yee ſtand this day all of you, before Iehovah your God: your heads of your tribes, your elders and your officers; all the men of Iſrael. Your little-ones, your wives, and thy ſtranger that is within thy camp: from the hewer of thy wood, unto the drawer of thy water. That thou ſhouldeſt

paſſe, into the covenant of Iehovah thy God, and into his oath: which Iehovah thy God, ſtriketh with thee, this day. That he may ſtabliſh thee this day, for a people unto himſelfe; and that he may be unto thee a God, as he hath ſpoken unto thee: and as hee hath ſworn unto thy fathers; to Abraham, to Iſhak, and to Iakob. And not with you, your ſelves alone: doe I ſtrike this covenant, and this oath. But with him that is ſtanding here with us this day, before Iehovah your God: and with him that is not here, with us this day. For ye know, how we have dwelt in the land of Egypt: and how we have paſſed in the miſt of the nations, which ye paſſed by. And ye have ſene their abominations, and their filthy-idols: wood and ſtone, ſilver and gold, which were with them. Left there ſhould be among you, man or woman, or family, or tribe; whoſe heart turne: away this day, from Iehovah our God; to goe to ſerve, the gods of thoſe nations: left there ſhould be among you, a root that beareth gall, and womewood. And it be, when he heareth the words of this oath, that he bleſſe himſelfe in his heart ſaying, I ſhall have peace; though I walke, in the imagination of myne heart: to adde the drunken, to the thirſtie. Iehovah will not, ſpare him; but then the anger of Iehovah and his gealouſie, ſhall ſmoke againſt that man; and every curſe, that is written in this book, ſhall lye upon him: and Iehovah will blot-out his name, from under the heavens. And Iehovah will ſeparate him, unto evil;

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out of all the tribes of Israel: according to all the curfes of the covenant, that is written in this booke of the Law. And the after generation, your sonnes, that shall rise-up after you; and the stranger that shall come from a farre land, shall say: when they shall see the plagues of that land, and the sicknesses thereof, wherewith Iehovah hath made it sick. That all the land therof, is brimstone and salt, and burning: that it is not sowed, neither springeth; nor any grasse groweth therein: like the overthrow of Sodom and Gomorrha, Admah and Zebojim; which Iehovah overthrew in his anger, and in his wrath. Even all nations shall say, Wherefore hath Iehovah done thus, unto this land: what meaneth the hear of this great anger? Then they shall say, Because they have forsaken, the covenant of Iehovah the God of their fathers: which he stroke with them, when he brought them forth out of the land of Egypt. For they went, and served other gods, and bowed themselves down unto them: gods, whom they knew not, and he had not imparted unto them. And the anger of Iehovah was kindled, against this land: to bring upon it every curse, that is written in this booke. And Iehovah rooted them out of their land, in anger and in wrath, and in great indignation: and cast them, into another land, as it is this day. The secret things, belong unto Iehovah our God: and the things revealed, belong unto us and to our sonns, for ever; to doe, all the words of this Law.

Annotations.

TO strike] or, smite, wherof see the notes on Gen. 15. 18. Here the covenant is renewed between God and the people; and it is the same in effect with the covenant made at Horeb, Exod. 19. & 24. save that Christ, who is the end of the legall covenant, is here more clearly revealed, especially in Chap. 30. v. 11. 14. of Moab] the country on the outflide of Iordan, wherof see Deut. 1. 1. 5. in Horeb] or Choreb; that is, mount Sinai, where the covenant was given, Exod. 10. and the blessings and curfes for confirmation thereof, Lev. 26. 3. - 46.

Verf. 3. tentations] or, trials, whereby God tried the Israelites faith, and the hardnesse of the Egyptians in letting Israel goe: see Deut. 4. 34. & 7. 19. From Gods former benefites, wherof they had experience, hee exhorteth them unto the keeping of the covenant.

Verf. 4. not given unto you] This sheweth the inability of man, to understand the things of God, without the gift of God. And long after this, Paul complaineth of the Jewes, even unto this day, when Moses is read, the veile is laid over their hearts, 2. Cor. 3. 15. and Christ saith, that to them it was not given, to understand the mysteries of the kingdom of heaven, Math. 13. 11. 13. 14.

Verf. 5. upon you] or, from upon you: that is, so as you should put them off and cast them from you. Compare Deut. 8. 4.

Verf. 6. bread] to weete, ordinary bread out of the earth, but God hath nourished you with Mannâ, the bread of heaven. Psal. 78. 24. 25. Deut. 8. 3.

Verf. 7. Sihon] in Greek, Seon king of Esbon. Of this historie, see Numb. 21.

Verf. 8. we took] in Chaldee, we subdued. to the Rubenites] in Chaldee, to the tribe of Reuben, &c. See the performance hereof in Numb. 32.

Verf. 9 wisely doe] or prudently, carie, and with understanding; and consequently prosper: so in 1. King. 2. 3. Ios. 1. 7. 8.

Here

Heere beginneth the one and fiftieth section of the Law: see the notes on Gen. 6. 9.

Verf. 10. your heads, or, chiefe men, which are the heads of your tribes; the Greek translaterh them by one word Archiphaloi, that is the Chief or Rulers of the tribes.

Verf. 11. thy stranger] in Greek, the proselyte which is in the midst of your campe. Such of that mixed multitude, as came out of Egypt with Israel, Exod. 12. 38. and others that had joyned themselves to the Church. bewet of thy wood] such as hewed wood and drew water, were the basest servants or slaves of Israel, (as afterward was the case of the Gibeonites, Ios. 9. 21. 27.) who also by faith, were admitted into the Church and covenant of Israel.

V. 12. That thou shouldest passe] He speaketh to them all, as to one man; and to passe into the covenant, is a phrase taken from the manner of making covenants, when they passed between the parts of the sacrifices; Gen. 15. 17. Jer. 34. 18. 19. 20. his oath] or, his execration, in Greek, his curse: because they took the curfes of the Law upon them, if they kept not the Covenant. This is called the oath of God, Eccl. 8. 2. So this people returned from the captivity of Babylon, enured into a curse and into an oath, to walk in Gods Law, which was given by the hand of Moses, Neh. 10. 29.

Verf. 13. a God] or, for a God: this is the substance of the covenant, even such as is made with us in Christ, 2. Cor. 6. 16. Heb. 8. 10. Rev. 21. 3. See the annotations on Gen. 17. 7.

Verf. 15. not here] meaning, their posterity, throughout all generations, to whom this covenant did alike belong. So in Thargum Ionathan it is expounded, and with every generation that shall rise up unto the worlds end, &c. But this is to be understood with exception of the new Covenant, which God promised and hath now established unto us in Christ, Ier. 31.

31. 32. 33. Heb. 8. 7. 8. 9. 10.

Verf. 16. how we have dwelt] or that which we have dwelt, which Ionathan expoundeth, the number of yerres that we have dwelt. This their pergeration in Egypt, and deliverance thence, with Gods gracious conduct of them thorow the wilderness; are named as motives to persuade unto obedience.

Verf. 17. filthy idols] in Hebr. Gillulum, (wherof see Levit. 26. 30.) in Greeke, Idols.

Verf. 18. Left there should be] or, as the Greek and Chaldee explaine it, That there be not. whose heart] the heart is to be kept with all diligence, because out of it are the issues of life, Prov. 4. 23. According therefore to this, Paul warneth the Israelites, Take heed, brethren, lest there be in any of you, an evil heart of unbelief, in departing from the living God: Heb. 3. 12.

from Iehovah] in Chaldee, from the severe of the Lord. the gods] in Chaldee, the idols of the peoples. a root] an evil heart forementioned; which is hidden from men, as the root is hidden in the earth; but the fruits after doe appeare. The Chaldee translaterh it a man.

beareth] or, fruitifieth, beareth fruit: in Greek, springeth-up; which word Paul useth in Heb. 12. 15. gall and wormewood] the Greeke translaterh, with gall and bitterness; whereby is meant finnes, (as the Chaldee explaineth it, and) as it was sayd to Simon Magus, thou art in the gall of bitterness, and in the bond of iniquity, Act. 8. 23. The Apostle respecting this place saith, lest any root of bitterness spring up, trouble you; Heb. 12. 15. (for en choise, with gall, saying enoblez trouble.) Gall (or hemlock) was a bitter and poisonous weed, growing in the east countries, as appeareth by Hos. 10. 4. and wormewood likewise: which are applied sometime to finnes, as here and in Amos 6. 12. Deut. 32. 32. sometime to bitter punishments; as in Ier. 9. 15. & 23. 15. Lam. 3. 15. 19.

Verf. 19. of this oath] or, as the Greek sayth, of this curse: see v. 12. I shall have

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have peace] or, peace shall be unto me; that is, safetie and prosperity, without hurt or punishment, *imagination*] or *contem- plation*; that which the heart hath spied out, and looketh unto. So the Chaldee translateth it *imagination* (or *concept*); but the Greek calleth it *aberration*. This sin,

Jeremie often imputeth to this people, *Ier. 3. 17. & 7. 24. & 9. 14. & 11. 8. & 16. 12. & 18. 12. & 23. 17.* to *add* the drunk- en] to weet, the drunken soule to the thirsty; or, the moist to the dry; meaning to add sin unto sin in abundance, as in *Esay 30. 1.* The soule that desireth, is sayd to thirst, *Psal. 63. 1.* and as the godly doe hunger and thirst after righteousness, *Mat. 5. 6.* to doe the wicked after unrighteousnesse, and drinke it up like water, *Iob 34. 7.* which when he hath glutted himselfe therewith, he may be said to have added drunkennesse to his thirst. Some understand it also of punishment for sinne, which the Chaldee favoureth, translating, *that I may add unto him the finnes of ignorance, unto (the finnes of) presumption.* The Hebrew *Sephobh*, to *add*; is sometime used for to *consume* or *destroy* (as in *Psal. 40. 15.*) in which sense the Greek interpreters took it here, say- ing; that the sinner destroy not also him that is without sinne.

Verf. 20. not spare] or not forgive him in mercy. For, if we walk in the light, as (God) is in the light; the blood of Iesus Christ his Son, cleanse us from all sinne, 1. *Ioh. 1. 7.* But God will not be mercifull to any that un- faithfullly commit iniquity, *Psal. 59. 6.* *gealousie*] which is the rage of a man, that he will not spare in the day of vengeance, *Prov. 6. 34.* applied here unto the Lord; as in *Exod. 20. 5.* *smoke*] in Greek burne: a signe of great displeasure, as in *Psal. 74. 1.* *shall lie upon him*] the Greek and Chal- dee translate, shall cleave unto him. See this word in *Gen. 4. 7.*

Verf. 21. out of all the tribes] in Greek, from all the sons of Israel; that is, from the communion of the Church (whereof he addeth daily such as shall be saved, *Act. 2. 47.*) even as before in v. 10. the man was

separated from communion with God. So he threatneth against the false Pro- phets; they shall not be in the secret of my peo- ple, neither shall they be written in the writing of the house of Israel; neither shall they enter into the land of Israel. *Ezek. 13. 9.* And this is a separation unto evil, or for his hurt, as on the contrary the Levites were sepa- rated for their good, when they were de- signed to stand before the LORD, to mi- nister unto him &c. *Deut. 10. 8.* that is written] in Chaldee, that are written: mean- ing all and every one.

Verf. 22. made it sick] in Greek, which he hath sent upon it. God here signifieth such a certaintie of his judgments, as all peoples (within the Church and with- out) should be witnesses of them.

Verf. 23. and salt] which maketh the land barren, as saltnesse is used for barren- nesse in *Psal. 107. 34.* So Abimelech sowed the citie with salt, which he made utter- ly desolate, *Iudg. 9. 45.* and the wicked man shall dwell in a salt land and not inhabi- ted, *Ier. 17. 6.* and of myrie places, which should not be healed, it is sayd, they shall be given to salt: *Ezek. 47. 11.* any greesse] or, any herb: in Greek, any green thing; which phrase is used in *Rev. 9. 4.* This sig- nified a spirituall barrennesse in mens hearts, that they should not bring forth the fruits of the Spirit; *Heb. 6. 7. 8.*

overthrow of Sodom] wherof see *Gen. 19. 24. 25.* with the annotations. *Zo- bojim*] by the letters *Zebium*, but read *Zo- bojim*; as is noted on *Gen. 14. 2.* in Greek, *Sebozim*. These two cities were destroyed with Sodom and Gomorrie; and so an other Prophet saith unto Israel, *How shall I make thee as Admah? shall I set thee as Zo- bojim?* *Hos. 11. 3.* in his anger] to their condemnation, 2. *Pet. 2. 6.* hee overthrow them, and repented not. *Ier. 20. 16.*

Verf. 24. shall say] every man to his neighbour, as *Ier. 22. 8.* that is, one to ano- other.

Verf. 25. stroke] *Hebr. cut*, that is made with them; which the Greek translateth covenanted (or disposed) with their fathers. For

For things doer to the fathers, are ap- plied to the children: see v. 14. 15. The like speech is in 1. *King 9. 8. 9.* they shall say, Why hath Jehovah done thus unto us and unto this house? And they shall answer, Be- cause they have forsaken Jehovah their God, who brought forth their fathers out of the land of Egypt, &c. which another Prophet recordeth thus, Because they have forsaken Jehovah the God of their fathers, who brought them forth out of the land of Egypt, 2. *Chron. 7. 22.* So in *Ier. 22. 8. 9.*

Verf. 25. other gods] in Chaldee, the idols of the peoples. gods whom they knew not] or, gods which knew not them.

and he had not imparted] that is, and he, to weet any of those gods, had not imparted or bestowed any good thing upon them. Thus the Chaldee paraphrast expounds it, and they had not done good unto them; and Jonathan in Tharg. and they had not divided unto them. Or it may be referred to the true God, that hee had not imparted, that is taught them to have any part or fellowship with those gods, or their ser- vices. The Greek translateth, neither had hee distributed unto them. And whereas it is sayd of the Sun, Moone and Starres, that God hath imparted them unto all Nations, *Deut. 4. 19.* this here may aggravate their ido- latrie, that not onely worshipped such, but even the fictions also of the heathens, Gods which they never saw, knew, or had any manner of benefit by them; whereby their sin was the more odious.

Verf. 27. every curse] The Greek para- phrast, according to all the curses of the co- venant, which are written in the book of this Law. The accomplishment of this, was acknowledged by Daniel; the curse is pow- ered upon us, and the oath that is written in the Law of Moses the servant of God; because wee have sinned against him. *Dan. 9. 11. &c.*

Verf. 28. rooted them out] or, plucked them up: which is contrary to planting, *Ier. 44. 6. & 42. 10. & 45. 4.* Thus the Law of Moses leaveth sinners under the curse, and rooted out of the Lords land: but grace in Christ towards repentant and

believing sinners, planteth them upon the land, and they shall no more be plucked up, *Amos 9. 15.* for they are kept by the power of God, through faith, unto salvation. 1. *Pet. 1. 5.* and cast them] or, sent them: in the Hebrew, the word cast, hath an extraor- dinary great letter, to signifie the great- nesse of this punishment. And Baal- hatum noteth upon it, there is a great Lamed, and a want of Lod; to teach that there is no Casting away, like that of the ten tribes. Where- of see 2. *King. 17. 18. 23.*

Verf. 29. The secret things belonge] or, Hidden things are to be kept unto Jehovah. This is to be understood generally, of all secret things, which God hath not re- vealed in his Word; as the times or seasons which the Father hath put in his own power, *Act. 1. 7.* the day and house of judgement, *Mat. 24. 36.* and all other like things. Particu- larly it may be applied to Gods counsell concerning the Israelites, in punishing and casting them off for their finnes; and afterward calling a remnant of them: which the Apostle treating of in *Rom. 11.* sayth, O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his wayes past finding out! *Rom. 11. 33.* The Hebrew *Nistaroth* (here used) sometime meaneth secret finnes, as *Psal. 19. 13.* Unto which some of the Hebrews referre this speech, that secret finnes God will pun- ish, but open finnes are for men to pun- ish, *Chazkuni* on *Deut. 29.* and so *Jonan- than* in Thargum explaineth it, Hidden finnes are manifest before the Lord our God, and he will take vengeance on them, &c.

and the things revealed] or, but open (or manifest) things belong to us and to our son: upon which last words, the Hebrew text hath extraordinary oricks, to stirre up attention to the matter here spoken: as it is in deed worthy of all observa- tion. For it teacheth the continual du- tie of Gods people in all ages, to learne his Law, to doe the same, and to have care that true religion may be continued among their posterity. The Hebrews say,

say, Every man of Israel is bound to learne the Law, be he poore or rich, be he in health of body, or under chastisements: be he young, or old and decrepit; though he be so poore that he lives on almes; yea though he have wife and children, he is bound to set himself a time to learne the Law, by day and by night: as it is sayd, And thou shalt meditate therein, day and night. The great wife men of Israel, some of them were hewers of wood, and some drawers of water, and some blinde: notwithstanding, they employed themselves in learning the Law day and night. How is a man bound to learn the Law? Untill the day of his death: as it is sayd, And lest they depart from thine heart, all the dayes of thy life, (Deut. 4.9.) and all the while that he employeth not himselfe in learning, be forgetteth. Maimony in Thalmud Torah, ch. 1. §. 8. 9. 10.

CHAPTER, XXX.

1. Great mercies promised to the repentant synners. 11. The commandment is manifest, and Word neer. 15. Life and death are set before them, with an exhortation to chooſe life.

1 **A**ND it shalbe, when all these things are come upon thee; the blessing, and the curse; which I have set before thee: and thou shalt cause them to returne, unto thine hart; in all the nations, whither Iehovah thy God hath driven thee. And thou returne unto Iehovah thy God, and shalt hearken to his voice; according to all, that I command thee this day: thou and thy sonns; with all thine hart, and with all thy soule. Then Iehovah thy God will returne thy captivitie, and have compassion upon thee: and wil returne, and gather thee from all the peoples, whither Iehovah thy God hath scattered thee.

If any of thine be driven-out, unto the outmost part of the heavens: from thence, wil Iehovah thy God gather thee; and from thence, wil he take thee. And Iehovah thy God wil bring thee, into the land which thy fathers possessed; and thou shalt possesse it: and he wil doe thee good, and multiply thee, above thy fathers. And Iehovah thy God, wil circumscribe thine hart, and the hart of thy feed: to love Iehovah thy God, with all thine hart, and with all thy soule, that thou mayest live. And Iehovah thy God, wil put all these curses, upon thine enemies, and upon thy haters, which persecuted thee. And thou shalt returne, & hearken to the voice of Iehovah: and doe all his commandments, which I command thee, this day. And Iehovah thy God wil make thee plenteous, in every work of thine hand; in the fruit of thy wombe, and in the fruit of thy cattel, and in the fruit of thy land, for good: for Iehovah wil returne, to rejoyce over thee, for good; as he rejoyced, over thy fathers. If thou shalt hearken, unto the voice of Iehovah thy God; to keep his commandments, and his statutes; that which is written, in this book of the Law: if thou shalt returne, unto Iehovah thy God; with all thine hart, and with all thy soule.

For, this commandment, which I command thee this day: it is not hidden from thee, neyther is it far-off. It is not in the heavens: to say, Who shall goe up for us to the heavens, and take it for us; and cause us to hear it, that we may doe it. Neyer is it, beyond the sea: to say, Who

shall goe over to beyond sea for us, and take it for us; and cause us to hear it, that we may doe it. But the word, is very nigh unto thee: in thy mouth, and in thy hart, to doe it. See I have set before thee, this day; life, and good: death, and evill. That I command thee, this day; to love Iehovah thy God, to walk in his wayes, and to keepe his commandments and his statutes, and his judgments: that thou mayest live and multiply, & Iehovah thy God may blesse thee; in the land, whither thou goest in, to possesse it. But if thine hart turn away, and thou wilt not hear: but shalt be drawn away, & bow-down thy selfe to other gods, and serve them: I denounce unto you, this day; that perishing ye shall perish: yee shall not prolong your dayes, upon the land; which thou art passing over Jordan, to goe in thither, to possesse it. I take the heavens and the earth to witnesse against you this day; life and death, I have set before thee; the blessing, and the curse: therefore chooſe thou life; that thou mayst live, thou and thy feed. To love, Iehovah thy God; to hearken to his voice, and to cleave unto him: for he is thy life, and the length of thy dayes; to dwell upon the land, which Iehovah swaie unto thy fathers, to Abraham, to Isaac and to Iakob, to give unto them.

Annotations.

These things I Hebr. these words; that is, things before spoken of. Heere follow promises of grace in Christ to repentant and believing sinners.

the blessing] that is, as the Chaldee expouneth it, the blessings and the curses. After the experiment of the Law, and weakness thereof; that it cannot keep men in the state of blessednesse, nor deliver them from the curse: they are as by a Schoole-master brought unto Christ; Gal. 3. 24. Rom. 8. 3. 4. have [et] Hebr. have given. So in v. 15. & 19. cause them to returne] or, reduce, bring againe to thine heart, that is, call to minde, consider seriously. So in Deut. 4. 39. This is the beginning of repentance and turning to the Lord, by calling to minde their sinns, and Gods words and works; as in 1. Kings 8. 46. 47. If they sinned against thee, &c. and thou be angry with them, and deliver them to the enemy, &c. If they shall make it returne to their heart, in the land whither they were carryed captives, and returne and make supplication unto thee, &c. So in Esay 46. 3. shew your selves men, make it returne to heart, & yee transgressors: and in Lam. 3. 21. Thou I make to returne to my heart, therefore have hope. A like phrase is of the prodigall son, in Luke 15. 17. that he came to himselfe.

Vers. 1. unto Iehovah] the Chaldee expoundeth it, unto the face of the LORD. This is true repentance, both to leave the evill, and to turne unto the good, from which they departed. So in Lam. 3. 40. Let us search and try our wayes, and turne againe to the Lord. The contrary is complained of, in Hos. 7. 16. they returne, but not to the most-High. And here faith also is implied; for as to come unto Christ, is to believe in him, Ioh. 6. 35. So to turne unto the Lord, with all the heart, is to believe in him; for with the heart, man believeth unto righteousness, Rom. 10. 10. and by faith, the heart is purified, Act. 15. 9. unto which, obedience and good works are adjoynd; Jam. 2. 14. - 26.

Vers. 3. wil returne thy captivitie] will bring thee againe out of bondage under thine enemies, which figured the bondage under sin, 2. Pet. 2. 19. 20. Therefore the Greeke translateth it, wil heale thy sinnes; that is, will forgive them; as healing, in

Mat. 13. 15. is expounded forgiving of sins, Mark 4. 12. This is a promise of grace, to be performed by Christ, who preached deliverance to the captives, Luke 4. 18. and it is the joy of his people, Psa. 147. 8. & 126. 1. 2. and a figure of their salvation, Esay 10. 12. compared with Rom. 9. 27. *Hm habb God exalted with his right hand, to be a Prince and Saviour; for to give repentance to Israel, and forgiveness of sinnes, A.L. 31. have compassion* or, *show tender mercie*; this is the cause of the former grace and deliverance. It is of Iehovah's mercies, that we are not confounded, because his compassions faile not, Lam. 3. 22. So the father of the prodigal son, seeing him a farre off, had compassion, Luke 15. 20. And this compassion or mercie, respecteth mans miserie; Math. 9. 36. & 14. 14. and gather thee] So after the captivity of Babylon, God promisseth, He that scattered Israel, will gather him, and keep him, as a shepherd doth his flock: Jer. 31. 10. This worke Christ hath spiritually accomplished; of whom it is sayd that he should dye, not for the nation of the Iewes onely, but that also hee should gather together in one, the children of God that were scattered abroad, Job. 11. 51. 52. Therefore this gathering is often celebrated, as in Psal. 107. 1. 2. 3. & 147. 1. 2. & 106. 47. 48.

4 Verſ. 4. If any of thine be driven] Hebr. If thy driven-out; speaking of every particular person, and of all, as one man. The Greek translatheth If thy dispersion be; that is thy dispersed; which word is used in this sense, in Job. 7. 35. 1. Pet. 1. 1. out most-part of the heavens] that is, of the world, which seemeth to be bounded by the heavens. The Greek translatheth it; from the end (or outmost part) of heaven, unto the end of heaven: which phrase Christ useth, of gathering together his Elect, at the last day, Mat. 24. 31. See the notes on Deut. 4. 32. This promise, Nehemias looked unto, in his prayer alledging Gods words, If ye transgresse, I will scatter you abroad among the nations, But if ye turne unto me, and keep my commandments, and doe them:

though any of thine were driven-out unto the outmost part of the heavens, yet will I gather them from thence, and bring them unto the place that I have chosen, to set my name there. Heb. 1. 8. 9. thy God gather thee] the Thargum called Ionathans, expoundeth this to be the Word of the LORD; and the performance to be by the hand of Elias, and by the hand of the King Christ Respecting (as it seemeth) the promise of Elias, Mal. 4. 5. 6. which was John the Baptist, the fore runner of Christ, Luk. 1. 16. 17.

Verſ. 5. Shalt possesse] or, shalt inherit. This is a promise of restoring the uncircumcised Church, figured by the land of Canaan, Psa. 69. 36. 37. Ezk. 36. 8. 11. 12. 24. 28. &c.

Verſ. 6. will circumcise thine heart] the Greek translatheth will purge (or cleanse round about) thine heart: and both the Chaldee paraphrasts expound it, will take away the foolishnesse of thine heart, and the foolishnesse of the heart of thy sonnes. This is a promise of spirituall blessings, in regeneration and sanctification by Christ, in whom we are circumcised, with the circumcision made without hands, in putting off the body of the sinnes of the flesh, by the circumcision of Christ, buried with him in Baptisme, &c. Col. 2. 11. 12. And of this it is sayd, Circumcision is, that of the heart, in the spirit, not in the letter, whose praise is not of men, but of God, Rom. 2. 29. See the annot. on Gen. 17. The Hebrew Doctors in the Midrash or Commentary on Song 2. 12. from these words, The time of pruning (or of cutting the vines) is come, give this exposition, For the time is come that Israel shall be redeemed; the time is come, that the superfluous foreskin shall be cut off, which is spoken of in Deut. 30. 6. and the Lord thy God will circumcise thine heart, &c. where they apply this worke of grace, unto Christ, whom they looked for.

to love] this is the effect of Christs circumcision, that it taketh from us evil, and giveth good; Love being the fulfilling of the Law, Rom. 13. 10. and implying all other graces; as it is sayd, I will give them one heart and one way; that they may fear me all dayes, &c. Jer. 32. 39. And, I will give them

them one heart; and I will put a new spirit within you: and I will take the stony heart out of their flesh, and will give them an heart of flesh; that they may walk in my statutes, and keep my ordinances, and doe them, &c. Jer. 31. 11. 12. 10. that thou mayst live]

10 To the Greek translatheth the Hebrew phrase, for thy life: meaning the life of God, here by faith and holinesse, Rom. 6. 11. 13. and hereafter for ever in heaven: as to enter into life, Mat. 18. 9. is expounded, to enter into the Kingdom of God, Mark. 9. 47.

Verſ. 7. will put] Hebr. will give. Here follow earthly blessings, which God of his grace, will add unto the former spirituall. Of which, one is, the curses upon their enemies; concerning which it is said, Thou wilt render unto them a recompense, O LORD: according to the work of their hands: thou wilt give them sorrow of heart, thy curse unto them; thou wilt persecute in anger, and destroy them, from under the heavens of the LORD Lam. 3. 64. 65. 66.

Verſ. 8. hearken to] or, obey the voice; which the Chaldee interpreteth, receive the Word of the LORD: so in verſ. 10. The condition of obedience, is set before the temporall blessings; for godlinesse hath the promise of the life that now is, and of that which is to come, 1. Tim. 4. 8.

9 Verſ. 9. make thee plenteous] or, make thee excellent; unto which, Thargum Ionathan addeth, for good, that ye may prosper in all the works of your hands. rejoyce over thee] This Christ taught in parables, of rejoycing for the lost sheep that was found, Luke 15. 6. 7. and of the prodigall son, hee saith, It was meet that we should make merry, and be glad: for thou thy brother was dead, and is alive againe, and was lost, and is found, Luke 15. 32. So in the other Prophets, I will rejoyce in Jerusalem, and joy in my people, Esay 65. 19. and, I will rejoyce over them, to doe them good, Jer. 32. 41. See also Deut. 28. 63.

10 Verſ. 10. that which is written] meaning all, and every thing written; to teaching us exact obedience. unto Iehovah] in Chaldee, unto the feare of the LORD.

Verſ. 11. the commandment] which after in v. 14. he calleth the the Word; and the Apostle expoundeth it the Word of faith, Rom. 10. 8. So this speech is not of the Law onely, neither sheweth it what man can doe by the Law, much lesse by nature; but is the speech of the righteousness of faith, Rom. 10. 6. Though Moses teacheth them alio, not to blame the Law of hardnesse to be learned; seeing God had now caused it to be written and expounded unto them. not hidden from thee] or, not so marvelous, and hard for thee to know; and so, not impossible, through faith in Christ, as is the Law without faith, in that it is weak through the flesh, Rom. 8. 3. The Chaldee translatheth, it is not separated from thee; and Thargum Ionathan expoundeth it is not covered (or hid) from you. The holy Ghost in Greek translatheth this word, marvelous, Mat. 21. 42. from Psa. 118. and impossible, Luke 1. 37. See the annotations on Gen. 18. 14. and Deut. 17. 8. By Eliahs alio God sayth, I have not spoken in secret, in a darke place of the earth: Esay 45. 19.

Verſ. 12. to say] that is, that thou shouldest say: so in v. 13. see the annotations on Gen. 6. 19. where sundry like speeches are shewed. This saying, is meant of the heart also, wherefore the Apostle citeth it thus, Say not in thine heart, who shall goe up into heaven? Rom. 10. 6. Who shall goe up for us? The Ierusalemey Thargum explaineth it, O that we had one like Adoies the Prophet, that might goe up into the heavens, &c. but the Apostle applyeth it more heavenly, to Christs incarnation; Who shall goe up into heaven, that is, to bring Christ down from above? Rom. 10. 6. Unto which doubt he opposeth, the confession with the mouth, that Iesus is the LORD: v. 9. that is, that God was manifested in the flesh, 1. Tim. 3. 16. for no man hath ascended up to heaven, (of whom we may learne the true end-stand of the Law,) but hee that came down from heaven, even the Sonne of man which is in heaven; Job. 3. 13. and cause it to heare it] that is, preach it unto us.

12

that

that we may doe it] or, and we would doe it.

13 Verſ. 13. beyond the ſea] Thargum Iona- than explaineth it, beyond the great ſea; and Thargum Ierufalemy addeth, Nether is the Law beyond the great ſea, that thou ſhouldeſt ſay, ſo that we had one like Ionaſ the Prophet, that might goe down to the botto- me of the great ſea, and bring it to us: &c. All things hidden from men, which they can- not attain; are either in heaven above, or beyond ſea, in the three places of the earth: but the Law of God, is in neither of theſe, but neere unto every one, to learne and to doe.

who ſhall goe o- ver to beyond ſea] Paul allegeth this place thus. Who ſhall goe down into the deep, that is, to bring up Chriſt from the dead: Rom. 10. 7. unto which hee oppoſeth, in v. 9. beleeve in the heart, that God hath raiſed him from the dead. Now, Ionaſ the Prophet, to whole example the Ierufalemy Thargum apply- eth this, was a figure of Chriſt, as him- ſelfe hath ſayd, At Jonis was three dayes and three nights in the whales belly: ſo ſhall the Son of man be three dayes and three nights in the heart of the earth. Mat. 12. 40. And as the Sea in Ionaſ caſt is called the Deep, Pſal. 104. 6. & 107. 24. 26. Exod. 15. 5. To David (proph-tying of Chriſt) ſayth that God had brought him up from the deeps of the earth, Pſal. 71. 20. So the Apoſtle (peak- ing of Chriſts riſing out of the grave, u- ſeth the word Abyſſ or Deep, which is ſpoken both of earth and ſea.

14 Verſ. 14. But the word] This the Apo- ſtle expoundeth thus, But who ſaith (the righteous) which is of faith? The word is nigh thee, &c. that is the word of faith which wee preach, P. m. 10. 8. By this it ap- paret that Moſes wrote of Chriſt, Ioh. 5. 46. and that hee was cloſely taught in the Law. For Chriſt is the end of the Law, for righteousneſſe to every one that believeth, Rom. 10. 4. And the Iewes which cleaving to the Law, reſuſed the Goſpell, or word of faith: had a zeale of God, but not according to knowledge, Rom. 10. 2. in thy mouth] or, for thy mouth, that is, for thee to con-

feſſe with thy mouth, that Jeſus is the LORD, as Rom. 10. 9. So in is uſed for, in Deut. 9. 4. & 24. 16. in thine heart] or, for thine heart; that thou mayſt beleeve in thine heart, that God hath raiſed him (Chriſt) from the dead; (and ſo mayſt be ſaved: Rom. 10. 9. to doe it) the Law, which is fulfilled by beleeving in Chriſt; as it is ſayd, This is the work of God, that ye beleeve in him whom he hath ſent, Ioh. 6. 29. upon which beleeve, true obedience followeth, Heb. 8. 10.

Verſ. 15. I have ſet] Hebr. I have given, that is, propoſed and confirmed by my d. Etine. So in v. 19. life and good] life as the end, and good as the means leading to life: or life, that is God him- ſelfe, (of whom hee ſaith in v. 10. he is thy life;) and good, that is felicity follow- ing. The Greek verſion changeth the order, thus; life and death, good and evil: Thargum Ierufalemy explaineth it, the Law of life, which is a good Law; and the Law of death, which is an evil Law: and Thargum Ionaſhan, thus; the way of life, for which a good reward ſhall be recompenſed to the juſt; and the way of death, for which an evil reward ſhall be recompenſed to the wicked.

Verſ. 16. to love] this is a declaration of th. life and good foremen- d; which they whoſe hearts God would circumſect, v. 6. ſhould come unto, by the faith that is in Chriſt. in his wayes] the Chal- dee ſayth, in the wayes that are right before him. keep his commandments] which is an eff. ct of love; as; If ye love mee, keep my commandments, Ioh. 14. 15. and, Thou the L. v. of God, that we keep his commande- ments, 1. Ioh. 5. 3. And thus is his commande- ment, that we ſhould beleeve on the name of hu Son Jeſus Chriſt, and love one another &c. 1. Ioh. 3. 23.

Verſ. 17. But if] or, And if thine heart turn &c. This is the death and evil fore- ſpoken of: ſee Deut. 29. 13. other god.] in Chal tee the idols of the peoples.

Verſ. 18. perſhing ye ſhall periſh] that is, aſſuredly & ſpeedily periſh; as the Greek ſaith, periſh with perdition. So in Deut. 15. 19. Verſ. 19.

19 Verſ. 19. I call the heavend &c.] This ob- ſtellation of heavens and earth, (uſed al- ſo before in Deut. 4. 26.) may be underſtood of God and the Angels in heaven, (as Paul expreſſeth them in 1. Tim. 5. 21.) or; of the other creatures alſo in heaven and in earth; as Iohua ſayd, This ſtone ſhall ſit a wiſſe unto me, for it hath heard all the words of the Lord, &c. Iof. 24. 27. So in Deut. 32. 1. Elai. 1. 2. Give eare o heavens and heare o earth; and in Pſal. 50. 4. Hee will call to the heavens, from above, and to the earth to reveile his iniquity, and the earth ſhall riſe up againſt him.

I have ſet] Hebr. I have given, that is faithfully propoſed by doctrine, and diſ- charged my dutie: ſo in v. 15. The life, and bleſſing which hee ſet before them, was by the faith of Chriſt, Gal. 2. 16. & 3. 9. the death and curſe, was by reſuſing Chriſt, and ſeeking to be juſtified by the workes of the Law; for as many as are of the workes of the Law, are under the curſe, Gal. 3. 10.

therefore chooſe] Hebr. and chooſe thou, or, and thou ſhalt chooſe: which is the dutie of all Gods people, to be performed by grace in Chriſt. So David choſe the way of truth; the precepts of God, Pſalm 119. 30. 173. Compare alſo Iof. 24. 15. 22. Thargum Ionaſhan explaineth this ſpeech thus, and chooſe yee the way of life, which is the Law; that ye may live in the life of the world to come, yea and your ſoules. This is true, if it be underſtood not of the Law of works; but of the Law of faith, as Rom. 3. 27. 28. & 9. 31. 32. 33.

Verſ. 20. to hearken to his voice] in Chaldee to receive his Word. unto him] Chid. unto his ſire. hee is thy life] that is, the author of thy life and ſalva- tion through Chriſt, as in Ioh. 17. 3. This is life eternall to know thee the onely true God, and Jeſus Chriſt whom thou haſt ſent: yea Chriſt himſelfe is the reſurrexion and the life, Ioh. 11. 25. & 14. 6. And in 1. Ioh. 5. 20. We know that the Son of God is come, &c. hath given us an underſtanding that wee may know him that is true: and we are in him that is true, even in his Son Jeſus Chriſt; this is the true God, and eternall life.

CHAPTER XXXI.

1. Moſes being ready to die, incourageth th people that ſhould goe into Canaan. 7. He incourageth Iſraels that ſhould be their Go- vernour. 9. Hee delivereth the Law unto the Priests, which was to be read in the ſeventh yere unto the people. 14. Moſes and Iſhua preſent themſelves before the Lord. 26. who fore telleth the peoples falling from him, and his anger againſt them therefore. 29. Hee commandeth a ſong to be written, to reſiſte againſt the people. 24. Moſes delivereth the booke of the Law to the Levites, to be kept in the ſide of the Arke, for a witneſſe againſt them and their rebellion. 28. He maketh a proteſtation to the Elders.

§ § §

And Moſes went; and ſpake theſe words, unto all Iſrael. And hee ſayd unto them; I am an hundred and twenty yeres old, this day; I can no more, goe-out and come in: and Iehovah hath ſayd unto mee, thou ſhalt not goe-over this Iordan. Iehovah thy God, he goeth over before thee; hee will deſtroy theſe nations, from before thee, and thou ſhalt poſ- ſeſſe them: Iohua, he ſhall goe-over before thee, as Iehovah hath ſayd. And Iehovah will doe unto them, as hee did, to Sihon and to Og, kings of the Amorite, and unto the land of them: whom hee deſtroyed. And Iehovah will give them, before you: and ye ſhall doe unto them, accord- ing to every commandment, which I have, commanded you. Bee yee ſtrong and courageous, feare not neither be diſcouraged, becauſe of them: for Iehovah thy God, hee is

DD 3

that goeth with thee; hee will not faile thee, nor forsake thee.

7 And Moses called unto Ioshua, and sayd unto him, in the eyes of all Israel; Bethou strong and courageous; for thou, shalt goe in with this people, into the land, which Iehovah hath sworne unto their fathers, to give unto them: and thou, shalt cause them to inheric it. And Iehovah, hee *is* that goeth before thee; hee, will be with thee; hee will not faile thee, nor forsake thee: feare not, neither be dismayed. And Moses wrote this Law; and gave it unto the Priests, the sonnes of Levi; which bare, the Arke of the covenant of Iehovah: and unto all the Elders of Israel. And Moses commanded them, saying: at the end of seven yeres, in the solemnity of the yere of release, in the feast of Boothes. 11 When all Israel is come, to appeare before Iehovah thy God, in the place which hee shall choose: thou shalt reade this Law, before all Israel in their eares. Gather-together the people, men and women, and children; and thy stranger, that *is* within thy gates: that they may heare, and that they may learn, and may feare Iehovah your God; and observe to doe; all the words of this Law. 12 And *that* their sonnes which have not knownen, may heare and learne, to feare Iehovah your God: all the dayes, that ye *shall* live on the land, whither ye are going-over Jordan, to possess it.

14 And Iehovah sayd unto Moses; Behold thy dayes approach, to dye: call Ioshua, and present your selves in

the Tent of the congregation, that I may give him a charge. And Moses and Ioshua went, and presented themselves in the Tent of the congregation. And Iehovah appeared in the Tent, in a pillar of a cloud: and the pillar of the cloud stood, over the doore of the Tent. And Iehovah sayd unto Moses; Behold thou layest down, with thy fathers: and this people will rise-up, and goe a-whoring after the gods of the strangers of the land, whither they are going-in, to be amongst them; and will forsake me, and breake my covenant, which I have stricken with them. And mine anger shall be kindled against them in that day, and I will forsake them, and will hide my face from them; and they shall be devoured, and many evils and distresses, shall finde them: and they will say, in that day; have not these evils found us, because our God is not amongst us? And I, hiding will hide my face, in that day; for all the evils, which they shall have doen: in that they are turned, unto other gods. And now, write ye this song for you; and teach it the sonnes of Israel, put it in their mouths: that this song, may be a witnesse for mee, against the sonnes of Israel. For I will bring them into the land, which I sware unto their fathers, that shall floweth with milke and honey; and they shall eat and be filled, and bee fat: and they will turne unto other gods, and serve them; and despitefully-provoke mee; and breake my covenant. And it shall be, when many evils, and distresses, have found them; that this

(song)

Ioshuahs charge.

song shall answer before them, for a witnesse; for it shall not be forgotten, out of the mouth of their seed: for I know their imagination, which they doe *this* day, before I have brought them in, unto the land which I sware. And Moses wrote this song, in that day: and taught it the sonnes of Israel. And hee charged Ioshua the son of Nun, and sayd; Be strong and courageous; for thou, shalt bring in the sonnes of Israel, unto the land which I sware unto them: and I, will be with thee. And it was, when Moses had made an end of writing, the words of this Law, in a book, untill they were finished. That Moses commanded the Levites, which bare, the Ark of the covenant of Iehovah, saying. Take, this booke of the Law, and put it, in the side of the Arke of the covenant of Iehovah, your God: that it may be there for a witnesse, against thee. For I know thy rebellion, and thy stiff: neck: Behold, while I am yet alive with you *this* day, yee have been rebellious against Iehovah; and how much more, after my death? Gather-together unto me, all the Elders of your Tribes, and your Officers: that I may speake in their eares, these words; and call the heavens, and the earth to witnes, against them. For I know, that after my death, corrupting yee will corrupt (your selves); and will turne-aside from the way, which I have commanded you; and evil will befall you, in the latter dayes; because yee will doe evil, in the eyes of Iehovah; to provoke him to anger, through the worke of your hands. And Mo-

ses spake, in the eares of all the Church of Israel, the words of this song; untill they were ended.

Annotations.

Here beginneth the two and fiftieth section or Lecture of the Law: see the notes on Gen. 6.9. And here Moses setteth the state of Israel in order, before his death.

Old [Hebr. sonne of an hundred and twenty yeres; Of which phrase, see Gen. 5.32. So long while Noe preached to the world, building the Ark, Gen. 6.3. 14. 1. Pet. 3. 19. 10. Of these 120. yeres, Moses lived 40. in Pharaohs court in Egypt, Act. 7. 20. 23. fourtie, in the land of Madian, Act. 7. 29. 30. Exod. 7. 7. and 40. yeres he governed Israel. I can no more goe out] that is, no more administer in my office; see the annotations on Num. 27. 17. This inability of Moses, was not so much for his age, (for his eye was not dim, nor his naturall moisture fled, Deut. 34. 7.) as for the ordinance of God, next mentioned. and Iehovah] or, for Iehovah hath sayd; as is shewed in Numb. 20. 12. Deut. 3. 25. 26. And, is often in sted of For; as is noted on Gen. 12. 19. Or it may be taken as an other reason, why Moses might no longer governe them.

Verf. 3. [Ioshua] in Greek, Iesus, who was substitute in Moses place. Num. 27. 16. 17. 18. &c. A figure of our Lord Iesus, who by grace and truth bringeth us into Gods eternall rest; after the ending of Moses Law; Ioh. 1. 17. Rom. 10. 4. Thus the people are comforted in respect of their sorrow for Moses death; by promise of the Lords presence among them, & Ioshuahs succeeding government under him.

Verf. 4. of the Amorites] that is, of the Amorites, as the Greek translateth: by whose destruction (before mentioned. in Numb. 21. 23. &c. Deut. 2. 3.) Israel is encouraged against their other enemies.

the land] that is, the people of the land.

Verf.

5 Verſ. 5, *commanded you*] which was, to
root them out, and let none remaine;
Deut. 20. 16. 17.

6 Verſ. 6. *Be ye ſtrong*] or, *Bee confirmed*,
Hold faſt, to weete, your faith in God :
in Greek, *Quit, you-like-men*; which word
Paul uſeth in 1. *Cor.* 15. 13. So after, in v. 7.
cowardious] or, be hardy, ſtrong, valiant,
in heart and carriage. This word is applyed
to the heart, in *Phil.* 17. 14. and aimes,
in *Prov.* 31. 17. and ſignifieth an increaſe
and ſtrengthneſſe, *Prov.* 24. 5. *Ruth.* 1. 18. The
like exhortation is often uſed, as *Iſa.* 10. 25.
1. *Chron.* 22. 13. 2. *Chron.* 32. 7. he it is]
in Chaldee, *hu Word* it is. So in v. 8.
ſayle thee] or, let thee goe, leave thee to thy
ſelfe, but will hold thee faſt. So v. 8.
and *Iof.* 1. 5. *Heb.* 13. 5.

Verf. 7. strong and courageous] or, con-
firmed and strong, as v. 6. Iofua being to
bear the charge and toyle of the people,
hath the fame exhortation and promise
in particular, that was before unto all :
and it was in the eyes of all, left any after
Moses death, should deny his authority.
A like speech David made to Salomon,
1. Chron. 28. 20.

8 *Verf. 8. he will be with thee*] the Chaldee
 paraphraſeth, his Word will be thy help.
 9 *Verf. 9. this Law*] in Greek, all the
 words of this Law in a book. which bare

the Aike] they had the chiefe charge to look to the Aike and other holy things; and though the Levites bare it, as appeareth by *Numb. 3.31. & 4.15. & 10.21.* yet sometime the Priests themselves also bare it, as when they passed over Iordan, *Ios. 3.6.17.* when they compassed Iericho, *Ios. 6.12.* So after in *v.25.* Moses spake to the Levites. the Elders] the Magistrates: as the Priests by teaching, for the Elders by governing are to look to the Law of the Lord be observed: *Mal. 2.7. Ios. 4.6. Mic. 3.1. 2.Chron. 19.6.8.9.10.*

Ver. 10. of *seven years*] that is, of every seventh year, which was a year of release, Deut. 15. 1. *the solemnity*] or, the festivity; as the Greek and Chaldee translate it the time. *release*] of debts, Deut. 15.

1.2. &c. that being freed from worldly cares, they might apply their minds to Gods Law. A figure of the yere of grace, and remission of our debts by Christ; whereupon we should give our selves to holines, *Luk.4.18.19.21. Rom.6.13.11. 13.* Boother } or Tabernacles, whereof *1st. Lev.23.*

Verf. 1.1. which he shall choofe) to fet his Arke and Tabernacle, and fo to place his name there, Deut. 16.2. thou fhalt read; fpeaking to Ifrael generally, and it was performed in fpeciall by the chiefest of them, either the high Prielt, as Ezra (the chiefte of them that returned from Babilon) read it, Nehem. 8. 1.2.&c. or as the Hebrewes fay, the King himfelfe (when they had a King) ufed to read. For this Commandement was to Iofhua, and therefore the King read it, faith Chazkuni upon this place. Which is by others of them declared thus; The King was hee that read in their eares, and they read in the women Court; (which was the outer court-yard of the Temple.) And the King read fitting, and if he read ftanding, it was the more commendable. Here read from the beginning of Deuterocanonical

&c. *W*hen he read, they blew trumpets through all Jerusalem, for to assemble the people. And they set up a great Pulpit of wood, (as mentioned also in Nehem. 8. 4.) and set it in the midst of the Court-yard, and the King went up and sat thereon, that they might hear him read; and all Israel that went up to the feast, gathered round about him. And the Master of the Synagogue (such as we read of in Luke 4. 17. 20.) took the book of the Law, and gave it to the Ruler of the Synagogue, (such as is mentioned in Luke 13. 14.) and the Ruler of the Synagogue, gave it to the Sagan (or second chief Priest, called in Acts 5. 24. the Captain of the Temple,) and the Sagan gave it to the High Priest, and the High Priest to the King; for to honour him before the multitude. And the King took it standing, and if he would, he sat down and opened it, and reading it, hee blessed God, (as is recorded of Ezra, in Neh. 8. 1. 6.) and after read, will be made an end. Then hee folded it up, and blessed

(God)

(God) againe after it, as the manner was to blisse in the Synagogues Both the reading, and the singing was in the holy tongue. The hearers were bound to prepare their hearts, and to make their eares attentive, to heare with feare and reverence, and with joy, and trembling, as in the day when (the Law) was given on (mount) Sinai: though they were great wise men, which knew the whole Law every whit, they were bound to heare with great attentiveness, &c. for the King is the Messenger (of the Congregation) to cause the words of God to be heard. If the day of assembling (the people) began to be on the Sabbath, they deferred it till after the Sabbath; because of the blowing with trumpets, &c. which might not put-away (the keeping off) the Sabbath. Maimony in Mischet tom. 3. in Chagigah, ch. 3. f. 3. 4. &c. in their cares; that they may heare and understand it, as the Chaldees translate, and cause them to heare it: which hearing is often used for understanding, as is noted on Gen. ii. 7. So in Nehem. 8. 8. they read in the booke, in the Law of God, distinctly; and gave the sense; and caused them to understand, in the reading.

12 ^{readings.} **Ver. 12. women and children** } which though they were not bound to come up at the yearly feasts, **Exod. 23. 17.** yet to this reading they were bound, such as could understand, **Neb. 8. 3.** The Hebrew canons say, *Whoever is free from appearing* (before the Lord, **Exod. 23. 17.**) *is free from the commandment of Gathering-together* (**Deut. 31. 12.**) *except women and children, and the uncircumcised; but the unclean is free from the commandment, as it is written* (**in v. 11.**) *when all Israel is come; but the (unclean) was not fit to come.* And it is clear, that such as were of neither sex, or of both sexes, were bound to come seeing women were bound. **Maim.** in *Chagigah*, ch. 3. **fecl. 2.** *thy gates* } in *Greece* and *Chaldee*, *thy cities.*

14 Ver[.14. thy dayes approach] or are nigh,
at hand : and so the terme of his life ful-
filled; as where it is written, the kingdom
of heaven approacheth, Mat.4.17. an other
explaineth it, The time is fulfilled, and the
kingdome of God approacheth (or, is at hand,

Mark. 1. 15. to dye] understand, for thee to die; of such want of the perlon, (easie to be understood by the context,) see the notes on *Gen. 6. 19.* & *23. 8.* & *47. 29.* The Greek *urathelath*, Behold the dayes of thy death approach. and I will give] or, that I may command him; or charge him: which being doen in the Tabernacle, and by Gods appearing in the cloud, v. 15. served both for Iohans own confirmation, and to assure all Israell, that hee had authority from God over them. Compare *Numb. 27. 18.* 19.

Verf. 15. *Iehovah appeared*] that is, a glorious signe of his prefence; as in *Thargum Jonathan* it is expounded, *the glory of the divine-majestie of the Lord.* pillar of a cloud] out of which, hee was wont in favour to speake: see *Exod. 33. 9. Psal. 99. 7.*

Verf. 16. *lyest down*] to weete, to sleep.
that is, to die: as Job 14. 12. Act. 7. 60.
1 Theff. 4. 13. *thy fathers*] the faith-
full of former times, signifying the im-
mortality of the soule, as is noted on Gen.
25. 8. Wherefore Thargum Jonathan para-
phraseth on this place thus; thou soule shall
in the dust *with thy fathers*, and thy soule shall
be treasured up in the treasury of eternall life
with thy fathers. goe a whoring]
or fornicate, that is commit idolatry, as the Chal-
dee explaineth it. gods of the stran-
gers] in Greeke, the *strange gods* of the land;
in Chaldee, the idols of the peoples of the
land. they are going] Hebr. hee is

going : speaking of the people as of one man : so after often in this chapter. The reason hereof is noted on Gen. 22. 17.

Verf. 17. will hide my face] in Chaldee, will take away my divine-presence. So in v. 18. devoured ; or eaten up, so weet of their enemies ; made a prey. Hebr. to eat; which is used passively, as to beare Eccles. 3. 2. that is, to be borne. See the notes on Gen. 6. 20. & 16. 14. find them] that is, befall, or come upon them : so after, and in Psalm. 119. 145. Neh. 9. 32. found us] Hebr. found me, because my God is not in the midst of me.

५८

Verf. 12.

18 Verſ. 18. *other gods* Jin Chaldee, *idols of the peoples*: ſo in v. 20.

19 Verſ. 19. *this ſong* Jin Greek, *the words of this ſong*: after deſcribed in Chap. 32. conteining a prophetic of their failing away, and of Gods judgements following. It was given in a ſong, that it might the more eaſily be learned, and kept in memory, with delight; and might move their affections.

20 Verſ. 20. *and be ſet*] the like is prophesied in Deu. 32. 15. and ſhewed to have come to paſſe, in Neh. 9. 25. 26.

21 Verſ. 21. *answer before them*] that is, teſtiſie before (and againſt) them. *their imagination*] the thing forged in their heart; which the Greek tranſlateth, *their maliciousneſſe* (or *naughtineſſe*.) This imagination, is before the thoughts or cogitations,

is appeareth by 1. Chron. 28. 9. & 29. 18. See Gen. 6. 5.

Verſ. 23. *I will be with thee*] in Greek, *hee will be with thee*, as being the words of Moſes (whom the Greek before named) concerning God. The Chaldee tranſlateth, *my Word ſhall be thy help*. See v. 8.

Verſ. 25. *the Levites*] eſpecially the Priests the ſonns of Levi, as in v. 9.

Verſ. 26. *in the ſide*] or, *by the ſide*: which in Targum Jonathan is expounded, *in a coffer by the right ſide of the Ark*.

Verſ. 27. *ſtiff neck*] or, *hard neck*: which elſewhere is likened to an yron ſnack, Eſay 48. 4. See Exod. 32. 9.

Verſ. 28. *Elders of your Tribes*] in Greek they are named by one word *Phylarchai*, that is, *Rulers* (or *Princes*) of your Tribes.

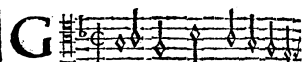
CHAPTER, XXXII.



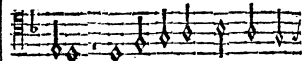
1. *Moſes ſong*, which ſetteth forth Gods mercie unto Iſrael, their ſynns, and his chaſtiſements by ſword, famine, peſtilence and captivitie. 36. His mercie in Chriſt towards them in the end. 46. Moſes exhorteſt them to ſet their hearts upon his words. 48. God ſendeth him up to mount Nebo, to ſee the land of Canaan, and dye.

3 3 3

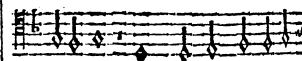
1 **G**Ive care ye heavens, and I will ſpeak: and let the earth heare, the ſayings of my mouth. My doctrine, ſhall drop as the raine; my ſpeech, ſhall diſtill as the dew: as the ſmall-raine upon the tender-herb;



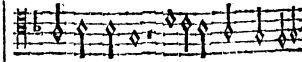
I've care o' heavens, to that which?



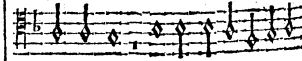
declare: and heave o' earth, what my mouth



ſayings are. Drop downe as doth the raine,



ſhall my doctrine; diſtill as dew, ſo ſhall my



ſpeech-divine: as on the tender-herb the

ſmall-raine

and as the ſhowres, upon the graſſe.

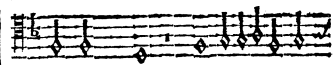
3 For I will proclaim, the name of Iehovah: give ye greatnes, unto our God.

4 The Rock, perfect is his worke; for all his wayes, are judgment: God is faithfullnes, and without iniquitie; juſt and righteous, is he. They have corrupted themſelves; their ſpot is not (the ſpot) of his ſonns: (they are) a crooked and perverſe generation.

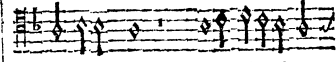
6 Doe yee thus require Iehovah o' people fooliſh and unwiſe? Is not hee, thy Father that hath bought thee? hath not he made thee, and eſtabliſhed thee?

7 Remember the dayes of old; conſider, the yerres of generation and generation: aſke thy father, and hee will ſhew thee; thy elders, and they will tell thee. When the Moſt-high, divided-inheritance to the nations; when he ſeparated, the ſonnes of Adam: he ſet, the bounds of the peoples; according to the number, of the ſonnes of Iſrael. For Iehovahs portion, is his people: Iakob, is the line of his inheritance. He found him, in a land of wilderneſſe; and in an empty-place, and howling of the deſert: hee led him about, he inſtructed him; he kept him, as the apple of his eye.

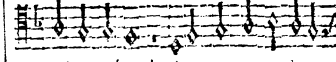
11 As an Eagle, ſtirreth up her neſt; fluttereth, over her yong: ſpreadeth-abroad her wings, taketh them; beareth them, on her wings. Iehovah, alone did lead him: and there was no ſtrange God, with him.



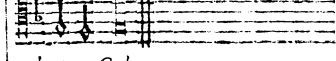
ſmall raine powres, and as upon the graſſe,



the greater-ſhowres. For I Jehovahs name



proclaime-abroad: o' ye ye greatneſſe, unto



him our God.

4 The Rock, moſt perfect is his action; becauſe his wayes, are judgment every one: God is moſt faithfull, and without iniquitie in him is none, but juſt and right is hee. They on themſelves have brought-corruptions; their ſpot is not of (thoſe that be) his ſonns: they are a generation which is turned to perversnes and to crookednes.

6 Doe yee Iehovah in the wiſe reward, o' fooliſh folk, and wanting wiſe-regard? Thy father that hath bought thee, is not hee? hath he not made thee, and eſtabliſhed thee? Remember thou the dayes that were of old; made ye the yerres of ages manifold: aſk thou thy father, and thee ſhew will hee; thine elders (aſke,) and they will tell it thee.

8 When the Moſt-high dealt to the nations their heritage, and ſevered Adams ſonns: the borders of the peoples, ſet he then; as number was of Iſraels children. For his folk is Iehovahs portion: Iakob, the line of his poſſeſſion. Him in a land of wilderneſſe he found, in empty-place, and howling deſert-ground:

11 about he led him taught-him-prudence; he kept him, as the apple of his eye. Like as an Eagle, ſtirreth up her neſt; ſhe moveth ſtirring over her yongest: ſhe ſpreads-abroad her wings, them taketh-ſoftly upon her wings, ſhe beareth them aloft. So did Iehovah lead him all alone:

12 & either ſtrange god with him was there none.

He 2 He

- 13 He made him ride, on the high-places
of the earth; that he might eat, the
fruits of the field: and hee made him
to suck honey, out of the rock; and
14 oile, out of the flinty rock. Butter
of kine, and milke of the flocke;
with fat of lambes, and of rammes
of the breed of Bashan, and of goat-
bucks; with the fat of the kidneys
of wheat; and the blood of the grape
thou didst drinke pure wine. But Ie-
15 surun waxed-fat, and kicked; thou
art waxen-fat, thou art grown-
grosse: thou art covered with fatness;
then he forsooke, God which made
him; and lightly esteemed, the Rock
of his salvation. They provoked-
16 him-to-gealousie, with strange gods:
with abominations, they provoked-
17 him-to-anger. They sacrificed to
devils, not to God; to gods, whom
they knew not: to new gods, that came
18 lately-up; of whom your fathers were
not afraid. Of the Rock that begate
thee, thou art unmindfull: and hast
forgotten God that formed thee.
19 And Iehovah saw it, and contemptu-
ously-abbored them: because of the
provoking of his sonnes, and of his
20 daughters. And hee sayd; I will hide
my face from them; I will see, what
their end shall be: for they are, a very-
froward generation; sonnes, in whom
21 is no faith. They have provoked-
mee-to-gealousie with that which
is not god; with they have provoked-me-
to-anger, with their vanities: and I,
will provoke-them-to-gealousie with
those which are not a people; I will
22 provoke-them-to-anger, with a fool-
lish nation. For a fire is kindled in
mine anger; and shall burne, unto the

*He made him ride, on the earthe places-hye;
that he might eat the fields fertilitye.
he made him also from the rock to suck
honey; and oile, out of the flinty rock.
Butter of kine, milke also of the flocke;
with fat of lambes, and rammes of Bashan
and goats; with fat, of wheate kidneys fat
and of the grapes blood, thou didst drinke.*
(wine)



*But Iesurun did wax fat, and did kick;
thou art waxed fat, art covered, art grown thick;
the God which made him, then did hee forsake;
and of the Rock which gav'd him, lightly did make
With strange gods, they to gealousie him mov'd;
with leathsome-idols, they his anger prov'd.
They sacrific'd to devils, not to God;
to gods-of-whom themselves no knowledge had:*

*unto new gods, which up but lately came;
such as your fathers feared not the same.
The Rock that thee begate; thou mind'st not;
and God that formed thee, thou hast forgot.
And of his sonnes and daughters, then the Lord
did see the provocation, and abhorred.
And, I will hide my face from them, sayd hee;
I will behold what their last-end shall be:*

*for a most froward generation,
they, children are, in whom faith there is none.
They have me unto gealousie mov'd
with that which is not God; have me stirr'd
to indignation with their idle-vaine:
I them will move to gealousie againe
with those which are no folk: to indignation
I will provoke them, with a foolish nation.*

*For, in mine anger kindled is a fire;
and, to the lowest hell, shall burne-in-ire:*

- lowest hell: and shall consume the
land, and her increase; and set-on-
fire, the foundations of the moun-
tain s. I will heap evils, upon them:
23 I will spend mine arrowes upon them;
They shall be burnt with hunger, and
24 devoured with the burning coale,
and with a bitter stinging-plague:
and I will send upon them, the teeth
of beasts; with the poyson, of ser-
25 pents of the dust. Without, the
sword shall bereave; and from the
chambers, terror: both the yong-
man, and the virgine; the suckling,
26 with the man of gray-hayres. I sayd,
I would scatter-them-into-corners: I
would make the remembrance of
them to cease, from among men.
27 Were it not, that I feared the wrath
of the enemy, lest their adversaries
should behave themselves strangely:
lest they should say, Our high hand,
and not Iehovah, hath doen all this.
28 For they, are a nation voyd of coun-
sels: and there is no understanding,
in them. O that they were wise,
29 that they understood this: that they
would consider their latter-end. How
30 should one chase, a thousand; and
two, put ten thousand to flight: ex-
cept, their Rock had sold them; and
Iehovah had shut them up. For,
31 their Rock, is not as our Rock: even
our enemies, being judges. For, their
vine, is of the vine of Sodom; and of
32 the blasted-fields; of Gomorrah:
their grapes, are grapes of gall; they
33 have, most-bitter clusters. Their
wine, is the poyson of dragons: and
the cruell venime, of aspes. Is not
24 this laid up-in-store with me: and
scaled-up, in my treasures?

*and shall consume land, and fruits of the same;
and the foundations of the mounts inflame.
Upon them, I will heap up evil-forowes:
upon them I will spend my piercing-arrowes.
They shall be burnt with hunger, and devour'd
with burning-coals, & bitter plague out poud:*

*and teeth of beasts, upon them I will bring
with poyson of serpents in dust-creeping.
Without, the sword it shall bereave them might
and from the in-most chambers fearefull-fright:
both the choise yongman, and the virgin fayre;
the suckling, with the man of hoary-hayre.
I sayd, I would them into-corners-drive:
I would men of their memory deprive.*

*Were it not, that the wrath of th' enemy
I feared, lest behave themselves strangely
their adversaries should: lest they should say,
our high hand, hath doen all this, and not Iah.
For they, a people whose counsels are gone:
and understanding in them there is none.
O that they wise were, would this understand:
that they consider would, their latter-end.*



*How should one make a thousand flee-in-chase;
and two, make even ten thousand flee-apace;
except their strong-Rock had them sold-away;
Iehovah had them shut-up to decay.
For their Rock, is not like our Rock-mightie:
and judge let be our very enemy.
For, their vine, of the vine of Sodom is;
and of Gomorrabs blasted-vine-branches:*

*their grapes, they be the grapes of poysoned-gall;
the clusters that they have are bitter all.
Their wine, is of the dragons poyson-fell:
and of the asps, whose-venime is cruell.
Is not this, same layd up in store with mee:
even scaled-up, within my treasure?*

35 To mee *belongeth* vengeance, and recompense; in the time, their foot shall slide: for the day of their calamity, is neere; and the things that shall come upon them, make hast.

36 For Iehovah will judge his people; and repent-himselfe, for his servants: when he shall see, that the hand is gone; and *there is* none, shut-up or left. And hee shall say, Where are their gods: the Rock, in whom they trusted for safety? Which did eat, the fat of their sacrifices; did drinke the wine of their drinke-offerings? let them rise-up, and help you; let him be, an hiding-place for you. See, now; that I, *am* he; and *there is* no god, with me: I doe-kill and make-alive; doe-wound, and I heale; and *there is* none that delivereth out of mine hand. For I lift up my hand, to the heavens; and say, I live, for ever. If I whet my glittering sword; and mine hand, take-hold on judgement: I will render vengeance, to my adversaries; and will reward, them that hate me. I will make mine arrows drunk, with blood; and my sword, shall devoure flesh: with the blood of the slayn, and of the captives; from the beginning, the revenges of the enemy. Shout-joyfully ye nations, *with* his people; for hee will avenge, the blood of his servants; and will render vengeance, to his adversaries; and will make-atonement for his land, for his people.

To me belongs vengeance, and to repay; in time, when as their foot shall slide away:

for day of their calamity, is nye; and things that come on them, come hastily. For Iah vvill to his people doe judgement; and for his servants, vvill himselfe repent: When hee shall see, that their strong-hands; and shut up or remaying there is none. (gone; And he shall say, where doe their gods abide? the rock, on vvhom for safety they relied)

They vvich their sacrifices set devoured; which drank the wine on their oblations-powre. Let them arise, and shew you helpful grace; let him be, unto you an hiding-place. Behold ye, now; that I even I am hee; and God there is not any beside mee: I, kill and quicken; wound, and vvhole I make; and out of mine hand, none away can teke.

For to the heav'ns my hand I lift on hye; and say, I live unto eternitie. If that my glittering sword I sharp doe make; and that mine hand, on judgment bold do take: Vnto my foes, I render vvill vengeance; and them that hate me, I vvill recompense. Mine arrowes I wil drunken make, vvith blood (my sword, shall also flesh devoure-for-foot.)

vvith blood of them that vvounded are, and that even from the first beginning-principall, shall be revenges on the enemy. Ye Gentiles, with his folk, shew justly; blood of his servants, for avenge: vvill hee: and render vengeance, unto them that be his adversaries; and atonement make both for his land, and for his peoples sake.

And

And Moses came, and spake all the words of this song, in the eares of the people: hee, and Holhea the son of Nun. And Moses made-an-end, of speaking all these words: unto all Israel. And he sayd unto them; Set your heart, unto all the words; which I testifie among you, *this* day: which you shall command your sons, to observe to doe, all the words of this Law. For it is not a vaine word for you; because it, is your life; and through this word; ye shall prolong your dayes, upon the land; whither ye are going-over Jordan, to possess it.

And Iehovah spake unto Moses, in that selfe-same day, saying. Goe-up, into this mountaine of Abarim, mount Nebo; which is in the land of Moab, that is overagainst Ierecho: and see, the land of Canaan; which I am giving, to the sonnes of Israel, for a possession. And dye, in the mount, whither thou goest up; and be gathered, unto thy peoples: as Aaron thy brother dyed, in mount Hor; and was gathered, unto his peoples. Because, yee trespassed against mee, among the sonnes of Israel; at the waters of Meribah of Kadesh, in the wilderness of Zin: because yee sanctified me not, in the midst of the sonns of Israel. Yet thou shalt see the land, before thee: but thither, thou shalt not goe-in; unto the land, which I am giving, to the sonnes of Israel.

Annotations.

Here beginneth the three and fiftieth section of the Law: see Gen 6.9.

Give care] or, hearken yee heavens. Moses beginneth this propheticall song: calling as with the sound of a trumpet, the heavens and earth, (and all the creatures in them,) to be witnesses of his words, (as in Deut. 30.19. & 31.28.) the more to affect the hearts of the people. So Eliaas beginneth his prophesie, against rebellious Israel; *Esa* 1.2. For though men dye, yet heaven and earth endure, *Psal* 119.89.90.91. *Eccles* 1.4. And though men will not heare, yet other creatures shall heare and witnesse against them, *Ios* 24.27. and I will] or, that which I shall speake: as, and he shall prepare, *Mat* 3.1. is expounded, which shall prepare, *Mark* 1.2. and let the earth heare] or, heare o earth; for he changeth the perion, and in *Esa* 1.2. hee changeth the order also, *Heare* yee heavens, and give care thou earth: and in *Ier* 22.29. O earth earth earth, heare the word of Iehovah.

Vers. 2. My doctrine] or, My received-learning: the doctrine of religion is so called, because it is received from God, not devised by men; as in 1. Cor. 11.23. I received of the Lord, that vvich also I delivered unto you. So our Saviour saith, As my Father hath taught me, I speak these things, *Ioh* 8.28. And so it should be received of the hearers, as the vvord of God, not of men: 1. *The* 2.13. shall drop] or, let it drop; as being a wish, and also a promise that his doct ine should be profitable and effectuall, as the rayn; which as it vvayeth not for the sonnes of men, *Mic* 5.7. so it cometh down from heaven, and returneth not thither, but vvatereth the earth, and maketh it bring-forth and bud: in like sort, the vvord of God shall not returne unto him voide, but it shall accomplish that which he pleaseth, *Esa* 55.10.11. The Chaldee translateth, My doctrine shall be sweet as the rayn: the Greek, let it be expected

pecked as the rayn. the rayn] which maketh the barren earth fruitfull, and so resembleth the word of God, and effect thereof in the hearts of men: see *Esay* 45.8. Contrary to false teachers, which are clouds without water, *Iude* v.12. For, who so boasteth himselfe of a false gift, is cloudes and vynde without rayn, *Prov.* 25.14. shall diffill] or, let it diffill, or flow downe: as the Greek translath, let my words come down as the dew, and the Chaldee, let my speech be received as the dew. The manner of delivering Gods word, is here, and often, likened to a dropping: *Ezek.* 20.46. & 21.2. *Mic.* 2.6. the Word it selfe, to rayn or dew; figures of heavenly graces. See *Gen.* 27.28. the small raine] or, small drops; in Hebrew *Sepphirim*, so named of haire, like which it falleth. Or, it may have affinity with *Saghar*, a storme, and mean a stormie rayn, figuring the doctrine of the Law, which as it was given with storme and tempest, *Heb.* 12.18. so it worketh like effect in the conscience. So the Greek translatheth it a showre, or showry rayn: the Chaldee, as the rayny vyndes which blow upon the tender herb. the showres] the strong or greater rayn, which falleth with manifold drops, or with violence as arrows: the Chaldee translatheth them drops of the latter rayn; wherof see *Deut.* 11.14. The with-holding of these was a punishment, as in *Ier.* 3.3. the showres have been with-helden, and there hath been no latter rayn: the giving of them, was a blessing, *Psal.* 65.11. & 71.6. *Mic.* 5.7. grasse] as the people sometime are likened to grasse, for their frailty and momentary state, *Esay* 40.6.7. so here they are likened to grasse and herbs, which grow by the rayn, *Iob* 38.26.27. that they should not be unfruitfull hearers, like stones or sandy ground, whereon nothing groweth.

3 Verſ. 3. proclaim] or publish, preach: but the Chaldee turneth it, pray in the name of the Lord. give ye grates] or majestic, that is, magnifie him: *Ios* in *Iude* 25. to the only wise God our Saviour, be glorie and majestic (or grates:) and in *I Chron.* 29.11.

Thinke o Jehovah, is the grates, and the power, and the glorie &c.

Verſ. 4. The Rock] that is, as the Greek translatheth God: so in *verſ.* 18.30.37. *1 Sam.* 2.2. *2 Sam.* 22.32. God is called the Rock, because of his might, stability and immutabilitie; and to his church he is a firme foundation: *Mat.* 16.18. and Christ is the Rock, *1 Cor.* 10.4. the work] in Greek, his works, to work, in *Psal* 95.9. is works, in *Heb.* 3.9. and it implieth his works both of creation, and redemption of his people, and all other wrought in them; which are layd to be perfect, or unblemished; because there is no defect, no fault in any of them. Therefore in it the righteous doe rejoyce, *Psal.* 92.5. his wayes] that is, his administration, his doings. judgment] that is, most judicious, right and equal: and so shall they finde that walk in them, *Psal.* 119.8. 9.10. faithfulness] or faith, understand, a God of faith; that is most faithfull and true: that all may rely safely upon him and his word. without iniquitie] or, there is no iniquitie, (no injurious-evil) in him, as the Greek translatheth. So in *Psal* 92.16. Jehovah is righteous; my Rock, and no iniquitie is in him. right] or righteous in Greek, pl and holy the Lord is. As his faith is constant to those that follow him, so is his justice righteous to such as forsake him.

Verſ. 5. They have corrupted themselves] or, It hath corrupted it self, (speaking of the people, (as is expressed in *Exod.* 32.7.) as of one man, and prophesying here their falling away from God. Or, It hath corrupted (it self) before him, that is before or against God. The Greek translatheth, they have synned: and corruption is used both for syn, as in *Gen.* 5.11. and for destruction following syn, as *Gen.* 6.13. it being always the changing of the estate of a thing from good to evil. And this corrupting themselves, was chiefly by Idolatrie, as *verſ.* 15.16.17. &c. *Exod.* 32.7. and implieth also their destruction; and it is ascribed to themselves, that it might not be imputed unto God: so in *Ios.* 13.9. Hereupon Esai

saia called them children that were corrupted, *Esa.* 1.4. and this, their action is opposed to the perfection of Gods work, in *verſ.* 4. their spot] or, their blot, their blemish; that is their vice, or evil, (as the word is explained in *Deut.* 17.1.) and thereupon, their blame. This is opposed to Gods faithfulness, in *verſ.* 4. and it is an effect of their forelayd corruption, and an evident signe thereof. not of his sonnes] that is, not such a spot (or blemish) as is in the sonnes of God through their infirmities wherto all are subject: but such as is in a crooked and perverse generation, that wil not be reclaimed from their vices. And this is a declaration of the effect of the Law in Israel, which was added because of transgressions, *Gal.* 3.19. and when it came, syn revived, and the passions of synns, which were by the Law, did effectually work in their members, to bring forth fruit unto death, as *Rom.* 7.9.5. But the grace of God through the gospel, worketh contrary effects of sanctification, which the Apostle layeth down in these words of Moses, thus; That ye may be blamelesse and sincere, the children of God, unblemished (or spotles), in the midst of a crooked and perverse generation; among whom, shine ye, as lights in the world, holding fast the word of life. *Philip.* 2.15.16. The Chaldee expoundeth it, They have corrupted themselves, and not him; sonns that have served Idols. crooked] or forward; it is contrarie to straight or even, *Esa.* 42.16. and they that are thus in hart, are an abomination to the Lord, *Prov.* 11.20. This tide Peter gave unto the Jewes that refused the Gospel, *Act.* 2.40. & herein the people are opposed to God just and righteous, in *verſ.* 4. as they that perverted all quietie, *Mic.* 3.9. and had made them crooked pythes, *Esa.* 59.8. perverſe] that turne and writhe themselves and others, as wrallers use: but this word is applied to such as are perverse in minde and counsell, *Iob.* 5.13. used also by our Saviour, in *Luke* 9.41. O faithles and perverse generation. Hereby Israels habit in evil, is signified: resisting the

holy Ghost; *Act.* 7.51. so that their corruption and spot, could not be cured, but remained upon them as malignant ulcers. Compare *Esa.* 1.5.6. *Ier.* 5.3.

6 Verſ. 6. requite] or reward, recompense. This is a sharp rebuke of the ungratefull people, (set downe therefore question-wisely) who in faith and obedience should have shewed at least their thankfull hearts, as did he which sayd, What shall I render unto Jehovah, for all his benefitfull rewards unto me? I will take-up the cup of salvation, and call upon the name of Jehovah, *Psal.* 116.11.13. foolish] or vile: the Hebrew *Nabal*, is such a foole as hath his understanding and judgement faded and deprived, whereupon he becometh vile and wicked; saying in his heart, there is no God, *Psal.* 14.1. and blaspheming his name, *Psal.* 74.18. This foole or vile person, is opposed to the noble or liberal, *Esay* 32.5. The Chaldee here translatheth, people which have received the Law, and are not wise. Eaten] by regeneration, as *1 Pet.* 1.3. *Deut.* 14.1. bought thee] or, thy purchaser, thy possessor, owner; see the annotations on *Exod.* 15.16. And this aggravateth their sin, who denied the Lord that bought them, as *2 Pet.* 2.1. for the one knoweth his owner (or him that bought him) though Israel did not know, *Esay* 1.3. made thee] not onely in the first creation, as *Gen.* 1.26. but in exaltation to dignity after redemption, as God is sayd to have made Moses and Aaron, *1 Sam.* 12.6. who advanced them to that honour in his Church. Therefore this word is used for a degree of grace after creation, as in *Esay* 43.7. I have created him for my glorie, & have formed him, yea I have made him. So Christ is sayd to have made twelve, when hee ordained them to the office of Apostleship, *Mar.* 3.14. And Paul saith of Israel, that God exalted the people, when they dwelt as strangers in the land of Egypt: *Act.* 13.17. established] formed, fitted and ordered firme and stable, that thou mightest abide in his grace.

Verſ. 7. of old] or, of the world and
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ages past, all which will testify of Gods grace unto his people. Thus Moses confirmeth that which hee spake of Gods goodnes towards them, in v. 6. and by this, the Saints confirmed themselves in their troubles and feares, *Psal. 77. 6. 7. &c. and 119. 52. & 143. 5.* So in *Ez. 46. 9.* Remember the former things of old, for I am God, and there is none else, &c. generation and generation] that is, all generations, and every of them : so in *Psal. 89. 2.* to generation and generation ; and *Ez. 3. 4.* day and day, that is, every day : and *Ez. 10. 14.* cite and cite, that is, every cite. hee will shew] This the Psalmist confirmeth, saying, O God, with our ears we have heard, our fathers have told unto us ; the work thou wouldest in their dayes, in dayes of old, &c. *Psal. 44. 1. 2. &c.* So in *Judg. 6. 13.* Where hee all his miracles, which our fathers told us of.

8 Ver. 8. divided-inheritance] that is, appointed and gave lands and countries for the nations to inherit ; as mount Seir, to the Edomites, *Deut. 2. 5.* Ar, to the Moabites, *Deut. 2. 9.* and so to others, *Amos 9. 7.* For God hath made of one blood all mankind, for to dwell on all the face of the earth : and hath determined the times before appointed, and the bounds of their habitation ; that they should seek the Lord, if haply they might feel after him, and finde him : *Act. 17. 26. 27.*

separated] into distinct families, and people, with severall languages ; whereof see *Gen. 10. & 11. chapters.* bounds] or, borders, limits of the peoples ; which may be referred specially to the peoples in the land of Canaan ; whose bounds God proportioned before-hand, according to the number of the sons of Israel ; that they might be possessors of it, after the Canaanites. Though generally there is also a proportion between the 70. nations, reckoned in *Gen. 10.* and the severall soules of Israel ; which was their whole number, when they went down into Egypt, *Gen. 46. 27.* *Deut. 10. 22.* and more particularly, between Canaan with his eleven sonnes, *Gen. 10. 15. 18.* and the

twelve sonnes of Israel, which became Patriarchs to the Church of God, *Exod. 1. 1. 4.* *Gen. 48. 28.* *Act. 7. 8.* the sonnes of Israel in Greek, the Angels of Gods, so the Lxx translated his place purposely, lest the heaevens should here take offence, that Israel should be matched with the 70. nations ; that is, with all peoples of the world. And the Lxx supposed there were seventy Angels, rulers of the seventy nations ; and therefore they say according to the number of the Angels of God, whereby they meane seventy. Their opinion is to be seen in *R. Menachem* on *Gen. 46.* where he saith, It is a general rule, that there is one (degree of) glory above another, and they that are beneath, are a signification of those that are above, and the 70. soules (*Gen. 46. 27.*) signify the 70. Angels, that are round about the throne of (Gods) glory, which are set over the nations. But we are warned to beware how we intrude our selves into those things which we have not seen *Coloss. 2. 18.*

Ver. 9. portion] or part, which hee hath divided unto himselfe, *Exod. 19. 5.* and for whom hee long before prepared an habitation. And as he hath taken his people for his portion, so they againe take him for theirs, *Psal. 142. 6.* and he is called the portion of Jacob, *Jer. 10. 16. & 51. 19.* This word Paul applyeth to our heavenly calling in Christ, signifying of the portion of the inheritance of the Son in light, *Coloss. 1. 12.* Iakob] that is, the posterity of Iakob ; which being the name of his infirmity, before hee was called Israel ; commendeth Gods love unto his, when they were weak and unworthy. And Iakob is the generation of them that seek Gods face, *Psal. 24. 6.*

the line] or, the cord of his inheritance, that is, his heritage, as by line or measure befallen or allotted to him ; and so his peculiar, whom none other can challenge. Compare *Psal. 16. 6. 7.*

Ver. 10. Hee found him] that is, God found Iakob, meaning Iakobs posterity the Israelites ; whom God found and was

present

present with them in the wilderness, to help them in all their miseries. Therefore the Greek translateth, He sufficed him : and the Chaldee, Hee sufficed their necessities : as feeding is used for sufficing, in *Numb. 11. 22.* Gods people of themselves, doe all goe astray like lost sheep : but hee seeketh and gathereth them, for their salvation, *Ez. 34. 5.* *Psal. 119. 176.* *Luke 15. 2. 4. 7.* land of wilderness] a wild or desolate land : where no inhabitants were, no dwelling citie, no food to susteyn him, *Psal. 107. 4. 5.* *Jer. 2. 6.* See before, in *Deut. 1. 15.* The wilderness figured the peoples of the world, *Ezek. 20. 35.* amongst whom Gods people strayed, till hee found them up : for when we were yet sinners, and enemies, hee loved us, and reconciled us to himselfe, by the death of his Sonne, *Rom. 1. 8. 10.*

empty place] in Chaldee, a dry place ; Hebr. emptinesse : a place not to be inhabited ; as appeareth by the opposition in *Ez. 45. 18.* So all men naturally are empty, till they be filled with grace ; and made the habitation of God through the Spirit, *Eph. 2. 11. 12. 22.* howling of the desert] or, yeling of Ieshimon : the wilderness is called a place of howling, for the wilde beasts that dwell there ; or for the wants that men finde therein : and Ieshimon which signifieth a desert, or desolation ; may be taken for a speciall wilderness to named, as in *Numb. 31. 20.* or generally, for all desolate waste places : and such was that which Israel wandred in, *Psal. 78. 40.* The Greek and Chaldee translate it, a waterlesse place ; and so in *Ez. 43. 20.* God promisseth to give waters in Ieshimon, (or in the wilderness.) It figured our estate in sin, without Gods Word and Spirit, which are likened unto waters : *Ez. 44. 3.* *Ioh. 3. 5.* & *7. 38. 39.*

hee led him about] to weete in the wilderness forty yeeres, as *Deut. 8. 2.* Or, hee compassed him about, to weete, with his love and providence : so the Greek translateth, hee compassed him, and the Hebrew well beareth it. Thus David sayth to God, thou wilt compass me about with songs of deliver-

ance, *Psal. 31. 7.* and in *Jer. 31. 32.* compassing is used for going about to win ones love and favour ; which may also be intended here. The Chaldee translate it, Hee placed them round about his divine majesty : which may have reference to Israels encamping round about Gods Tabernacle, *Numb. 2.* instructed him] or, made them to understand, to weete, by his Law, and by his Spirit, as *Neh. 9. 3. 20.* So the Chaldee explaineth it, hee learned them the words of the Law, of his eye] or, the book (the sight) of his eye ; that is, with all diligence care and love ; tendering them. Thus David prayeth, Keep me as the apple of the eye, *Psal. 17. 8.* and the Prophet saith, Hee that toucheth you, toucheth the apple of his eye, *Zach. 1. 8.*

Ver. 11. an Eagle] the chiefest of all birds, which similitude God therefore applyeth to himselfe, here and in *Exod. 19. 4.* stretch up her nest, that is, her young ones : which the Eagle roweth up with her cry ; so God did his people with his Word and Promises ; whilst they slept in their sins in Egypt. This is declared in *Ezek. 20. 6. 7.* and the historie is in *Exod. 4. 29. 30. 31.* So to the Church it is said, Awake awake upon thy strength O Zion, &c. *Ez. 53. 1.* and, Awake thou that sleepest, and stand up from the dead ; and Christ shall give thee life again, *1. 14.* staggereth] or moveth and curreth. This is the word used in *Gen. 1. 2.* the Spirit of God moved (or staggered) upon the face of the waters. That openeth the meaning here, to be Gods motions by his Spirit in the hearts of his people.

spreadeth abroad] as preparing her selfe to flight, and thereby provoking her young to goe with her. This God performed by spreading out the wings of his power against his paine plaguing them ; and for Israel in preserving them from those plagues : so making way for his people to pass out of the place of their bondage. Iakob then] that if they are sick or negligent, the may procure them to come again. So God by his Angels

Et 2

took

took hold on Lots hand, and led him out of Sodom. *Gens. 19. 16.* and halted the departure of Israel out of Egypt, *Exod. 12. on her wings*] in gentleness, and for their safety: not in her talents wherewith the beareth her prey. And the Eagle soaring high, her yong being on her wings are safe from all danger. Thus God led Israel safe through the red sea, *Exod. 14.* and into the wilderness of Sinai; where hee sayd unto them, *You have seen what I did to the Egyptians; and I have borne you upon Eagles wings, and brought you unto my selfe, Exod. 19. 4.* So Christ giveth to the woman his Church, two wings of a great Eagle, that she might see into the wilderness, unto her place where she is nourished, *Rev. 12. 14.*

12 Ver. 12. alone lead] or, lead him alone; which may be referred to Iehovah their onely leader, and so the Greek explains it: or, to the people led alone, as in *Numb. 22. 9.* and *Deut. 33. 28.* they are sayd to dwell alone; and thus the Chaldee interpreteth it. lead him] that is, lead Israel, conducting them through the wilderness in safety, as *Deut. 3.* which mercy is often mentioned, *Psal. 78. 14. 52. 53. & 135. 16. Neh. 9. 12.* The Angel of his presence saved them, *Esa. 63. 9.* with him] with Iehovah; or, with Israel, as the Greek translates it with them. God erected his Tabernacle, and set his true worship in Israel; without commixture with the idolatry of the nations. And unto that they should have kept themselves, as *Psal. 81. 8. 9. 10.* The Chaldee paraphraseth, there shall no service of idols be established before him.

13 Ver. 13. made him ride] made Israel to conquer and triumph: so riding is often used for conquering and subduing: as *Psal. 45. 4. & 66. 12. Rev. 6. 2. & 19. 11. 14.* hie places of the earth] or, of the land, to weet Canaan, which they conquered: and by the high places, are meant the mountaines, and hie walled cities which they subdued, *Deut. 1. 28.* A like promise is made in *Esa. 58. 14.* I will cause thee to ride

on the high places of the earth: and in *Deut. 33. 29.* thou shalt tread upon their hie places. The Chaldee here translates, hie placed them on the strong places of the earth, and he did eat] or, that hee might eat: the Greek sayth, hee fed them with the fruits of the fields. fruits] or, fruitfulness, all things that grew in the fields. honey out of the rock] that is, honey of Bees nestling in rocks: or honey-fruits, as dates and the like, which grow on palme trees, (as oile on olive trees,) in rocky places: that whereas rocks and stones are usually barren, God made such places fruitfull to Israel; even as hee gave them water out of the rocks in the wilderness: *Exod. 17. 6. Numb. 20. 11.* where, to this here also may have reference, and meane waters sweet as honey and oile. This honey and oile, figured the heavenly graces which God bestoweth upon his Church in Christ, (who is likened to a Rock, *1. Cor. 10. 4.*) and which he would continue, if men would hearken unto his Law, *Psal. 81. 14. 17. & 119. 103. Song. 4. 11.*

Ver. 14. Butter of kine] or, of the herd: that is, made of Cowes milke: these things were a signe of the fruitfulness of the land, as is observed by the Prophet, *Esa. 7. 21. 22.* And as soft and smooth words are sometimes likened to butter, and oile, *Psal. 55. 12.* so heere they figured the soft and comfortable vwords of grace, wherewith God satisfieth the soules of his people. The Chaldee paraphraseth, Hee gave them the spoiles of their kings and rulers, with the riches of their great and strong men, &c. and so in *Amos 4. 1.* Princes of Samaria, are called kine of Basan. of the flock] of sheep and goats, *Levit. 1. 10.* for the food of them and of their household, as *Prov. 27. 27.* fat of lambs] that is, fatted lambs, rammes, &c. of the breed of Basan] Hebr. sons of Basan: that is, bred and fed on mount Basan, which was a fertile place, and good to nourish cattell: *Numb. 32. 1. 3. 4. 33.* fat of the kidneyes of wheat] that is, fine-floure of the kernels

kernels of wheat. The floure which is the best and the principall, is called the fat, here and in *Psal. 81. 17. & 147. 14.* and the kernels are called kidneyes, because when they are full, they resemble kidneyes in shape. blood] that is, juice of the grape, which is red coloured like blood. Hereupon Christ killing his enemies, and having his clothes sprinkled with blood, is described like one treading grapes in the winefat: *Esa. 63. 2. 3. Rev. 14. 19. 20. & 19. 13.* And this sense the Chaldee keepeth here, translating it, the blood of their mighty men shed like water. But literally it is meant of the wine that was plentiful in the land of Canaan; and spiritually of the heavenly graces wherewith Christ filleth his people, *Esa. 55. 1.* thou dost drink] he turneth his speech to Israel: the Greek for more plainenesse translates it as before, they drink pure wine] or red wine, as in *Psal. 75. 8.* and in *Esa. 27. 2.* In that day, sing ye unto her, a vineyard of red wine: and such was the best wine in that land: the Greek translates it onely wine. Thus Moses, by honey, oile, butter, milke, fat, flesh, fine bread, and wine, (seven things under which number all other are comprehended,) signifieth the manifold blessings which Israel enjoyed in their land. Which was a figure unto them of the most fertile Kingdom of Christ, and the heavenly comforts of his Word and Spirit, wherewith hee satisfieth his people. And of these, some are food for children to suck, as honey, oile, butter and milke, *Esa. 7. 15. 16.* the rest are stronger meats for men: to the faithfull have in their infancy casie instruction, the sincere milke of the Word to grow thereby, and in their ripe age, the higher mysteries of the Gospell: as *1. Pet. 2. 2. 1. Cor. 3. 1. 2. Heb. 5. 12. 13. 14.*

Ver. 15. Iesurun] or Iesurun: that is, as the Chaldee explains it Israel: the Greek, Beloved: so in *Deut. 33. 5. 16.* where the Chaldee againe translates it Israel, the Greek, Beloved: and in *Esa. 44.* thou Iesurun whom I have chosen; the Chaldee saith, thou Is-

rael: the Greek, thou beloved Israel. It hath the name of Iosher, Righteousnes, as being a Righteous people: by calling, having Lawes right and equall, if they had walked in them. Or it may be derived of Shor, which is to Look or See: because this people saw the glory of God, at the giving of the Law. The same word Shor, is also a Bullock: which some thinke Moses here alludeth unto, as if Israel werewaxed like a fat bullock which kicked. But the other places where this vword is used, imply no such thing. waxed-fat] in Chaldee waxed-rich. This was the occasion of their falling from God, the prosperity and blessings which they had in Canaan; as is also shewed in *Neb. 9. 25. 26.* They took strong cities, and a fat land, and possessed houses full of all goods, wells digged, Vineyards, and Olive yards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness. And they turned disobedient, and rebelled against thee, and cast thy Law behind their backs, &c. The like complaint is in *Jer. 5. 27. 28.* Though this may imply also, the fatness of their heart, wherof see *Esa. 6. 10. Mat. 13. 15.* kicked] that is, behaved themselves contemptuously, and waxed wanton: and it signifieth their contemptuous abuse of Gods holy ordinances; as he complaineth of Priests, *W herefore kick ye at my sacrifice, and at mine offering, which I have commanded &c. 1. Sam. 2. 9.* This word Paul seemeth to respect, when he speaketh of such as tread under foot the Son of God, *Heb. 10. 29.* thou art covered] or, thou hast covered, thy selfe, thy face, or thine heart, with fatness: as is explained in *Job. 15. 27.* thus, he covereth his face with his fatness; and maketh collips of fat on his flanks. And in *Psal. 17. 10.* They are inclosed in their own fat: with their mouth they speak proudly; and in *Psal. 75. 7.* Their eyes stand out with fatness. he forsook God] in Chaldee, he forsook the service of God: he turneth his speech away from the people, as they that would not hear: and speaketh

to heaven and earth for to witnesse, as in v. 1. And this is the first part of their fin; to forsake the good God. ^{made him} by creating, and advancing him, as in v. 6. ^{highly esteemed} or, viled, and foolishly despised; Hebr. jendabel, of Nabai foolish, as hee called them in v. 6. The Chaldee expounds it, he provoked to anger. ^{the Rock} the mightie God, Christ; as v. 4. So the Greek translaterh, he departed from God his Saviour.

16 Vers. 16. provoked him to jealousy [or, made him jealous; that is, exceeding angry: for jealousy is the rage of a man; therefore he will not spare in the day of vengeance, Pro. 6. 34. strange gods] the Chaldee explaineth it, the service of idols: or, idolatry. So in Psal. 78. 8. they provoked him to jealousy with their graven images. And in 1. King. 14. 22. 23. the Iewes provoked him to jealousy with their finnes &c. for they also built them high places, and images, &c. And this is the second part of their sinne, to turne to idols and devils. ^{abominations} [that is, abominable idols, or false gods, and other finnes; as Levit. 18. 26. 27. Deut. 7. 25. 2. King. 23. 13.]

17 Vers. 17. to devils] that wait and destroy mankinde, as their name Shedim here signifies: see Levit. 17. 7. and these are in this respect opposed to God, who maketh and saveth his people, v. 15. So Iserobabams calves are called Devils, 2 Chron. 11. 15. and all the Gentiles idols are Devils, 1. Cor. 10. 20. and Antichrists, Rev. 9. 20. And unto devils, the Israelites sacrificed their finnes and their daughters; when they sacrificed them unto the idols of Canaan; Psal. 106. 37. 38. ^{whom they knew not} had no knowledge or experience of any good from them: or gods which knew not them; that is, had doen them no good; as on the contrary, the true God sayth, *I did know thee in the wilderness, Hof. 13. 5.* where the Chaldee explaineth, *I supplied their necessities.* ^{came lately up} Hebr. came from neer, that is, from neer time: which when it is spoken of a thing past, meaneth lately; when of a thing to come, it

meaneth shortly, as in Ezek. 7. 8. *were not afraid* with horror, lest they should be hurt by them. So the original word properly signifies: and there differeth from that *fear* or reverence which wee owe to the true God. He meaneth, that they were such gods, as could neither doe good nor evil, as is said in Jer. 10. 5. *See not afraid of them, for they cannot doe evil; neither also is it in them to doe good.*

Vers. 18. the Rock] that is, as the Greek sayth, the God; and the Chaldee the strong Fear, that is, the strong God. See v. 4. ^{begate thee} with the word of truth, that thou shouldst be a kinde of first-fruits of the creature; as Lam. 1. 18. The Chaldee expoundeth it, created thee: which may also be applied to creating in Christ Jesus, our good works; as Ephes. 2. 10. ^{full} in Greek, half-forgotten: this, and the word following, *half forgotten*, sheweth their long continuance in their sin, without God complained by him. *Prophecie*, my people have forgotten me, *dayes without number*: Jer. 2. 32. And is not onely forgetfulness in minde, but in affection and devotion; as when they made a calf in the wilderness, they forgot God then Saviour, Psal. 106. 19. 21. So God when he will punish them: *remember thee* will surely forgive you, and forsake you, Jer. 23. 39. Here he saith, *Remember thee*, O Labab, and *forget thee*, for thou art my servant: *I have formed thee*, thou art my servant O Israel; *show not thy forgetfulness of mee*: Esay 44. 21. ^{that formed thee} or, that brought thee forth in Greek, that nourished thee; in Chaldee, that made thee. God is here likened to a father that begate, and a mother that bare or brought forth: both which do set forth his love, and the work of his grace.

Vers. 19. saw] the Chaldee sayth, it was revealed before the Lord. God the Judge, first taketh notice of the sin, as in Gen. 18. 20. 21. ^{contemptuously} fly-^{abhorred} or, loathed, despised, as loathsome; which the Greek expresseth by two words, he was jealous (or fervent) and hee was provoked:

the Chaldee, his anger was strong. This word, which is commonly used for mens contemptuous-provoking, or despising of God; is here, and in Lam. 2. 6. applied to God his despising and loathing of sin and sinners. ^{the provoking} or the angering, the indignation or griete, caused by his finnes and daughters; that is, by them which had been his children by his gracious calling of them, and would seem to be still: but their spot was not such as his childrens, v. 5.

Vers. 20. will hide my face] the Chaldee expounds it, will take away my presence. It meaneth also the withdrawing of his favour; therefore his children often prayed against this, Psal. 27. 9 & 102. 23. Exod. 32. 15. 16. And when God threateneth judgment to his people, hee saith, *I will show them the back, and not the face, in the day of their calamity*: Jer. 18. 17. And here their punishment is answerable to their sin; as they first withdrew their love and obedience from God; so hee withdrew his presence and grace from them: that though they sought him, they should not finde him, Prov. 1. 28. The contrary is promised to the faithful, *They shall see his face*, Rev. 22. 4. ^{will see} and let others see: as the Greek sayth, *I will show what shall be to them at the last*. Now the last end of sinners, if they convert not, is their destruction, Psal. 73. 17. 18. Psal. 14. 22. 13. & 23. 32. ^{very forward} Hebr. a generation of forwardness, or of perversities; that is, a most forward and perverse people. This word, Paul useth of hereticks, Tit. 3. 11. ^{no faith} no firm ffe, truth or stability. For faith hath the name of steadfastnesse; see the notes on Exod. 17. 12.

Vers. 21. nor god] or, no god: a prophesie of the rejection of the Iewes, with the cause thereof. They left the Lord their God, and took another; so they made him jealous and angry: the Lord also will leave them, and take another people; so they shall be provoked.

^{their vanities} that is, as the Greek trans-

lateth, their idols; or, as the Chaldee expounds it, their service of idols. So idols are called vanities, Jer. 8. 19. & 14. 22. 2. King. 17. 15. because they are nothing, 1. Cor. 8. 4.

^{not a people} or, no people: that is, by the Gentiles, which now are not my people; whom I will call to my faith & obedience by the Gospell; whereby the Iewes shall have occasion of jealousy and anger. So Paul expoundeth this, in Rom. 10. 19 &c. And in 1. Pet. 2. 10. which in time past were not a people, but are now the people of God: and in Hof. 1. 10. *In the place where it was said unto them, Yee are not my people: there it shall be said unto them, Yee are the finnes of the living God. Thus God threateneth to take his Kingdome from the Iewes, and give it to the Gentiles.* ^{a foolish nation} and therefore vile and despised: so this is a reward of their foolish despising of the Lord, fore-mentioned, v. 15. The Iewes understand these things of the Chaldeans, which cayed them captive, and so grieved them; because it is written, *Behold the land of the Chaldeans, this was not a people*, &c. Esai. 23. 13. But the Apostles exposition is heavenly, shewing the rejection of the Iewes, for refusing Christ; and calling of the Gentiles, (scilicet of them foolish,) for which the Iewes were angry, as appeareth by Rom. 11. 14. 1. Thess. 2. 15. 16. which Gentiles are called foolish, because they were cayed away after dimbe idols, 1. Cor. 12. 2. Whereupon it is said, *They are altogether brutish and foolish: the stock, is a doctrine of vanities*: Jer. 10. 8. *They became vaine in their imaginations; and their foolish heart was darkned: professing themselves to be wise, they became fools*. Rom. 1. 21. 22.

Vers. 22. kindled in mine anger] or, burned from mine anger, or, through my wrath, that is, by the breath thereof. By fyre, is meant Gods fyerie judgments, which by the enemy drought, blissing, and otherwise, he would bring upon their land; Amos 2. 2. 5. So in Ezek. 30. 8. God sayth he will set a fyre in Egypt, which the

Chal-

Chaldee there expoundeth, *peoples strong as fyre*; but here, the Chaldee tranſlateth, *For an Eaſt-winde ſtrong as fyre*, cometh forth from before me in anger. As before, God withdrew his good things from them; ſo now he threatneth to inſtill evils, upon their land, and upon their perſons.

the loweſt hell] or, *the hell of lowneſſe*; that is, the loweſt part of the earth; for ſo *Sheol* or *Hell*, here and often meaneth, as, *Numb. 16. 30. 32. 33.* See the annotations on *Gen. 37. 35.* This meaneth a moſt vehement fyre, which ſhould burn downward, even to the middeſt of the earth.

the earth] or *the land*, wherein Iſrael dwell, which ſhould be waſted with war, drought &c. that no man ſhould dwell, no fruits ſhould grow thereon: for God turneth ſprings of waters, into dry ground; a fruitful land into ſaltneſs (or barrenneſſe) for the wickedneſs of them that dwell therein: *Pſal. 107. 33. 34.* So upon the famine in Iſrael, the Prophet complaineth; *the fyre hath devoured the paſtures of the wilderness; and the flame hath burnt all the trees of the field: Iſa. 1. 4. - 19.*

foundations of the mountains] that is, the ſtrongeſt places of the land; Jeruſalem it ſelf, founded on the holy mountaines, was deſtroyed by the fyre of Gods wrath; *Amos 2. 5. Lam. 2. 1. 2. 3.* So it is ſaid, *The Lord hath kindled a fyre in Sion, and it hath devoured the foundations thereof: Lam. 4. 11.*

Verſ. 23. *I will heap*] or *will adde*; or, *I will conſume*, *I will ſpend evils on them*; the Greek ſayth, *I will gather together evils againſt them*. Theſe plagues concerne the people, as the former did their land. *arrows*] that is, *plagues* that ſhall come ſuddenly and ſwiftly: *Zach. 9. 14.* *Arrows* mean *plagues* of all ſorts, as the ſcriptures mention on the evil *arrows* of famine, *Exek. 5. 16.* of peſtilence, *Pſal. 91. 5.* and other ſickneſſes, *Pſal. 38. 2. 3. Job 6. 4.* of warres, *Jer. 50. 14. Pſal. 38. 2. 3. Job 6. 4.* of thunder, lightning &c. *2 Sam. 22. 14. 15.* And among the Gentiles, this phraſe was uſed; as the peſtilence is called *an evil arrow*, by *Homer* in *Iliad. 1.*

Verſ. 24. *burnt*] in Greek, *conſumed*; Moſes uſeth a word not elſewhere found

in Hebrue, but in the Chaldee it ſignifieth *to heat or burne*; and ſo it may intimate their deſtruction by the Chaldeans, at what time they were to be burnt with famine, that their vilages were black as cole, their ſkin clave to their bones, *Lam. 4. 8.* Others tranſlate it *filled or filled*; ſo it anſwereth to their ſyn, who had filled themſelves, and kicked, *verſ. 15.* and now for a puniſhment ſhould be filled with hunger. This the Chaldee favoureth, tranſlating it, *blowen-up* (or *swollen*) *with famine*. And this is the firſt evil arrow of famine, as *Exek. 5. 16.*

the burning] hereby the lightning, or hot thunderbolt ſeemeth to be meant, as in *Pſal. 78. 48.* or the burning-carbuncle, a ſyetic ulcer on the bodie, as in *Habak. 3. 5.* this word is joined with the peſtilence. Properly the word ſignifieth *ſyetic-ſores*, *Song 8. 6.* figuratively it is applied to *arrows* that ſyre, *Pſal. 76. 4.* The Greek and Chaldee here expound it, *devoured with ſoules*.

ter] in Greek, *incurable*. *ſtinging-plague*] in Hebrew, *Keteb*; which is the name of a deadly ſtinging diſeaſe, joined with the peſtilence, in *Pſalm. 91. 6.* which the Apoſtle tranſlateth *a ſting* in *1 Cor. 15. 55.* from *Exek. 13. 14.* and to the Greek there expoundeth it. But here the Greek calleth it the diſeaſe *Opifibotonos*; which is a ſtrange and vehement diſeaſe in the neck, when by the ſtiffneſs of the nerves or ſynowes, the neck is ſtreyned backward to the ſhoulders, and killeth a man within four dayes; as *Cornel. Celfus* ſheweth, in *l. 4. c. 3.* But it ſeemeth here to be more generally, for the peſt and other terrible ſickneſſes, when by God ſoon cutteth off the life of man with bitternes. The Chaldee expoundeth it, *evil ſpirits*.

the teeth] Hebr. *the teeth of beaſts*, wild beaſts to devour men and cat- tell: ſee *Lev. 26. 22. Exek. 5. 17. & 14. 21.* *ſerpents*] or, *creeping-things*, worms: the Chaldee tranſlateth it, *dragons* that creep in the duſt. The wild beaſts kill by force; worms and ſerpents by ſecret ſubtilitie.

Verſ. 15. *Without*] abroad, out of the cities, *the ſword*] of the enemy

by warres. *bereave*] or *rob*, to weete, all ſorts, and ſexes; as after followeth. Thus God threatneth his ſoure ſore judgements, mentioned in *Exek. 14. 21. Rev. 6. 8.* the ſword, and the famine, and the evil beaſts, and the peſtilence, to cut off from them man and beaſt.

terror] inward terrors of conſcience, whereof ſee *Job. 31. 20. - 24.* *terrors of death*, as *Pſal. 55. 5.* and ſo the Chaldee tranſlateth it *dread of death*; meaning that they ſhould even dye through feare. *both the young man*] to weete, ſhall be bereaved: ſo all ſorts ſhall be cut off with theſe judgements.

Verſ. 26. *scatter-them-into-corners*] or, *drive-them from corner-to-corner*: in Greek, *diſperſe them*; in Chaldee, *deſtroy them*. Here God ſheweth the meature of their puniſhments, which though they deſerved to have in all extremity, yet hee would moderate in mercy.

Verſ. 27. *Were it not*] or, *But that I fear the wrath (or provocation) of the enemy*. God ſpeaketh theſe things after the manner of men: and in regard of his glory, (that the enemy ſhould not blaſpheme) hee would ſpare Iſrael from utter deſtruction. So God pleadeth alſo with them in *Exek. 20. 13. 14. 21. 22. 44.*

behave themſelves ſtrangely] or, *make-ſtrange of the matter*, deny and diſſemble the trueth of the thing: which the Chaldee expoundeth, *magnifie themſelves*. Compare *Pſal. 140. 8.* Or, it may mean the ſtrange & inhumane dealing of the enemies, againſt Iſrael.

Verſ. 28. *For they*] that is, the Iſraelites, as the next verſe ſheweth, and it is a reaſon of the deſtruction which God thought to have brought upon them, *v. 26.* it may alſo be applied to their enemies.

void of counſell] or, as the Greek tranſlateth, *which have loſt counſell*: in that they have forſaken Gods Law, which ſhould be their counſellor, *Pſal. 119. 24.*

Verſ. 29. *O that they were*] or, as the Chaldee tranſlateth it, *if they were wiſe*. Compare *Pſal. 107. 43. Hoſ. 14. 9.* *underſtand*] which is the effect of wiſedom; whereof they deprived themſelves,

conſider their latter-end] ſtudie and apply their minds to Gods works paſt, preſent, and to come: this want of wiſedom in them, the Prophet lamenteth; *Shee remembred not her latter-end, therefore ſhe came down wonderfully: Lam. 1. 9.*

Verſ. 30. *one chaſe a 1000*] Seeing God promiſed Iſrael that they ſhould chaſe their enemies, and an hundred of them, ſhould put ten thouſand to flight, *Levit. 26. 7. 8.* how ſhould, on the contrary, one enemy chaſe a thouſand of them; if God had not fold the Iſraelites for their finnes?

their Rock] that is, God, as the Greek tranſlateth: ſee *v. 4.* *fold them*] in Chaldee, *delivered them*; meaning to the enemies, to whom they were ſold even for nothing, as *Pſal. 44. Eſay 51. 3.* and this was for their iniquities, *Eſay 50. 1.* *ſhut them up*] in Greek, *delivered them*; meaning into the enemies hand; as *Pſalm. 31. 9.* ſo God is ſaid to ſhut up [that is deliver] his people to the ſword, *Pſal. 78. 62.* See this phraſe in *Deut. 23. 15.*

Verſ. 31. *their Rock*] the god on whom the heathens rely: ſo the Greek explaineth it, *For our God is not like their gods*. The perſon is changed, as if Moſes, or the people ſpoke of the heathen idols, that they could never have given their worſhippers power over Iſrael, if God their Rock had not fold them.

judges] for the enemies were afraid of the God of Iſrael, becauſe of his former judgements on the Egyptians; *1 Sam. 4. 8.* Balaam confeſſed the power of God, and his goodneſſe unto Iſrael, *Numb. 23. 8. 12. 19. 20. 21. &c.* The Egyptians would have fled, for they perceived that God fought for Iſrael *Exod. 14. 25.*

Verſ. 32. *their vine*] the vine of Iſrael, ſo other Prophets compare Iſrael with Sodom and Gomorrah, *Eſay 1. 10. Exek. 16. 45. 46. 56.* Although there are theſe things may be applied to the heathens, yet chiefly they reſpe& Iſrael in their apoſtaſie, for what things ſoever the Law ſayth it ſayth it to them that are under the Law: that every

G g month

mouth may be flopped, and all the world may become guilty before God; Rom. 3. 19. By the Vine here, the Chaldee understandeth punishment, transflaring, Their vengeance is like the vengeance of the people of Sodom. And that such was their sin and punishment, Jeremy complaineth, in Lam. 4. 6. This may also be applyed to the Apostasie of Antichrist. of the vine | or,

above the vine of Sodom. that is worle then
it. God had planted Iſrael a noble-vine,
wholly a right ſeed; but they turned into the
degenerate plant of a ſtrange vine: Jer. 2. 21.
So God planted the Chriſtian Church, in
Chriſt the true vine, Joh. 15. 1. but they dege-
nerated, and worſhipped the beaſt Anti-
chriſt, whole citie is [ſpiritually called Sodom,
Rev. II. 8. blaſted-fields] or, blaſted-

vines (or vine-branches) that grow in Gomorrah's fields. So the Greek translatheth it here, a *vine-branch*. And the Hebrew *Shedénah* which is sometime used for a field or vine, *Esay* 16.8. is in *Esay* 37. 27. blasted corne; and for it, in 2 *King*. 19. 26. is written *Shedephah*, which properly signifieth blasted corne, or blasting, *Deut.* 32. 22. which sense I think is to be reteyned here, as the Chaldee translatheth it *their smiting or beating: that is*, when Gomorrah was burnt with fire, *Gen.* 19. and the fields and vines in them blasted, they brought forth none but bitter and hurtfull grapes; so did this people Israel: and so doe Antichristians, *their grapes* *∴* the grapes

of them and him, that is, of them all and of every one, for so much the Hebrew form implyeth: by grapes meaning their works, as in *Esey* 5:4. *gall*] that is, bitter, venomous and hurtfull, as the Chaldee explaineth it the *gall of serpents*. See *Deut.* 29. 18. *most-bitter*] Hebr.

clusters of bitterness; meaning, most evil and noytome doctrines and actions: and as sometime it is used for bitter afflictions, Job. 13. 26. so here the Chaldee applyeth it to the reward of their evil works. The *breſts* of Christs Church (out of which the people suck the wine of Gods graces by the ministry of the Gospell)

are likened to *clusters* of grapes, Song. 7. 7. So here on the contrary, is signified the corruption of true doctrine by false Prophets, and ministers of Antichrist.

Verſ. 33. *their wine*] wine is ſometimes uſed to ſignifie the fruits and graces of Gods Spirit, *Song* 4. 10. & 5. 1. & 8. 2. Here it ſignifieth the corrupt doctrine and hereties wherewith the Iewes poiſoned themſelves and their diſciples: and the wine of fornications, that is, the hereties and idolatries of Antichriſt, where- with all nations have been made drunken, as *Rev.* 17. 2. *poiſon of dragons*]

Greek, *furie* (or *hot-wrath*) of dragons: that is, their doctrines and actions, are venomous and deadly to soule and bodie; as being doctrines of devils, and the poison of the old dragon whom Antichristians adore, 1. *Tim.* 4. 1. *Rev.* 13. 4. & 12. 3. &c. So in *Esay* 59. 5. They hatch cockatrice, &c. he that eateth of their egges, dyeth.

cruel] in Greek, incurable *fatie* of *afes*
in Chaldee, as the gall of *afes*, the cruel *fat*
*pent*s: which are venomous serpents, that
will not be charmed, *Pfal*. 58. 6. and lo
noteth their incurable maliciousness
and when it is used for punishment,
noteth also the grievousness of it; as
He shall suck the poyson of *afes*, the viper
tongue shall slay him, *Iob*. 20. 16.

Verf. 34. *this*] in Greek, *these things*
that is, the finnes of Israel forementio-
ned; as the Chaldee expounds it, *all the*
works. *layd up in store*] which

Chaldee interpreteth manifest before m.
Their evill fruits, the grapes of Gom-
rah, and of gall; God laid up ferro
niff. *[sealed up]* not to be lost,

the Chaldee paraphraſeth, *layd up* Ag-
ding to this phraſe Job ſpeaketh,
transgreſſion is ſcaled up in me: and thou
eſt up my iniquity, Job. 14. 17. ſpeaking of
finnes which God left not unpunished
though the time and means of puni-
ment is to man unknown; as a ſe-
cret book cannot be read, *Eſay* 29. 11.

in my treasures] or, among my treasures : meaning Gods secret wisdom and knowledge when and how to punish them for it. So the Apostle speaketh of treasures of wisdom and knowledge, Coloss. 2. 3. and in Job 38. 12. 33. the treasures (or treasures) of snow and of hayle are mentioned, which God reserveth against the time of trouble, against the day of battell and warre.

Verf. 3s. To me vengeance] or, *Vengeance*
is mine; to punish Israel for their rebellion,
and to punish their enemies for abusing
them. Therefore the Apostle maketh
this a generall doctrine, and teacheth us
to commit our injuries unto God; Beloved,
avenge not your selves, but rather give place un-
to wrath: for it is written, *Vengeance is mine;*
I will repay, sayeth the Lord: Rom. 12. 19.
And by this hee would deterre us from
fin. Heb. 10. 29. 30. *in the time*] or,

at the time, to vveet, vvhich I have appointed, that is, in due-time. Or, as the Greek translateth, *in the time when their foot shall slide*: meaning then his vengeance should be seen. *their foot shall slide*]

or, shall be removed; which the Chaldee
expoundeth, they shall be carryed captive out
of their land. But it is more generally, and
signifieth their fall into manifold afflictions;
against which David prayeth, and
comforteth himselfe in the mercie of
God. *Psal.* 17. 5. & 38. 16. 17. & 121. 3. &
54. 18. *calamity*] The original word
properly signifieth a fogge or thick-dowd
and is fitly applied to the time of affliction,
and dismal day; which the Greeke
translateth day of perdition: and the Apo-
stle calleth the day of judgement, the day
of perdition of ungodly men. 2. *Pet.* 3. 7.

that shall come upon them] or, that are ready
for them and for him, that is, for every one
of them. *make haste*] Hebr. *market*

hast: a word singular, and masculine
joyned with the former word plural and
feminine; to intimate a particular haste
ning of every judgment in fore measure
This sentence the Apostle hath reference
unto, when prophesying of false teach-
ers, he sayth, their judgment now of a long

time lingreth not, and their perdition slumbreth
not, 2. Pet. 2. 1. 3.

Verf. 36. judge *hw* people] that is punish
the evill, and defend the good againſt
the oppreſſors. So againſt ſuch as torke
Chriſt, Paul alledgeſt this ſentence. *The*
Lord will judge his people; and addeth, *It is*
a fearful thing to fall into the hands of the
living God; Heb. 10. 31. And for defence,
the Pſalmiſt ſayth, *Judge me o God,*
and plead my cauſe, againſt an unmerciful nation
Pſal. 42. 1. *repect himſelfe; ſhall change*

the course of his administration towards his people, as a man when he repenteth changeth his way. This is spoken of God not properly, (for hee cannot repent *1. Sam. 15. 29.*) but after the manner of men; as is noted on *Gen. 6. 6.* For this repentance of God concerning his servants, Moses prayeth, in *Psal. 90. 13.* and God promiscifeth if a nation turne from their evill, hee will repent him of the evill that hee thought to doe unto them, *Ier. 18. 8.* and performed it towards the Ninevites, *Jon. 3. 10.* and towards the Israelites, *Amos 7. 2. 3. 6.* And hereupon men are exhorted to turne unto the Lord, *For hee is gracious and mercifull, slow to anger and of great kindness, and repenteth him of the evill; Joel 2. 13.* the hand of his

people, that is, their strength: which the
Greek explaineth thus, *for hee seeth thee*
feeble. So *hand* is for *strength* or *power*; as
the *hand* (or *power*) of the sword, Job 5. 20.
the *hand* of the dog, Psal. 22. 21. and

there is none *shut up*] or, and nothing is
shut up or left: or, and come to nothing (con-
sumed) is he that is *shut up*, and that is left.
And so it may be understood both of per-

sons and of goods; that there is none *shut up* in the enemies hand, as captive or prisoner; none left untaken by the enemy; none *shut up* in houses, cities, towres, to escape the enemy: none left escaped from destruction. It meaneth an utter overthrow of their state and kingdom: because as the overthrow of Ieroboams house threatened in these times, *I will cut off from Ieroboam, him that putteth against the wall, him*

that is shut up, and left in Israel, 1. King. 14. 16. The like is threatened to *Abab*, 1. King. 21. 21. And this compassion here promised, was in some sort shewed to Israel, in the dayes of Ieroboam son of Ioash, as it is written, For the Lord saw the affliction of Israel, that it was very bitter; for there was not any shut up, nor any left, nor any helper for Israel: 2. King. 14. 26.

37 Vers. 37. And he shall say] that is, the Lord shall say, as the Greek version explaineth it. God here upbraideth the idols which Israel followed, as being vaine and unable to helpe them: whereby Israel also receiveth a sharp rebuke, and check of conscience for leaving the Lord, to follow such. It may also bee referred to the gods of the heathens, over whom God thus triumpheth, after hee hath redeemed his people. But Jeremy useth the like speech against Israel, *Where are thy gods, that thou hast made thee? Let them arise if they can helpe thee in the time of thy trouble*, &c. Jer. 2. 28.

38 Vers. 38. did eat the fat] that is, to whom they burned the fat of their sacrifices: which therefore are sayd to be eaten by those gods; as the sacrifices to the Lord, was called his bread, Levit. 21. 6. let him be] in Greek, let them be: but this hath reference to the Rock (the mighty God) forementioned v. 37. in whom they hoped for safety. So God said to Israel, *Goe and cry unto the gods which yee have chosen; let them save you in the time of your tribulation*: Iudg. 10. 14. It is a sharp reproof, with an upbraiding of their folly.

39 Vers. 39. See now] in Greek See. God having manifested the vanity of false gods, provoketh all to come unto him, who is himselfe alone, eternall, powerfull and gracious. *Jonathan* in his Thargum, paraphraseth here thus: *When the Word of the Lord shall be revealed for to redeem his people, he will say to all peoples, See now*, &c. ¶ I am he] in Greek, I am: it is the more vehement by doubling the word I, as the like is found in *Esay* 43. 25. *Hof.* 5. 14. it meaneth also, I am the same, that is,

eternall and unchangeable; so in *Psal.* 28. Thou art he; which the Apostle expoundeth, *thou art the same*, Heb. 1. 12. *Jonathan* aforesaid, openeth it thus, *I hee that am, and have been, and I hee that shall bee*. This accordeth with Gods describing of himselfe in *Rev.* 1. 4. & 16. 5. And here the myserie of the Trinity is implied, as in *Deut.* 6.

with me] in Greek, besides me; and so in *Esay* hee sayeth, *besides me, there is no God*: *Esa.* 45. 5. I, the kill] none but I, have power of death and life: So *Anna* in her song, saith, *Jehovah killeth and maketh alive*; hee bringeth down to the grave, and bringeth up, 1. Sam. 2. 6. Hereby Christ is knowne to be every God, For as the Father raiseth up the dead, and maketh them alive: even so the Son, maketh alive whom hee will: *Joh.* 5. 21. Hee hath the keyes of hell and of death, *Rev.* 1. 18. Gods killing and wounding, implyeth the hatred which hee hath in justice against sinners, and sinners: his reviving and healing, sheweth his love out of grace, to his creatures, and mercy in respect of their miserie.

Heale] so in *Iob.* 5. 18. *Hee maketh sore, and bindeth up: hee woundeth, and his hands doe heale*. And in *Hof.* 6. 1. *the bath-torne, and hee will heale us: hee hath smitten, and hee will binde us up*. *Jonathan* in his paraphrase saith, *I have smitten the people of the house of Israel; and I will heale them in the latter dayes*. that delivereth] or, can deliver: so in *Esa.* 43. 13. *even before the day was, I am hee: and there is none that delivereth out of mine hand: I will work, and who shall let it?* It teacheth us the Omnipotence which God onely hath.

Vers. 40. For I lift] or, When I lift up my hand; which is a signe of swearing; as in *Gen.* 14. 22. *Exod.* 6. 8. *Numb.* 14. 30. So the Greek here explaineth it, *I will lift up my hand unto heaven, and swear by my right hand, and say*, &c. Though the lifting up, or stretching forth of the hand is also for a signe to make the hearers attentive; *Esay* 49. 22. *Act.* 26. 1. Live] understand, as Live: these are the words of an oath; as in *Ier.* 4. 2. *thou shalt swear, Jehovah*

liveth. And because God can swear by no greater, hee sweareth by himselfe, *Heb.* 6. 13. So the Angell lifted up his hand to heaven, and swore by him that liveth for ever and ever, *Rev.* 10. 6. And as an oath is for confirmation, and so sheweth the immutability of his counsell, *Heb.* 6. 16. 17. So here God confirmeth the former threatening: and promises by an oath; which *Jonathan* in his Thargum explaineth thus, *As I live, so will I not break my oath, for ever*.

Vers. 41. my glittering sword] *Hebr.* the lightning of my sword: that is, the bright glittering blade of my sword: which the Greek translatheth, *if I whet my sword like lightning*. So in *Gen.* 3. 24 the flame of a sword, that is, a bright flaming sword, and in *Hab.* 3. 11. at the shining of the lightning of thy speare; that is, of thy glittering speare. This similitude sheweth Gods judgements to be swift, violent, powerful, terrible; as in *Zach.* 9. 14. *his arrow shall goe forth as the lightning*. So in *Ezek.* 21. 10. his sword is fourfolded that it may glitter.

on judgement] that is, on weapons of judgement; the arrower after mentioned, v. 42. or, take hold of it (the sword) in judgement. Here judgement seemeth to be meant of rigour and severity; opposed unto mercy, *1. Sam.* 2. 13. *Esay.* 32. 6.

Vers. 42. drunk with blood] this signifieth a great slaughter of the enemies, and a full satisfying of Gods justice upon them. Like this, is the dipping (or em-bruing) of the foot, in the blood of the enemies, *Psal.* 68. 23. shall devote] or, shall eat flesh; which the Chaldee expoundeth, *shall kill among the peoples*. So the Lords sword is sayd to devour, in *Ier.* 12. 10.

with the blood] or, from the blood. the slain] or, the wounded; speaking singularly of one, but meaning every one, as the Greek translatheth wounded ones. the captives] *Hebr.* see captivity; which word is often used, for a multitude of captives, or prisoners, taken in warre: as in *Numb.* 21. 1. *Dent.* 21. 10. *Iudg.* 5. 12. So the Chaldee translatheth, of them that are killed, and of captives.

from the beginning] or, from the head: which word is used, sometime for the first beginning, *Judg.* 7. 19. but commonly for the head, chiefe and principall; and so the Greek here translatheth it from the head; whereby the heads, captaines and chiefe of the enemies are meant; on whom God would take vengeance. Or, from the beginning, that is, from the first time that the enemies have oppressed Gods people, God will leave none of them unpunished. revenges of the enemy] that is, revenges shall be executed upon the enemy, for all their wrongs that ever they did to Israel, since the beginning.

Vers. 43. Shout joyfully] or, Sing: in Greek *Royce*. *nai: n: i* or Gentiles.

with his people] the Greek addeth this word with; which the Apollie alloweth in *Rom.* 15. 10. So, he followeth not us, *Mark* 9. 38. is explained, *hee followeth not with us*, *Luke* 9. 49. The Chaldee expoundeth it, *Land yee peoples, the judgement of his people*. It is an exhortation to the Gentiles, to sing praises unto God, for his mercy to them and to the Iewes; as the Apollie saith, *That the Gentiles might glorifie God for mercie*; as it is written, For this cause I will confesse thee among the Gentiles, and sing unto thy name. And againe he sayth, *Rejoyce yee Gentiles with his people*. *Rom.* 15. 9. 10.

the blood of his servants] in Greek, of his sonnes. So in *Rev.* 19. 1. 2. much people in heaven say *Alluia*, and glorifie God, for judging the great Where, and avenging the blood of his servants at her hand: meaning the blood that was shed, as in *Psal.* 79. 10. make atonement] and so be reconciled unto: in Greek, will purge the land, to weert, from the filth and uncleanness therof; as the high priest on Atonement day, did make atonement for the holy place, because of the uncleanness of the sonnes of Israel, and because of their transgressions, in all their sinnes, *Levit.* 16. 16. So it is a prophetic of grace in Christ, who should make expiation for his Church and people; for him God fore-ordained to be a propitiation through

faith in his blood, Rom. 3. 25. for his people] the Greek translatheth it, the land of his people: the Chaldee better, for his land and for his people, speaking according to the types of old; where the Land of Canaan was the inheritance, the people of Israel the heyres; that was called the Lords land, Hof. 9. 3. and they, the Lords people.

44 Vers. 44. *Moses came*] the Greek addeth, unto the people; and Ionathan in his Thargum addeth, from the Tabernacle the house of doctrine. *this song*] in Greek, this Law, as in v. 45. So Aaph called his song, a Law, Psal. 78. 1. *Hofteah*] in Greek, *refus*: elsewhere called after the Hebrew *Hofhna*: see Numb. 13. 17. & Deut. 31. 14. 19.

46 Vers. 46. *st. your heart*] that is, your hearts; as, *harden not your heart*, Psal. 95. 8. is interpreted *your hearts*, Heb. 3. 8. in Greek, *Attend with your heart*. It meaneth a diligent consideration and application; which elsewhere God explaineth thus; Behold with thine eyes, and heare with thine eares, and set thine heart, upon all that I shall shew thee. Ezek. 40. 4. & 44. 5.

47 Vers. 47. *a vaine word*] or, a vaine thing; that in doing thereof, you should loose your labour; but in keeping it, there is great reward, Psal. 19. 12. *your life*] to Paul sayth, *Moses describeth the righteousness of the Law, that the man which doeth those things, shall live by them*: Rom. 10. 5. 6. where hee opposeth it to the righteousness of faith. And by life, is meant eternall life, as our Saviour answered the Lawyer, asking what he should doe, to inherit eternall life; &c. Doe this, and thou shalt live. Luke 10. 25. — 28.

48 Vers. 48. *in that selfe same day*] Hebr. in the body (or strength) of the day. See this phrase in Gen. 7. 13. & 17. 23.

49 Vers. 49. *Nebo*] the performance of this commandement, see in Deut. 34. 1. &c. See also Numb. 27. 12.

50 Vers. 50. *unto thy peoples*] thy godly forefathers: in Greek, thy people. See the annotations on Gen. 25. 8. *moist*

Hor] whereof see, Numb. 20. 23. &c.

Vers. 51. *trespassed*] in Greek, *disobeyed my word*. Of this trespass, see Numb. 20. 10. 11. 12. Here Moses at his death, maketh a commemoration of his sinne, for an acknowledgement of Gods justice against him; and a warning to all people, not to disobey, by his example.

Meribah] or, contention of Cadish: so the Greek translatheth it contradiction.

Vers. 52. *before thee*] or, *before thy face*; that is, a farre off, for so this phrase often signifieth; as is noted, on Numb. 2. 2. So that may be sayd here of Moses, which Paul speaketh of the godly fathers, *These ali dyed in faith, not having received the promises, but having seen them a farre off, and were perswaded of them, and saluted them*, &c. Heb. 11. 13.

CHAPTER, XXXIII.

1. *Moses, blessing Israel before his death, sheweth the Majestic of God, and his love to the people, in giving them his Law, and guiding them through the wilderness.*
6. The blessing of Reuben; 7. of Judah; 8. of Levi; 12. of Benjamin; 13. of Joseph; 18. of Zabulon and Issachar; 20. of Gad; 22. of Dan; 23. of Naphtali; 24. and of Aser. 26. The excellencie of God, and of Israel under his protection: who should dwell in a fruitful land; and through his help, subdue their enemies.



And this is the blessing; where-with Moses, the man of God, blessed the sonnes of Israel: before his death. And he sayd; Iehovah came from Sinai, and rose up from Seir, unto them; hee shined forth, from mount Pharan; and hee came, with ten-thousands of Saints: from his right hand, the fire of the Law,

for them. Yea, the lover of the people; all his Saints, are in thine hand: and they, late downe at thy feet; every one shall receive, of thy words. Moses, commanded us a Law: the inheritance, of the Church of Iakob. And hee was in Ielhurun, a King: when the heads of the people, gathered themselves; together, the tribes of Israel.

Let Reuben live, and not dye: and his men be, a number.

And this (is the blessing) of Judah, and hee sayd; Heare Iehovah, the voice of Iudah; and unto his people, bring thou him: his hands, be y-nough for him; and an help from his distressers, be thou.

And of Levi he sayd; Thy Thummim and thy Vrim, with the man thy gracious-saint: whom thou temptedst, in Massah; contendedst with him, at the waters of Meribah. Who sayd, of his father, and of his mother, I respect him not; and his brethren, hee acknowledged not; and his sonnes, hee knoweth not:

for, they observe, thy saying; and keep thy covenant. They shall teach thy judgments, unto Iakob; and thy Law, unto Israel: they shall put incense, in thy nostrill; and the whole-burnt sacrifice, upon thine Altar. Bless O Iehovah, his power; and the work of his hands, favourably-accept thou: smite thorow, the loines of them that rise against him, and of them that hate him, that they rise not againe.

Of Benjamin hee sayd; The beloved of Iehovah; shall dwell in confident-safety, by him: hee shall cover

him, all the day; and betweene his shoulders, he shall dwell.

And of Ioseph he sayd; Blessed of Iehovah, be his land: for the precious-things of the heavens, for the dew; and for the deep; that coucheth beneath. And for the precious-things, the revenues of the Sun: and for the precious-things, the thrusting-forth of the Moones. And for the chiefe things, of the ancient mountaines: and for the precious-things, of the everlasting hills. And for the precious-things, of the earth and the plentie thereof; and the favourable-acceptation of him that dwelt, in the bramble-bush: let it come, on the head of Ioseph; and on the crown-of-the-head, of the separated among his brethren. His glorie, (be like) the firstling of his bullock; and his hornes, the hornes of an Unicorn; with them, he shall push the peoples, together, to the ends of the land: and they, are the ten thousands of Ephraim; and they are the thousands of Manasses.

And of Zabulon he sayd; Rejoyce Zabulon, in thy going out: and Issachar, in thy tents. They shall call the peoples, to the mountaine; there, they shall sacrifice the sacrifices of justice: for they shall suck, the abundance of the seas; and treasures, hid in the land.

And of Gad hee sayd; Blessed be, he that enlargeth Gad: as a courageous-lyon he dwelleth; and teareth the arme, with the crown-of-the-head. And hee provided the first part, for him; because there, in a portion of the Lawgiver, was he protected: and he

he came, with the heads of the people; he did, the justice of Iehovah; and his judgments, with Israel.

And of Dan he sayd; Dan, is a ren-
ting-lions whelp: he shall leap, from
Bathan;

And of Naphtali he sayd; Naph-
tali, fortified with favourable-accepta-
tion; and full, with the blessing of Ie-
hovah: possess thou, the Sea and the
South.

And of Aser he sayd; Blessed with
sons, be Aser: let him be favourably-
accepted, of his brethren; and dip-
ping his foot, in oile. Iron and
brasse, thy shoes: and as thy dayes,
thy strength.

There is none like God, Ieshurun:
who rideth upon the heavens, for thy
help; and in his excellencie, on the
skies. The God of antiquitie, (is thy)
manshon; and underneath, are the
armes of eternitie: and he wil thrust-
out the enemy, from before thee,
and wil say destroy. And Israel shall
dwell, in confident-safety alone, the
fountain of Iakob; upon a land, of
corne & new-wine: also his heavens,
shall drop-downe dew. O happy
art thou, Israel, who is like thee! O
people, saved by Iehovah; the shield
of thy help; and whose sword, is thy
excellencie: and thine enemies, shall
falsly-deny unto thee; and thou, shalt
tread upon their high places.

Annotations.

Here beginneth the 54. and
last lecture on, or lecture of
the Law: see Gen. 8.

He men of God, which the Chaldee
expoundeth, the Prophet of the Lord.
So Samue] is called a man of God,

1 Sam. 9. 6. 7. and in vers. 9. he is also called
a Seer, and this is added, he that is now cal-
led) a Prophet, was before time called a Seer.
So these three names, are one: though a
man of God is so named in respect of his di-
vine calling to the ministration (wherefore
the minister of the New Testament is also
called a man of God, 1 Tim. 6. 11. 12. Tim. 3. 17.)
a Seer, is in respect of the Visions which
they saw, Esai. 1. 1. and a Prophet, for re-
vealing the things seen and taught of God.
See Gen. 10. 7. Exod. 7. 1.

Verl. 2. from Sinai; or, as the Greek
translateth it, unto Sinai: for the Hebrew
Sin, which usually significth from, is
sometime put for unto, by the interpreta-
tion of the Holy Ghost himself, as, from
Baale of Judah, 2 Sam. 6. 2. is by another
Prophet explained to Baalab, 1 Chron. 13. 4.
So, the Deliverer shall come from (or out of)
Sion, Rom. 11. 26. is the same, that he shall
come unto Sion, Esai. 59. 20. Min habshana
from heaven, 2 Chron. 6. 21. is El habshana,
unto (or in) heaven, 1 King. 8. 30. Thus Ak-
kedem is to the East, or Eastward, Gen. 31.
Misfaphon is Northward, 1 Sam. 14. 5. and
sundry the like. Sinai is a mountain in Sa-
rabia, Gal. 4. 25. where God gave his Law,
Exod. 19. from (or out of) that mountain,
God came unto Israel, and (as the Chaldee
interpreteth) was revealed there unto them,
and from thence came with his people,
to condukt them towards Canaan. Or
came unto Sinai, and to his people there.
And this is the first chief blessing unto Is-
rael, Gods Law, Tabernacle, Statutes &
Judgments given them at Sinai: then
which, he called them to journey toward
the land of promise, Deut. 2. 6. 7. up
as the Sun ariseth, for of that rising
the Hebrew word is properly used, the
Chaldee translateth it, the brightness of his
glorie from Seir, appeared unto us. So Esai.
prophesying grace to the Church, sayth,
The glory of Iehovah is risen (as the Sun) up-
on thee. And of the heavenly Jerusalem,
which Christ hath built, it is sayd, The so-
ne hath no need of the Sun, neither of the Moone
to shine in it; for the glorie of God doth lighten

it, and the Lamb is the light thereof. Rev. 21. 23.
from Seir] the mountain of the Edo-
mites, Deut. 2. 4. 5. As Israel compassed
Edoms land, they were rung with Iyerie
serpents, for their murmuring: then God
appointed the Brazen Serpent (a figure of
Christ) to be set up to heale them, Numb.
21. 4. 9. And here was a second degree
of grace, whereby God shined unto them:
as he doth unto us by his gospel, after we
have been under the Schoolmaster of his
Law, Rom. 7. 4. 25. Gal. 3. 23. 24. 25.
unto them) or, unto him, meaning Isra-
el; therefore the Chaldee expoundeth it
unto us. shined forth] or, shined bright
and cleare, as the sun shineth in his
strength. This word is used for the clear
manifestation of Gods power, in saving
his people; or punishing their enemies,
Psal. 80. 2. & 94. 1. & 50. 2. The Greek
here translateth, he hastened from mount
Pharan: the Chaldee, he was revealed in his
might, upon mount Paran. Pharan] or
Paran, the name of a mouat, and of the
wildernes of the Ismaelites, Gen. 21. 21.
through which Israel traveled, Numb. 10.
12. Neer it, Moses by the Spirit of God
explained the Law more clearly, and re-
peated this book of Deuteronomie, Deut.
1. 1. &c. So the Prophet after speaketh,
the Holy-one (came) from mount Pharan Selah.
Habak. 3. 3. Some of the Hebrewes under-
stand these things otherwise, thus; He
rose up from Seir, unto them; that is, to the
sons of Esau, that they might receive the Law;
but they would not. From thence he went to the
sons of Israel, that they might receive it, but
they would not. And then he came unto Israel.
R. Sol. 1. 2. chi, on Deut. 33. So Jonathan in
his Thargum on this place: and R. Eiezer
in Pirkei, chap. 41. But unto us it sheweth
the third degree of Gods grace, who af-
ter we are come unto Christ by faith,
doth sanctifie us by his Spirit, informing
us in his truth: and wayes: and so pre-
pareth us to enter into his heavenly rest;
as by Moses he prepared Israel to enter in-
to the land of Canaan, Rom. 8. 2. 3. 11.
Gal. 3. 2. 14. & 4. 6. & 5. 16. 18. of

Saints] Hebr. of sanctitie: meaning Spirit
of sanctitie, which Jonathan in his Thar-
gum expoundeth holy Angels. So Stephen
saith that Israel received the Law, by the dis-
position of Angels, Act. 7. 53. and Paul cal-
leth the Law, the word spoken by Angels,
Heb. 2. 2. So we by grace in Christ, are
come to ten thousands of Angels, Heb. 12. 22.
which are all ministering spirits, sent forth to mi-
nister for them who shall be heires of salvation:
Heb. 1. 14. Compare Psal. 63. 18. Or, by
Sims, we may understand the Israelites,
(as in v. 3.) with whom, or for whom God
came from Sinai. from his right hand]
to weest went, or, at his right hand was.
the fire of the Law] or, of the ordinance;
Hebr. Esh dath (of a rich word Dath, the
Greekes borrowed their word, Tauto, to
order, or ordaine: the Legall fire, or the seer
Law; and it is so called, because the Lord
spake those words out of the midst of the
fire, Deut. 5. 22. and to shew the nature
and eff. & of the Law, which is like fire,
Jer. 23. 29. The Greek translateth it, An-
gels Angels with him: the Chaldee thus,
his right hand wrote out of the midst of fire,
the Law he gave unto us. Answerable to this
Legall fire, is that fire of the Law of the
Spirit, which was given with cloven
tongues like fire, Act. 2. 3. 4. The Hebrewes
say by tradition, that the Law appeared
written with black fire upon white fire, before
the Lord: R. Moses Gerundens, & Sol. 7. 4.
chi, on Deut. 33. which seemeth to be ei-
ther mytticall, or fabulous. Unto us, the
fire of the Law, is the Spirit of God;
whiles we being baptized with the holy
Spirit and with fire, Act. 1. 3. 11. are by the Law
of the Spirit of life, in Christ Iesus, made free
from the Law of sinne and death: Rom. 8. 2.

Verl. 3. Yea, the lover of the peoples] that
is, Yea (or Certainly) he loveth, or thou (O
God) lovest the peoples; or protected them.
The Hebrew Chobeb, significth a loving
embracing, or hiding as in the bosome,
and so implyeth Love and Protection. And
the peoples, are meant of the tribes of Is-
rael, as in Jud. 5. 14. after the Benjamin,
among thy peoples; and in Act. 4. 27. the
peoples

peoples of Israel. The Greek translateh; And hee spared his people: the Chaldee, Yea he loved them for tribes; that is, of his love; chose and disposed them to be tribes. It may imply also the strangers, converted unto God. And now, in Christ, there is neither Jew nor Greek, neither bond nor free, for we are all one in him, Gal. 3. 28.

all his Saints; that is, the Saints of Israel, as the Chaldee expoundeth, all the Saints of the house of Israel. Or, the Saints of God; as in Psal. 34. 10. *Ferre leborah ye be Saints*. So his Saints may be used for thy Saints; as, his commandments, Dan. 9. 4. fer, thy commandments: See the notes on Deut. 5. 10.

in thine hand] in thy power, and custody, under thy guidance, care, and protection. Hand, is often for power: so the Chaldee here translateh; with power he brought them out of Egypt: and in the hand, is under the guidance and direction, Num. 4. 28. 33. so the Greek here translateh, and all the sanctified-ones are under thine hand: It noteth the safety of Gods people, as Christ sayth of his sheep, none shall pluck them out of mine hand: my Father which gave them me, is greater then all; and none is able to pluck them out of my Fathers hand, Job. 10. 28. 29.

or, were set down; were joynd: the Hebrew word *Tacu* here used, is not found elsewhere; but after the Arabick, it signifieth to sit down; and the Greek word *ThaGeo* to sit, seemeth to be borrowed of it. And it hath reference here to the Israelites abiding at the foot of mount Sinai, to receive the Law; Exod. 19. and to the manner of disciples sitting at their masters feet, to be taught; as Paul sayth he was brought up at the feet of Gamaliel, Act. 22. 3. The Greek translateh, and they are under thee: the Chaldee, and they were led under thy cloud; respecting the guidance of Israel through the wilderness, Num. 10. 11. 12. Other Hebrews referre it to the peoples coming into the Sanctuary, to learn Gods commandments, for that is called the footstole of his feet; (Psal. 99. 5 Ezek. 43. 7.) Chazkuni on Deut. 33.

every one shall receive] or, he (speaking of the people) shall receive: which the Greek translateh he received: the Chaldee, they received.

Verf. 4. Moses commanded us] these are the words of the people, therefore standing in his Thargum prefixeth. The notes of Israel sayd, Moses commanded, &c. The Law was first and properly of God, but being given by Moses ministry, it is called the Law of the Lord; by the hand of Moses, 2. Chron. 34. 14. and therupon the Law of Moses, 2. King. 14. 6. Luke 24. 44. Job. 7. 23. 1. Cor. 9. 9. And the particular things commanded of God in the Law, are sayd to be commanded by Moses, Mark 1. 44. & 10. 1. The Scripture it selfe openeth this phrase, for that which in 2. King. 11. 8. is written *Moses commanded them*: is in 2. Chron. 33. 8. expounded, by the hand of Moses.

inheritance] or, possession, to have and enjoy it to them and their posterity, as a thing of worth and excellency. Hereupon David sayth, Thy iniquities have I taken as an heritage for me: for they are the joy of mine heart, Psal. 119. 31. 32. So men are sayd to inherit the promises, Heb. 6. 12. to inherit the blessing, Heb. 11. 17. 1. Pet. 3. 9. to inherit eternall life; and substitution, Mat. 19. 29. Heb. 1. 14. the church or congregation; in Greek, the Synagogue of Iakob: that is, of the posterity of Iakob, the twelve tribes; as Jonathan in his Thargum sayth, the church of the tribes of Iakob.

Verf. 5. he was] Moses was in Iesaua a King; which the Greek translateh a Prince. So the Hebrewes (as Chazkuni on this place) say Moses was the King; and Manu in Mish. in Beth habchirah c. 6. f. 11. *Moses our Master was a King*. So Princes are called Kings, in Psal. 105. 30. 1er. 19. 3. Or, it may be understood of God himselfe, that he was their King; as 1. Sam. 12. 12. *Jeshurun* in the Chaldee, Israel; see Deut. 32. 15. the heads; that is, the chiefs, the Governours; together with the people; as was at the giving of the Law, Exod. 19. 7. - 17.

Verf. 6. Let Reuben live] the Chaldee addeth,

addeth, to life eternall. This blessing may respect Reubens sin with his fathers concubine, for which hee lost his birthright of his father, Gen. 35. 22. & 49. 4. and the sime of the Princes of that tribe, which rebelled with Korah, Num. 16. 1. &c. But mercy is here promised in Christ, that he should live before God, among his brethren. So hee went armed before them against the Canaanites, 1. Jos. 4. 12.

and not dye] the Chaldee expounds it, and let him not dye the second death; (by which name the Scripture calleth eternall damnation, Rev. 20. 6. 14.) So Jonathan in his Thargum paraphraseh, Let Reuben live in the world, and not dye, with the death wherewith the wicked shall dye in the world that is to come. It is very usuall in the Scripture, to set downe things of importance and earnestnesse, by affirmation of the one part, and denyall of the other; as in Esey 38. 1. *thou shalt dye, and not live*: Num. 14. 14. *that they may live, and not dye*: Psal. 118. 17. *I shall not dye, but live*, Gen. 43. 8. *that wee may live and not dye*. Jer. 20. 14. *Cursed bee the day, &c. Let not that day bee blessed*. 1. Job. 2. 27. *it is true, and is not lying*. 1. Job. 2. 4. *he is a lyar, and the truth is not in him*, Job. 1. 20. *he confessed, and denyed not*. 1. Sam. 1. 11. *and remember me, and not forget thine handmaid*. Deut. 9. 7. *Remember, forget not*; Deut. 32. 7. *o people foolish, and not wise*; and many the like.

a number] by a number may be understood few: as in Deut. 4. 27. Gen. 34. 30. *men of number, is a few men*, loone numbered; and in Esey 10. 19. a number, meaneth few: and then the former denyall not, is againe to be repeated, to this sense, and his men bee not few in number. Examples of such understanding the word not, are shewed in the annotations upon Num. 4. 15. Otherwise, by a number, is meant a great number, as the Greek translateh many in number. Onkelos the Chaldee paraphrast expoundeth it, and let his sons receive their inheritance by their number: and Jonathan paraphraseh, Let his young men be numbed with the young men of his brethren of the house of Israel.

Verf. 7. the blessing of Iudah] the word blessing is to be understood from v. 1. and Jonathan in his Thargum supplyeth it. So doth the Scripture often, as in 1. King. 2. 24. *which way went the spirit?* the word way is supplied from 2. Chron. 18. 23. and sundry the like, as is noted on Gen. 4. 20. & 24. 33. Here Iudah the fourth brother is in the second place, for the honour of the Kingdom which was to be in this tribe, Gen. 49. and hee marched foremost of all the tribes, Num. 10. 14. so he is set before Levi here, (as hee is also by his precious stone, in Rev. 21. 19.) Symeon his name is quite omitted in this blessing, for by his sime of old, hee lost his honour, and was to be scattered in Israel, Gen. 49. 5. 7. and his posterity for their sinne in the wilderness were greatly diminished, that being at the first muster, 59. thousand and three hundred men, Num. 1. hee was at the latter muster but 22. thousand and two hundred, Num. 26. 14. Neither were there any Iudges of his tribe, as God raised up of sundry others, Judg. 2. 16. &c. Yet forasmuch as Symeons inheritance was in the midst of the inheritance of the sons of Iudah, 1. Jos. 19. 1. and hee went with his brother Iudah to fight against the Canaanites, Judg. 1. 3. it is thought that his blessing was implied in Iudahs; and so Jonathan in his Thargum completh Symeon with Iudah, in this place. Howbeit the Greek in many copies, joyne Symeon with Reuben, in the former blessing thus, *Let Reuben live, and not dye: and let Symeon be many in number*. the voice] when hee prayeth; as the Chaldee translateh, Receive o Lord the prayer of Iudah, when hee goeth forth to warre. This blessing is to be compared with Iakobs, who likeneth Iudah to a Lions whelp, gone up from the prey, &c. Gen. 49. 2. and it had accomplishment in David, who was of Iudah, and a fighter of the Lords battels, in which hee often prayed, as his Blessings testifie. Likewise in Abijah and the Jewes, against Iakob, 2. Chron. 13. 14. - 18. in Asa, warring against the Ethiopians,

Heb. 2. 2. Chron.

2. Chron. 14. 11. 12. 13. In Iehothaphat fighting against the Ammonites; 2. Chron. 20. 18. 19. In Ezekias against the Assyrians, 2. Chron. 32. 20. 21. 22. and others. But chiefly in Christ, the Lyon of the tribe of Judah, Rev. 5. 5. him God did heare alwayes, Job. 11. 42. Bring thou him [the Chaldee addeth, in peace; and Thargum Jonathan addeth, from the battell in peace. This had accomplishment, as otherwise, so in Davids returne to his people and kingdom, 2. Sam. 19. 11. 12. and Christs returne unto Israel, whereof see Rom. 11. 26. 31. be enough for him.] When hee fighteth; as God taught Davids hands to warre, and his fingers to fight, Psal. 144. 1. and girded him with strength to battell, 2. Sam. 22. 35. 40. The Greek translate, judge for him: the Chaldee, execute vengeance for him on them that hate him. So in Gen. 49. 8. shine hand [Judah] shall be in the neck of thine enemies: be thou] for by his own strength, no man shall prevail, 1. Sam. 2. 9. Therefore David often acknowledged God to be his helper, Psal. 38. 7. & 40. 17. & 54. 4. & 63. 7. & 118. 7. &c.

Verf. 3. of Levi] or unto Levi, that is the tribe, or posterity of Levi: as in Thargum Jonathan it is sayd, And Moses the prophet blessed the tribe of Levi, and sayd.

thy Thummim and thy Vrim.] by interpretation, thy Perfections and thy Lights: these were mysteries put into the High-priests Breastplate, whereof see the annotations on Exod. 28. 30. so they signifie here the graces and office of the Priesthood, which was committed to Aaron and his seed, til Christ came, who had the Priesthood for ever, after a more excellent order, Heb. 6. 20. And the speech here may be directed unto God, who gave these mysteries to the Priest: and for the Chaldee explaineth it, Thummim and Vrim thou didst put upon the man that was found holy before thee: and Sol. Iarchi sayth, hee speaketh as to the Majestic of God. Or it may be spoken to the tribe of Levi, who had the Vrim and Thummim among them; but appropriate to one man onely, who

was the High priest; a figure of Christ, with the man] understand, be with the man; or, to the man; that is, they be long to him, with him they are, and so be them remaine. thy grain [say] thy mercifull, pious: or holy one: or, of thy holy one: which title is given to God himselfe, (Jer. 3. 12.) to Christ, (Psal. 16. 10. with Act. 13. 35. 36. 37.) and to all godly men, (Psal. 149. 5.) And here referring it to Aaron, or to Christ, the man thy holy one, may meane one thing, thy holy man, (as a man a Prince, in Exod. 2. 14.) or, if we read it, the man of thine holy one, it is meant the man of God: and in Psal. 106. 16. Aaron is called the Saint of the LORD: temptedst] or triedst. This word is sometime spoken of God, as he tempted Abraham, Gen. 22. 1. and the Israelites in the wilderness, Deut. 8. 2. 15. 16. Sometime of men, who are sayd to have tempted God, and Christ, Exod. 17. 2. 1. Cor. 10. 9.

in Massah] or, in the Temptation; a place so called because there Israel tempted God, Exod. 17. 7. or, with temptation; and so it is no proper name: contendest] or strivedst; pleadedst: this also is sometime spoken of God, whose contending with men, is the blaming and punishing of them, Esay 49. 25. Job 10. 2. Lev. 2. 9. sometime of mens contending, as Israel did with the Lord, at the waters of Meribah (or of Contention) Numb. 20. 13. By reason of this diverse use of these words, the understanding of this blessing is also diverse, thus; Thy Thummim and thy Vrim (O God) be with the man thy gracious Saint (Aaron and his seed) whom thou temptedst with temptation: contendest with him (for his sinne) at the waters of Meribah: Numb. 20. 12. 13. Or, Thy Thummim and thy Vrim (O Levi) be with (Aaron and his seed), the man of thy gracious (God) whom thou (with the other Israelites) temptedst in Massah, &c. Exod. 17. 2. Numb. 20. Or thus, Thy Thummim and thy Vrim (O Levi) is with (or belongs unto) the man thy gracious Saint (Christ Iesus) whom thou temptedst in Massah &c. 1. Cor. 10. 9. In this last sense, the

weakne

weaknesse of the Leviticall Priesthood is implied; which kept not Vrim and Thummim, but lost them at the captivity of Babylon, Ex. 2. 63. and it is not known that they ever had them more; until by Christ (our High-Priest after the order of Melchisedek) they were restored by the Light and Truth of the Gospell. The Chaldee interpreteth it in Aarons or Levites praise, Thummim and Vrim thou didst put upon the man (or clothedst with them the man) that was found holy before thee: whom thou temptedst with temptation, and he was perfect; thou provedst him at the waters of contention, and hee was found faithfull. This may seem not well to accord with the historie in Numb. 20. touching Aarons person: yet the Hebrewes (as Sol. Iarchi on this place) say of the Levites, that they murmured not with the other murmurers: And of Levi, God sayth by his Prophet, My covenant was with him, life and peace; and I gave them to him, for the feare wherewith hee feared me, &c. Mal. 2. 5. And againe, They kept his testimonies, and the ordinance that hee gave them, Psal. 99. 7. The Greek translateth, And of Levi hee sayd, Give yet Levi his Manifest-ones and his Truth, (that is, his Vrim and his Thummim) to the holy man, whom they tempted in Temptation, they reviled him, at the water of Contention. This interpretation may well be applied unto Christ also, as before is shewed.

Verf. 9. who sayeth] or, who sayd. of his] or, unto his father, &c. I respect him not] I see not, or look not upon him. The Greek translateth, That sayeth to his father and to his mother, I have not seen (or I respect not) thee. This is meant either of the Priests continuall duty, who by the Law, if his father, mother, brother, or child did die, hee might not mourne for them, but cary himselfe as if hee did not respect, know or care for them; as is sayd of the high priest, that was anointed and clothed with the ornaments and had Vrim and Thummim upon his heart; for his father or for his mother, he shall not bee

defiled: neither shall hee goe out of the Sanctuary, &c. Levit. 21. 11. 12. Neither might Aaron mourne for his sonnes, or Eleazar and Ithamar for their brethren Nadab and Abihu that were slayne; neither might they goe out from the dore of the Tabernacle, on paine of death, Lev. 10. 2. 7. For God would have them more to regard their function and duty in his service, then any naturall affection whatsoever. And herein Christ was figured, (unto whom this blessing chiefly belongeth,) who when hee was told, that his mother and his brethren stood without to speake with him, hee answered, Who is my mother? and who are my brethren? &c. whosoever shall doe the will of my Father which is in heaven; the same is my brother, and sister, and mother; Mat. 12. 46. 50. This may also have referre to the Levites fact, who being commanded of Moses, killed every man his brother, friend, neighbour, and son: that had sinned in making and worshipping the Golden Calf, and to filled their hand (or consecrated themselves) unto the LORD, that hee might give upon them a blessing, Exod. 32. 26. 29.

acknowledged not] or, acknowledged not: the first respecteth the Law, Lev. 21. the other their fact, Exod. 32. To this latter the Chaldee referreth it, translating thus; Who had no compassion on his father or on his mother, when they were guilty of judgment; and accepted not the faces (or persons) of his brother, or of his son. his sonnes] or, his son: that is, any of his sonnes or children: see the notes on Deut. 2. 33.

knoweth not] or, knew not. Here knowledge is used for care or regard; as in Job 9. 21. knowing is opposed to despising; and in 1. Thess. 5. 12. know them which labour among you: that is, regard them; and in Prov. 12. 10. a righteous man knoweth (that is, regardeth or hath care of) the life of his beast. for, they observe] that is, by Law are bound to observe, Levit. 21. or, they have observed, in their practise, Exod. 32. The Greek translateth it singularly, hee hath observed thine oracles, and kept thy covenants.

H h 3

Verf. 10.

Verf. 10. They shall teach] or, Let them teach. As in v. 8. hee mentioned their gifts and calling; in v. 9. their sanctification; so here hee teacheth their administration in the Word, Prayer, and other Ministeriall duties. For it is sayd, They shall teach my people (the difference) between the holy and prophane; and cause them to discern between the unclean and the cleane; and in controversie they shall stand in judgment, and they shall judge it according to my judgements &c. Ex. k. 4. 23. 24. Compare also Levit. 10. 11. Deut. 17. 9. 10. 11. & 24. 8. and the commendation which God giveth of Levi, in Mai. 2. 6. 7. The Law of truth was in his mouth, and iniquity was not found in his lips: hee walked with me in peace and equity, and did turne many away from iniquity. For the Priests lips should keep knowledge, and they should seek the Law at his mouth: for hee is the Angell of the LORD of Hosts. unto Jakob] by Jakob and Israel, are meant all the posterity of Jakob, and the weak with the strong: for the Church in respect of her infirmity, is called Jakob. Amos 7. 2. 5. 8. and for her valour by faith, is surnamed Israel: see the annotations on Gen. 32. 28. Thus Christ commanded Peter to feed both his Lamber, and his Sheep, Ioh. 21. 15. 16. incense] the sweet perfume, which the Priests burnt daily upon the golden Altar; a figure of Christs mediation with the prayers of the Saints, Rev. 8. 3. 4. See the notes on Exod. 30. This was the peculiar work of the Priests; wherefore it is written, It pertaineth not unto thee, Vexiab, to burne Incense unto the Lord; but to the Priests the sonnes of Aaron; that are consecrated to burne incense: 2. Chron. 26. 18. in thy nostrill] or, nose; that is, before thee; or as the Greek translatheth in thine anger: for the Hebrew Aph, signifieth both Nose and Anger. And both agree well with the Priests work; for when God in anger sent a plague among the people, Aaron put incense in his censor, and made atonement for the people, so the plague was stayed. Numb. 16. 46. 47. 48. the whole burnt-offring]

Hebr. the Calil; whereof see Lev. 6. 22. 23. the Greek here translatheth it the continual (oblation.) Hereby all other sacrifices are meant, which the Priests offered on the Lords Altar, Lev. 1. & 2. & 3. wherein the work of Christ, offering himselfe for his Church; was figured.

Verf. 11. his power] so the Greek translatheth, his strength; By power is meant sometime an armie of men, as Ezek. 37. 10. so here the first prayer is for a blessing upon the persons which administered, that they might be increased and strengthened in number, and in knowledge. Wherefore the company of Levites is called an host or armie, Numb. 4. 3. &c. In this sense Maimoni (in treat. of the Resale and Lubile, ch. 13. f. 12.) expoundeth it, saying: The Levites are separated from the wayes of the world, they wage not warre like the other Israelites, neither have they inheritance, &c. but they are the power (or armie) of God; as is written, Blesse Lord his power. Sometime by power, riches and subsistence is meant, as in Deut. 8. 18. and so the Chaldee expoundeth it here. For whereas Levi had no inheritance among the tribes, but had the Lord, and his first fruits, tithes, and offerings, for their inheritance and livelihood, Numb. 18. 20. 21. &c. Moses prayeth for a blessing on this means of theirs.

workes of his hands] all his administration, in doctrine burning incense, sacrificing, &c. Compare Ezek. 43. 27. that rise against him] as Korah, Dathan and Abiram that rose up against Moses and Aaron, were all destroyed with their assistants, Numb. 16.

Verf. 12. Of Benjamin] or, Veto Benjamin: who is blessed here before the other Tribes, and before his elder brother Ioseph, because the lot of his inheritance was between the sonnes of Iudah, and the sonnes of Ioseph; and Jerusalem (where the Levites after administered in the Temple) belonged to Benjamin; 70. 18. 11. 18. And in the heavenly Ierusalem (the Church of Christ) the first foundation is a Laster, which was Benjamins stone, &c.

21. 19.

21. 19. Exod. 28. 10. And when the other tribes fell away from the Kingdom of Iudah, and Priesthood of Levi; Benjamin continued with them in the truth. 2. Chron. 11. 1. 3. 12. 13. Beloved] meaning the tribe of Benjamin; who as their father was beloved of Iakob, Gen. 44. 20. 22. 29. 30. so his posterity should be beloved of the Lord. shall dwell]

or prayerweise, let him dwell. in confident safety] that is, boldly, securely, safely. by him] by the Lord, who would tender this little tribe, as Iakob tendered Benjamin, whom he kept at home with him, Gen. 42. 4. So Benjamins posterity dwell in Ierusalem and the coasts thereof, by the Temple of God. hee shall cover him] or, let him, meaning God, cover him: so the Greek translatheth, God overshadoweth him. The word meaneth a covering or protection from evil, as in Eley 4. 6. The Chaldee expoundeth it, he shall be a shield over him. all the day] or, every day; in Greek, all dayes; that is continually and for ever.

his shoulders] that is, Benjamins; and by shoulders are meant the coasts of his land, as in Numb. 34. 11. the shoulder of the sea of Chivnereth is the side or coast thereof. So this is a prophese, that the Temple (wherein God dwelt amongst his people,) should be builded in Benjamins lot, and in the head or chiefe citie, which was Ierusalem. he shall] that is, God shall dwell: so the Chaldee translatheth, and in his land the Divine majestie shall dwell. And when God had chosen mount Sion for his habitation, he sayd, This is my rest for ever; here will I dwell; Psal. 132. 14.

Verf. 13. of Ioseph] or, unto Ioseph. He is next blessed, because the first birthright was derived unto him, 1 Chron. 5. 2. And his posteritie were many and great in Israel. Iof. 17. 14. 18. his land] Iosephs inheritance in Canaan. And as the land which the Lord curseth, yeildeth not fruit, or bringeth forth thornes & briars, Gen. 4. 11. 12. & 3. 17. 18. so the land which he bleketh, bringeth forth much & good

increase, Psal. 65. 10. 14. The Hebrewes say, There was not of all the inheritance of the tribes, a land so full of all good things; as Iosephs was. Sol. Iarchi, on Deut. 33. for the precious-things] or, with dayntie fruits.

Of this word, see the annotations on Gen. 24. 53. of the heavens] which God by the influences and moysture of the heaven and aier, causeth the land to bring forth. And these were figures of spirituall blessings in heavenly things by Christ; whereby the barren nature of man, is made fruitful.

for the dew] or, by the dew, and rayn which maketh the earth to fructifie. So Ilaak, blessing Iakob sayd, God give thee, of the dew of the heavens, Gen. 27. 28. On the contrary, David sayd for a curse, ye mountaynes of Gilboa, let there be no dew, neither let there be raine upon you; 2 Sam. 1. 21. that coucheth beneath] or, that lieth under: whence waters spring out of the earth: so the Greek translatheth, of the deepes of the fountaines beneath. Likewise the Chaldee, for the welling fountaines and deeps that proceed from the deep places of the earth beneath. See Gen. 7. 11. and Deut. 8. 7. This is an other meane of fruitfulness, as in Ezek. 31. 4. The waters made him great, the deep set him up on high, with her rivers running about his plants. And with this blessing, Iakob blessed Ioseph, in Gen. 49. 25. but Moses here enlargeth it.

Verf. 14. the revenues] that is, the fruits which by the warmth of the Sun, are brought forth. It is sayd by the Hebrewes, that Iosephs land lay open to the Sun, which made the fruits sweet. Sol. Iarchi, on Deut. 33. the thrusting-forth of the Moones] that is, fruits which every Moon thrusteth forth, or causeth to grow, every moneth. For all fruits grew not at once; in one moneth they gathered summer-fruits; in another, Olives; in the third, Dates, sayth Chazkuni: and Sol. Iarchi addeth, There are some fruits which the Moone ripeneth, as Cucumbers, and Gourdes. As the Sunne by warmth, so the Moone by moikture, maketh the earth fruitful.

Verf. 15. chief things] Hebr. the head, that

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that is, principall; the Greek tranſlatheth it, the top of the mountaines. There, fruits are first ripe.

ancient mount Hebr. mountaines of antiquitie, or of priuities, which were from the beginning: so after, hills of eternitie; that is, everlasting hills; which are so called, because they are unmoveable, and lasting, have been from the beginning, & shall continue to the end of the world; or, because of their continual fruitfulness. So in *Haiick*, 3. c. Compare this with Iakobs blessing, *Gen. 49. 26*. Iosephs heritage in Canaan, had many fertile mountaines & hills, often mentioned, as *Mount Ephraim*, *Iudg. 17. 1*. the mountaines of Samaria, *Amos 3. 9*. & *4. 1*. & *6. 1*.

16 Vers. 16. the pientie thereof] all creatures that dwell there. *Psal. 124. 1*.

the favourable acceptance] or, the goodwill, favour. The Greek tranſlatheth, & the things acceptable unto him that appeared in the Bramble-bush: the Chaldee thus, and the good-will of him whose dwelling is in heaven, and unto Moses he appeared in the bramble-bush.

of him that dwells] or, of my dweller, that is, of my God that dwells in the bramble; that is God which appeared unto Moses there, *Exod. 3. 2*. where the Angel Christ appeared unto him in a flame of fyre, out of the midst of a bramble-bush, which burned, but was not consumed: a figure of Christs presence with his people in afflictions, that they perish not in them.

let it] that is, let this blessing come, or, it shall come, the Greek sayeth, let them come; the Chaldee let all these things come: and the original word come, implieth an abundant and speedy coming. Compare *Gen. 49. 26*. from whence Moses taketh this blessing.

she crown of the head] whereby is meant an open apparant & pientifull pouring out of these blessings, as the like phrase is used also in curses, *Psal. 7. 17*.

the separated among his brethren] or, the Nazirite of his brethren, meaning Ioseph, who was separated and exempted to be a choise and chief man among his brethren: as the Greek tranſlatheth it, the honoured (or glorified) among his brethren: [see the notes on *Gen. 49. 26*.

So *Chazkuni* here explaineth it, Ioseph was prince of all his brethren.

Vers. 17. His glorie] or, He hath glorie (or he is comely) like his brethren. The Chaldee expounds it, The chief of his sons, his glorie &c. And *Chazkuni* applyeth it to Iosua, The first King which the holy blessed (God) chose him of Iosephs seed, was Iosua &c; and a king is likened to a bullock, which is king of beasts.

horses] which signify strength and glorie and kingdom, *Psal. 124. 1*. & *112. 9*. & *89. 18. 25*. *Luke 1. 69*. whereupon horses are used to denote kings, *Deut. 17. 1*.

of an Unicorn] that is, of Pincornes, the singular put for the plural; it is a beast which will not be tamed, *Iob 39. 9. 10. 11*. See the notes on *Nam. 31. 21*.

push] in Chaldee, kill. So in *Psal. 44. 2*. ends of the land; or, of the earth, to wit, the land of Canaan; for Iosua with his

horses and armies conquered all that land. and they] the horses forementioned. So *Chazkuni* on this place, the horses are the ten thousands of Ephraim &c. And here he giveth to Ephraim the younger, ten thousands; and to Manasse the elder, ten thousands, according to Iakobs prophesie, that Ephraim should be greater, *Gen. 48. 19*. and so was his estate greater then his brothers, in *Nam. 1. 33. 34*. though in the last mustering of them, and now when Moses blessed them, the men of Manasse were many more then of Ephraim, *Nam. 26. 34. 37*. See the notes on *Gen. 48. 19*. The ten thousands of Ephraim, are referred to Iosua and his men that conquered Canaan; the thousands of Manasse, to Gedeon and his men, (*Iudg. 7*) by *St. Iarchi*, on *Deut. 33*.

Vers. 18. of Zabulon] or, to Zabulon; and with him he joyneth Issachar his brother, (both sons of Lea), as partaker of his blessing. So these two joyned in one, and the four next, (the sonnes of the handmaids,) are let and blessed together next after Ioseph. And it is a tradition of the Hebrews, that these five, Zabulon, Gad, Dan, Naphtali and Aser, were those five mentioned in *Gen. 47. 2*. when Ioseph

took of his brethren five men, and presented them before Pharaoh. *Sol. Iarchi* on *Deut. 33*. and *Thargum Jonathan*, on *Gen. 47. 2*.

Rejoyce Zabulon] that is, God so blest thee, as thou mayst have cause to rejoyce in thy prosperity.

thy going out] to trade in merchandise by shipping; for Zabulon, by Iakobs blessing, was to dwell at the haven of the seas, &c. *Gen. 49. 13*. So here Moses blest him with good success in his traffique, or going out to wars, as *Gen. 14. 8. 2 Sam. 11. 1*. and so the Chaldee here expoundeth it, in thy going-out to warre against thine enemies. And in *Iudg. 5. 18*. Zabulon is commended for jeopardizing their lives unto the death, in the high places of the field.

and Issachar] to weete rejoyce thou also. Issachar was elder brother to Zabulon, *Gen. 30. 18. 20*. yet Iakob blessed Zabulon first, *Gen. 49. 13. 14*. and so doth Moses here; and God in parting their inheritance preferreth Zabulon, giving him the third lot, and Issachar the fourth, *Ios. 19. 10. 17*.

in thy tents] that is in thy dwelling at rest, or carrying at home; for so the remanent in tents, is opposed unto going forth to warres, or traffique, or hunting abroad, *Ios. 22. 4. Iudg. 8. 8. 5. 24*. *Gen. 25. 27*. And *Levi* is often used for ones home, house, or citie; as the tents of Iakob, *Mal. 2. 12*. where the Chaldee tranſlatheth, the cities of Iakob: so these tents of Issachar, meane his quiet life at home; differing from Zabulons going abroad to trade.

Chazkuni (on this place) noeth, that Issachars land was good to sow, and hee sat in tents to keep his fields; and Moses prayeth that hee might prosper and rejoyce in his fields. And so Iakob sayd unto him (in *Gen. 49. 14*) couching between two bounds; between the limits, to keep his fields. The Chaldee tranſlatheth, and Issachar in thy going to appoint the times of the solemne feasts in Israel: having reference to that which is written in *1 Chron. 13. 32*. of the sonnes of Issachar, that had understanding for the times, to know what Israel ought to doe, &c. which some of the Hebrews understand of the times & seasons of the yere, new moones,

and feasts. So *Sol. Iarchi* here expoundeth it, and Issachar, prosper in thy sitting in tents, for the Law, sitting and making intercalation of the yeres, and appointing the new moones; as it is sayd (in *1 Chron. 12. 32*) And of the sonnes of Issachar, that knew understanding for the times, &c. the heads of them were 200. they were heads of the Council, employed hereabouts, &c.

Vers. 19. They shall call] or, Let them call, and so shew thir thankfulness to God, by inviting others to Gods house, and shewing them a good example, by their own frequenting the Lords mountaine.

the mountaine] mount Sion, where Moses by the Spirit, foresaw Gods Temple should be builded. The Chaldee paraphratheth, They shall gather the tribes of Issachar, to the mountaine, of the house of the Sanctuary. Though by peoples, the Gentiles also may be implied, whom they having occasion to trade with, should provoke to true religion, as in *Esaie. 2. 2. 3*. All nations shall flow unto it, and many people shall goe and say, Come yee, and let us goe up to the mountaine of the house of the Lord, &c.

of justice] that is, just, righteous and acceptable sacrifices, offered in faith, according to Gods Law: as the way of justice, is a just and righteous way, *Mal. 2. 1. 2*. So David exhorteth, Sacrifice: yet the sacrifices of justice, and trust unto Iehovah; *Psal. 4. 4*.

the abundance] in Greeke, the riches of the sea; which the Chaldee expoundeth, they shall eat the riches of the peoples: taking seas figuratively for peoples, as is often in the Prophets. So in *Esaie 60. 1. 26*. The abundance of the sea shall be converted unto thee, &c. and thou shalt also suck the milk of the Gentiles. treasures, hid in the sand] or, hidden treasures of the sand: The Greek tranſlatheth, the merchandise of the nations, that dwell by the sea-coast.

Vers. 20. enlarge Gad] this may be understood of Gads inheritance, which the blessed God would enlarge, as hee promised Israel, I will enlarge thy border, *Exod. 34. 24*. Or, understood of his person, and then his enlarging is his deliverance out of distress.

took of his brethren five men, and presented them before Pharaoh. *Sol. Iarchi* on *Deut. 33*. and *Thargum Jonathan*, on *Gen. 47. 2*.

Rejoyce Zabulon] that is, God so blest thee, as thou mayst have cause to rejoyce in thy prosperity.

thy going out] to trade in merchandise by shipping; for Zabulon, by Iakobs blessing, was to dwell at the haven of the seas, &c. *Gen. 49. 13*. So here Moses blest him with good success in his traffique, or going out to wars, as *Gen. 14. 8. 2 Sam. 11. 1*. and so the Chaldee here expoundeth it, in thy going-out to warre against thine enemies. And in *Iudg. 5. 18*. Zabulon is commended for jeopardizing their lives unto the death, in the high places of the field.

and Issachar] to weete rejoyce thou also. Issachar was elder brother to Zabulon, *Gen. 30. 18. 20*. yet Iakob blessed Zabulon first, *Gen. 49. 13. 14*. and so doth Moses here; and God in parting their inheritance preferreth Zabulon, giving him the third lot, and Issachar the fourth, *Ios. 19. 10. 17*.

in thy tents] that is in thy dwelling at rest, or carrying at home; for so the remanent in tents, is opposed unto going forth to warres, or traffique, or hunting abroad, *Ios. 22. 4. Iudg. 8. 8. 5. 24*. *Gen. 25. 27*. And *Levi* is often used for ones home, house, or citie; as the tents of Iakob, *Mal. 2. 12*. where the Chaldee tranſlatheth, the cities of Iakob: so these tents of Issachar, meane his quiet life at home; differing from Zabulons going abroad to trade.

Chazkuni (on this place) noeth, that Issachars land was good to sow, and hee sat in tents to keep his fields; and Moses prayeth that hee might prosper and rejoyce in his fields. And so Iakob sayd unto him (in *Gen. 49. 14*) couching between two bounds; between the limits, to keep his fields. The Chaldee tranſlatheth, and Issachar in thy going to appoint the times of the solemne feasts in Israel: having reference to that which is written in *1 Chron. 13. 32*. of the sonnes of Issachar, that had understanding for the times, to know what Israel ought to doe, &c. which some of the Hebrews understand of the times & seasons of the yere, new moones,

and feasts. So *Sol. Iarchi* here expoundeth it, and Issachar, prosper in thy sitting in tents, for the Law, sitting and making intercalation of the yeres, and appointing the new moones; as it is sayd (in *1 Chron. 12. 32*) And of the sonnes of Issachar, that knew understanding for the times, &c. the heads of them were 200. they were heads of the Council, employed hereabouts, &c.

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Vers. 21. I will enlarge thy border, &c. which some of the Hebrews understand of the times & seasons of the yere, new moones,

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distresse, as in Psal. 4. 2. thou hast enlarged me when I was in distresse. So it hath reference to Gads troubles, prophesied in Gen. 49. 19. see the annotations there; and the historie of Gads enlargement by Iephthah, in Judg. 11.

a courageous-
Lyon] see this word, in Gen. 49. 9. There were of the Gadites in Davids time mighty warriors, whose faces were like the faces of Lions; and were as swift as the Roes upon the mountaines: 1. Chron. 12. 8.

the arme] this noteth strength, as the crown of the head, principality; meaning that none should be so strong or excellent, but Gad should overcome them. The Greek translatheth, hee shall break the arme and the Ruler: the Chaldee, hee shall kill rulers with kings. This may have reference both to his warres in subduing the Canaanites, going armed before his brethren, Ios. 1. 12. 13. 14. and to that famous victorie which he got over the Hagarims, 1 Chron. 5. 18. 19. 21. 22. as also to the courageous acts of Ieh. 1. King. 9. and 10. chapters.

21. Ver. 21. hee provided the first part for him] or, as the Greek translatheth, he saw his first fruits: or, he provided in the beginning (at the first) for himselfe. Gad; with Reuben, saw the land of Iazer and Gilead; that it was a place for cattell; and the sonnes of Gad and of Reuben asked of Moses and of the Princes, that the land might be given them for a possession, Numb. 32. 1. 5. It may also be understood of the Lord; that he provided this first portion for Gad: or, that Gad himselfe saw, that is, enjoyed (as the Chaldee expoundeth it received) his first part: Sol. Tarchi openeth it thus, He saw (or provided) to receive his portion in the land of Sihon and Og, which was the first-fruits (or beginning) of subduing the land.

in a portion of the Lawgiver] the portion which God by Moses the Lawgiver gave unto Gad, Numb. 32. 33. protected] or, hidden; covered, sealed: there in the fenced cities they left their wives and children under Gods protection, whiles they went to warre before their brethren, Numb. 32. 26. 34. 35. &c. Ios.

1. 14. he came] that is, Gad came, with the heads;] that is, the Princes and Capraines of the people, with whom Gad went to warre; Ios. 1. 14. and so it is a prophesie of a thing to come, as already doen. Or, he came to the heads; to the Princes, when hee desired to have that land given him, Numb. 32. 2. But the former seemeth fittest; and so Sol. Tarchi explaineth it, They went armed before them when they conquered the land. justice] that which was just and right in the Lords eyes, and his judgements upon the Canaanites in destroying them: so Iosua commendeth their obedience, Ios. 1. 2. 3. It may also have reference to other judgments, as those executed by Ieh. 2. King. 9. & 10. and by Elias the Prophet upon Baals priests, 1. King. 18.

Ver. 22. Lions whelp] in Chaldee, strong as a Lions whelp. In Gen. 49. 27. Iakob likened Dan to a Serpent; for his subtilie and secret undermining of his enemies: Moses here likeneth him to a Lion, which signified his strength and prowesse: Iosua expoundeth it, Iosua fought against Iaphis, and smote it with the edge of the sword, Ios. 47. Jud. 18. 27. 29.

hee shall leap] or, that leape; referring it to the Lion leaping from mount Balan, where Lions kept for Balan was not Däns possession; but Manassehs, Deut. 3. 13. Numb. 32. 33. Ios. 7. 8. 11. Chakuni here saith, because Balan was a place of Lyons and wilde beastes; he likeneth him to a Lion. The Chaldee expoundeth it, his land shall be watered with the rivers that run from Balhan.

Ver. 23. Naphthali in Greek Nephthalim. Hee was Däns brother, both of them borne of Bilhah Rachels handmaid; but Gad and Aser were of Zilpha, Leahs maid. Moses keepeth not Iakobs order (Gen. 49.) in blessing the tribes.

satisfied with favourable acceptance] in Greek, the satietie (or abundance) of acceptable things: hee meaneth, that the tribe of Naphthali should have in their hand, many good & acceptable fruits, through Gods favour and blessing. There also the

light of Gods favour in Christ, abundantly appeared, Mat. 4. 13. 15. 16, and Capernaum in this tribe, was Christs citie, Mat. 2. 1. Mat. 9. 1. wherein he did many mighty works, Mat. 11. 23. the blessing of Iehovah] blessings given of him; and, as Chakuni expoundeth it, Whosoever cometh into his land, and seeth the first-fruits, shall bless the Lord for them. But the Greek translatheth, let him be filled with blessing of (or from) the Lord. the sea] this the Chaldee interpreteth the sea of Ginosar, called in the New Testament the Lake of Gennesaret, Luke 8. 1. in Hebrew Chinnereth, Numb. 34. 11. Deut. 3. 17. R. Sol Tarchi here saith, The sea of Chinnereth fell to his portion.

Ver. 24. with sonnes] or, for sonnes, for multitude of children: the Chaldee saith, with the blessing of sonns: as in Afers tribe there were now 53, thousand and foure hundred men of warre, Numb. 26. 47.

let him be] in Greek, he shall be acceptable to his brethren. dipping] in Greek, he shall dip his foot in oile; that is, shall have plenty of oile, that hee may set his feet therein: according to Iakobs blessing, that his bread should be fat, Gen. 49. 20.

Ver. 25. thy shoes] that is, the ground under thee, shall have Mines of yron and brass, that thy feet may seeme to bee shod with them. This also may signifie his strength, to tread down his enemies; as Christs feet were of fine-brasse, Rev. 1. 15.

thy strength] or, thy old age. The Hebrew Debee (here onely used,) is in Greek translated strength: and so the Chaldee expoundeth it, as the dayes of thy youth; thy strength. The Latine version, and others expound it old-age, so named of weaknesse; meaning that his old age should be strong and lusty, as the daies of his youth. Others, fame, or report; that as his daies were, so his fame should be, as long as hee lived. Chakuni sayth Dabee is the same that Dab, weaknesse or debilitie (as Cebes is the same that Cefeb a Lamb) and that it meaneth the dayes of old-age in which a man is weak, as if he should

say, even in the time of their old-age, they shall be strong.

Ver. 26. Thy strength] that is, O Israel: see Deut. 33. 15. The Greek translatheth There is none like the God of the Beloved-one: the Chaldee saith, there is no God, like the God of Israel. This conclusion concerneth all the tribes of Israel in generall; celebrating the glory and goodness of God, communicated with his Church; and their participation of his graces, to their perpetual happines.

ride] which is a signe of honour; and of his speedy coming to help his people: so in Psal. 68. 34. For which cause, hee is sayd also to ride upon the Cherub; 2. Sam. 22. 11. and to ride upon his horses, and charrets of salvation, Habak. 3. 8. This was fulfilled in the wars against the Canaanites, Ios. 10. 10. 11. 13. and before, against the Egyptians, Exod. 9. 23. & 14. 24. 25. And Christ still rideth in heaven, upon a white horse, to conquer the enemies, for his Churches sake, Rev. 6. 2. & 19. 11. 16. The Chaldee translatheth, whose habitation (or divine majestie) is in the heavens. in thy help] or, for thy help: in Greek, thine helper.

in his excellency] or, for his high-majestie, magnificence; in Chaldee, strength. So in Psal. 68. 35. Gods works are for the manifestation of his excellent glorie, in the help & salvation of his people. skies] the highest heavens; which the Greek calleth the firmament; the Chaldee, the heavens of heavens.

Ver. 27. The God of antiquity] that is, the ancient (or eternall) God; which the Chaldee interpreteth, God that was from the beginning. Hereupon David intituleth him, the God that steeleth from antiquitie, (or abideth of old,) Psal. 55. 20. and Alaph saith, God is my King from antiquity, Psal. 74. 12. And he is before all things; and by him, all things consist: Col. 1. 17. is thy mansion] or, will be thy habitation; or, prayer-wise, be thy mansion, that is, thy protection; as the Greek translatheth, will protect thee. So Moses saith, Lord, thou hast been our Mansion (or habitation,) in everie

generation

Annotations.

Moses went up] as God commanded him, *Deut. 32. 49.* *plains of Moab* in the wilderness where Israel pitched, and where Moses had explained all this Law unto them. See *Numb. 22. 1. Deut. 1. 15.* The Greek teyenneth the Hebrew name, *Araboth Moab.* *mount Nebo*] or, of Nebo; that from thence he might view the holy land; as Iohn from an high mountaine, was shewed the holy *Jerusalem*, *Rev. 21. 10.* and Ezekiel likewise before him, *Ezek. 40. 2.* Nebo was the name of a mountaine, and of a citie by it, which was given for a possession to the Reubenites, *Numb. 32. 37. 38. 1. Chron. 5. 3. 8.* *Pisgab* in Greek, *Phasga*: in Chaldee, *Rematha*: so named of the hignes of it; see *Deut. 3. 27.*

Iericho] in Greek, *city* within the land of Canaan, which the Israelites first conquered, by faith causing the wall to fall downe; *Josh. 6. Heb. 11. 30.* See after on v. 3. *caused him to see*] as in v. 4. or, *shewed him*, as the Greek translateth. *from Gilead*] in Greek the land of *Galaad*: But *Gilead* was on the outside of Iordan, and given to Reuben, Gad, and halfe Manasseh, *Deut. 3. 12. 13.* being conquered by Moses himselfe; so that there was no need to view that; but from that countrey forward, he viewed all the rest. Therefore the Hebrewes expound the word *Eth*, by *Min*, *From*: laying, *From Gilead* which was on the outside of Iordan, towards the Sunne-rising, wherein Moses was standing: unto Dan, which is the border of the land of Israel, as it is written from Dan even to Beersheba, *(1. Sam. 3. 20.)* *Charzuni* on *Deut. 34.* Others referre it to a spirituall vision of things to be doen after in this countrey; as *Jonathan* in his *Thargum* paraphraseth, *The Word of the Lord* shewed him all the *Mighties of the land*; the *valiant-acts* which should be doen by *Iephthe* of *Gilead*, and the *victories of Samson* son of *Manoah* of the *tribe of Dan*. Likewise *Sol. Iarchi* expoundeth it, *He shewed him the sonnes of Dan com-*

mitting idolatry, as it is written in *Iudg. 18. 30.* and the sonnes of Dan set up the graven images; and he shewed him *Samson*, that should come out of him for a Saviour: By Dan here were are to understand *Lechem* or *Lash*, a citie in the furthest part of the land Northward, called also Dan: *Josh. 19. 47. Iudg. 18. 27. 29.*

Verf. 2. all Naphthali] in Greek, *all the land of Nephthali*, which lay also Northward in Galilee, *Mat. 4. 15.* of *Ephraim* and *Manasseh*] meaning the halfe tribe of Manasseh, that dwelt within Iordan; this was in the middle of the land, in Samaria: see *Ios. 16. & 17. 11.* of *Iudah*] which was the southerne part of the country, *Ios. 15. 1.* &c. for the land was farre more long then broad: & by naming these few chiefe countreys, he implieth all the rest with them. These also in *Thargum Jonathan*, and *Sol. Iarchi* are applied to the captaines of the house of *David*, that were joynt with *Barak*, and the *Kings* which *Iosias* the son of *Nim*, of the tribe of *Ephraim*, should kill; and the *valiant-acts* of *Geidon* sonne of *Isaas*, of the tribe of *Manasseh*, and all the *Kings of Israel*, and freedom of the house of *Iudah*, that should raise the land, untill the *Sanctuarie* should be destroyed at the last. the *hindmost*] or, *most* sea; that is the mayn sea, which was the westerne coast: see the notes on *Deut. 11. 24.*

Verf. 3. the south] in Greek, the wilderness: the utmost cities of the tribe of the *sonnes of Iudah*, towards the coast of *Edom*, described in *Ios. 15. 11. &c.* So in *Numb. 34. 3.* your south quarter shall be from the wilderness of *Zin*, along by the coast of *Edom*, &c. Thus *Moses* viewed the land, after the order that *Abraham* did at the first: see *Gen. 12. 6. 7. 8. 9.* with the annotations there. God here sheweth *Moses* all the kingdomes, and glory of *Canaan*, from an high mountaine, for his comfort and strengthening of his faith, who saw the promises a farre off, saluted them, and dyed, as did his godly forefathers, *Heb. 11. 9. 13.* On the contrary, the Devil

taketh Christ up into an exceeding high mountaine, and sheweth him all the kingdomes of the world, and the glory of them, to draw him (if he had been able) from the faith and service of God, unto the worship of Satan, *Mat. 4. 8. 9.*

the *plaine of the valley of Iericho*] in Greek, the regions about *Jericho*; this last part which *Moses* viewed, was the first which the Israelites possessed, *Josh. 2. 1. & 3. 16. & 4. 13. 29.* *Sol. Iarchi* here saith, God shewed to *Moses*, *Solomon* casting the vessels of the *Sanctuarie*, as it is said, *In the plain of Iordan did the King cast them*, *2. Chron. 4. 17.* *citie of palm-trees*] so *Iericho* is called here, and in *2. Chron. 28. 15.* *Iudg. 1. 16.* & *3. 13.* and of them and o-her fragrant fruits there groweing, as *Balsam* and the like; the citie had the name *Iericho*, by interpretation *Oodoriferous*, or *Fragrant*.

unto *Zoar*] in Greek *Segor*. Thus the last part which *Moses* viewied, was both nearest unto him, and the pleasantest of all the land of *Canaan*: for all the plaine of *Iordan* was well-watered, it was as the garden of the Lord, *Gen. 13. 10.*

Verf. 4. I swore] that is, I promised by oath: see *Gen. 12. 7. & 22. 16. 17.* *Psal. 105. 9. 10. 11.* thy seed] in Greek your seed: in Chaldee, thy sonnes. *caused thee to see*] in Greek, I have shewed it to thine eyes. This view; was by the marvellous vork and grace of God towards his servant, that in one place and time, he should behold so large a country; and init, (by the eye of his spirit) so many mysteries as in that holy land (so called in *Zach. 2. 12.*) were comprehended: and it being the land of *Immanuel* (or Christ) *Esa. 8. 8.* the beholding thereof, was the beholding of the blessings to be enjoyed by Christ *Iesus*; unto whom *Moses* and his Law is a Schoolemaster, *Gal. 3. 24.* not goe over] to weete, over the river *Iordan*: because *Moses* had not believed to sanctifie the Lord in the eyes of the sonns of Israel, *Numb. 20. 12.* And as hee and others could not enter into the good land, because of their unbelief, *Heb.*

3. 19. so all that are of the workes of the Law, and not of the faith of Christ, though they may behold the blessing a farre off; yet shall they not enter in to enjoy the same, *Gal. 3. 9. 12. Rom. 9. 31. 32.*

Verf. 5. servant] so hee is often called, even of God himselfe, *Ios. 1. 2.* and in the new Testament, as *Rev. 15. 3.* the song of *Moses* the servant of God. This title he had in respect of his office, being governour of Israel: as *David* also had, in *Psal. 18. 1. & 36. 1.* See *Numb. 12.* died there] in the mountaine, *Deut. 32. 50.* as *Aaron* dyed on the top of mount *Hor*, *Numb. 20. 28.* In that the death of *Moses* immediately followed after his viewing of the promised land: it foreshewed the end and abrogation of *Moses* Law, when men are come to the Gospel of Christ: for, after that Faith is come, we are no longer under the Schoolemaster, *Gal. 3. 25.* The Law hath dominion over a man, as long as hee liveth: for the woman which hath an husband, is bound by the Law to her husband, so long as hee liveth; but if the husband bee dead, shee is loosed from the Law of the husband: So we also are become dead to the Law, by the body of Christ, that we should be to another, even to him who is raised from the dead: *Rom. 7. 1. 2. 4.* Therefore upon this death of *Moses*, God speaketh unto Israel, to goe over Iordan into the Land; *Ios. 1.* according to the mouth] in Greek and Chaldee, by the word. The day of his death, by the fewes tradition, was the seventh of *Adar*, (which we call *Februarie*;) so *Jonathan* in his *Thargum* on this place, sayth, On the seventh day of the month of *Adar*, *Moses* the Master of Israel was borne; and on the seventh day of the month of *Adar*, hee was taken out of the world.

Verf. 6. hee buried him] that is, *Iehovah* buried him, or *Michael* (that is Christ, who is *Iehovah*, one with the Father); *Iude. v. 9.* Signifying that none but Christ should abolish the Law and Ordinances given by *Moses*; *Rom. 8. 3. Gal. 3. 13. 14. Col. 2. 14. 16. 17. Heb. 9. 9. 10. 11. &c.* and *10. 1. 2. 9.* And this was a speciall honour unto

unto Moses person, whom the Lord loved when he was dead, and buried his corps (vvhich vve finde not doen to any man else in the vvorlde,) which he will also rayle up incorruptible and glorious, at the day of his appearing. *in a valley* he dyed in the mountaine, *Dent. 31. 50.* but was buried in a valley; *over against Beth-Pehor*; the Greek sayth, *near to the house of Phogor*, of which place, *see Dent. 32. 28.* *no man knoweth* God would not have Moses sepulchre to be known, (though the Devil contended with him hereabout, *Acts 9.*) because there should be no occasion of superstition or idolatry therby, as is thought of some; *Chazkuni* sayth, that none which inquire of the dead (as *Dent. 18. 11.*) might seek unto him. The chief cause seemeth to be a myserie, that the Law (wherof Moses was the minister) being once dead and abrogated by Christ, should never more be sought after, but quite abolished out of the conscience of synners; that the grace of Christ may live and reigne alone. See *Gal. 4. 9. 10. 11. & 5. 4.* Also that the legal rudiments should by the comming of the Gospell, be taken away from Israel; never to be found or enjoyed by them any more. For Christ destroyed both their Citie & SanQuarie, as was foretold in *Dan. 9.* and they have been many dayes without a King, and without a Prince, and without a sacrifice, and without an image, and without an Ephod, and without Tzaphnim; and so shall be untill they returne and seek the Lord their God, and [the son of] David their King: *Hos. 3. 4. 5.*

Verf. 7. *yeeres old* Hebr. son of 120. yere: so the yere of his death, fell out in the 2553. yere of the world; and his yeres accord with Noes preaching and preparing of the Ark, *Gen. 6. 3.* his eye; in Greek, his eyes: his ey-sight failed him not, as did Isaaks, *Gen. 27. 1.* The eye, is also used for the outward appearance and colour of a thing, as *Exod. 10. 5.* *Lev. 11. 7.* so it may be meant here also, his visage was not wrinkled. *Chazkuni* here expoundeth it, the shining of his face, mentioned in *Exo. 34. 39.* by

natural-moisture: his radical humour, wherein the life and strength of the body consisteth, which when it is spent and dried up, a man dyeth. The Greek translatheth, his lipps were not corrupted: the Chaldee sayth, the brightnes of the glorie of his face was not changed: having reference to *Exo. 34. 30. 32.* *fiel* that is, departed from him. Thus outwardly and inwardly Moses reteyned his vigour, beauty and naturall strength, that he died not through feeblenes or defect of nature, as most men did at his age; though he had been a man of sorowes, broken with many cares for the people. And hereby the continual force of the Law is signified; the power wherof decayeth not in the conscience of synners by number of dayes, or multitude of wrongs, til God take it away and abolish it by grace in Christ. The Law hath dominion over a man, as long as he liveth: whiles we are in the flesh, the passions of synns which are by the Law, doe work in our members, to bring forth fruit unto death. *Rom. 7. 1. 5.*

Verf. 8. the plaines of Moab in Greek, *Arasoth Moab* by Jordan, over against Iericho, as verf. 1. *thirrie dayes*] so long they mourned also for Aaron: see *Num. 20. 21.*

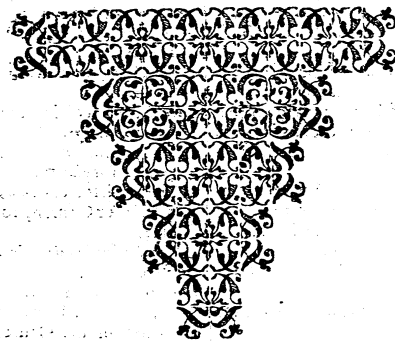
Verf. 9. *Iofua* in Greek, *Iesu* the son of Naue. *of wisdom* in Greek, *of understanding* the spirit of wisdom, meaneth wisdom ministred by the spirit of God: wherein he was a figure of Iesus Christ, who being full of the holy Spirit, entered upon the work of his ministratio here on earth, *Luke 4. 1. &c.* On him the spirit of the Lord rested, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the feare of the Lord, *Esa. 11. 2.* *layd*] or imposed his hands upon him: of this see *Num. 27. 18. - 23.* As Moses by imposition of hands authorized Iesus the son of Man, and bare record unto him; so the Law of Moses which was in the hart and bowels of Iesus the son of God, gave authoritie and bare record unto him. *Heb. 7. Act. 26. 22. 23.* and himself appeared talking with Iesus, and speaking of his decease, which he should accom-

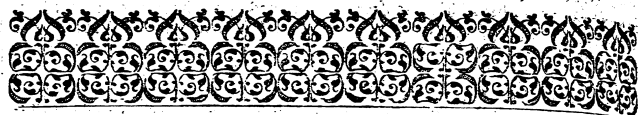
plish at Ierusalem; *Luke 9. 30. 31.* *hearkned unto him*] that is, obeyed him: as alfo they promised, in *Ios. 1. 16. 17. 18.* See the notes on *Num. 27. 10.*

Verf. 10. *knew face to face* the Chaldee sayth, was revealed unto him face to face. So in *Exod. 33. 11.* it is sayd, *Iehovah spake unto Moses face to face, as a man speaketh unto his friend*: and in *Numb. 12. 8.* he sayd, *would him wil I speak mouth to mouth*. See the annotations there.

Verf. 12. the mighty hand] that is, works wrought with a mighty hand; and poulful government, and administration; according to that which is sayd, *Humble your selves therefore, under the mighty hand of God, &c. 1 Pet. 5. 6.* great terror; that is, works doen with great terror; which the Greek translatheth, *great marvels*: the Chaldee, *great visions*. These things doe magnifie Moses office and administration, that the Lawes which he hath written, and confirmed by such signes and wonders, might be acknowledged to be of God; wherefore he and his writings are worthily celebrated throughout the world, confirmed of

God himself, *Numb. 12. 7. 8.* approved and expounded by all the Prophets after him, by Christ himself and his Apostles; so that they which hear not him, wil not be perswaded, though one rose from the dead, *Luke 16. 31.* But unto us, God hath rayled up a Prophet like unto Moses, as he promised *Dent. 18. 18.* *Acts 3. 21.* even Iesus the son of the Most high, a man approved of God, among the Israelites by miracles, wonders and signes, which God did by him in the midst of the; *Act. 2. 22.* *Heb. 2. 4.* in whom God was, reconciling the world unto himself; *2 Cor. 5. 19.* whom God buried not, as he did Moses, but rayled him from the dead, that he saw no corruption. Of him Moses wrote, & to him gave all the Prophets witness, that through his name, whosoever beleeveth in him, shall receive remission of synns, *Act. 10. 40. 43.* And by him, all that beleve, are justified from all things; from which we could not be justified by the Law of Moses; *Act. 13. 39.* This is the true God, & eternal life; *Ioh. 5. 20.* To him be honour and glory and praise, throughout all generations; and let all the earth, be filled with his glorie; Amen, and Amen.





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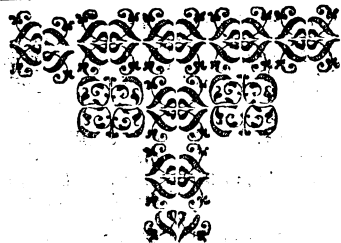
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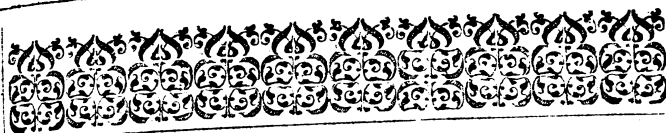
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AN ADVERTISEMENT TO THE READER,
touching some Objections made against the sinceritie of the
Hebrew Text; and allegation of the Rabbins, in
these former Annotations.

Amongst other vanities and vexations of spirit, Solomon observed all travell, and every right worke, that for this a man is envied of his neighbour, Eccles. 4.4. And against this kind of work, of interpreting the Scriptures, there have at all times been Carpers and Opposers, of whom Gods Labourers have complained. To me therefore it is not strange, that being the least of Gods servants, and having so many ignorances and infirmities, such things have befallen mee. And had the exceptions beene against my labour onely, I would have made use of them, and kept silence: but when the Adversarie (besides the wounds, which through my sides, he giveth unto many worthy men,) striketh at the very Text it selfe, so weakening our common faith; I could not but speake, and help to remove the stumbling blocks, whereat the ignorant might be offended.

There are about eight hundred words in the Hebrew Bible, which have marginall readings differing from the words in the line; some of great and good use in all translations, other some of speciall use for the Hebrew Tongue and Grammar. The words in the line, have usually the prickles or vowels of the words in the margine, and so the marginall words are noted to be read. Some have judged this to be a corruption of the Text, through negligence or oversight of the Scribes that wrote our copies, whiles Printing was unknowne: others of better judgement (as I suppose,) esteeme both line and margine to be of Divine Authority.

Vpon this occasion, difference and seeming contrariety sometimes are to be seen in translations, while some follow the line, some the margine, as they thinke best, and sometime note both, yea and translate both as the authentick text: and the same Interpreters (revising their owne labours) doe change the one for the other, otherwise then they did at first. To begin with our own, in Exod. 21.8. our ancient English Bibles read, *If she please not her Master, and he give her to no man so wife*; where they followed the Hebrew in the line: but the other called the Geneva version, and the last, set forth

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by authority, translate according to the margine, *If she please not her Master, who hath betrothed her to himselfe.* The ancient English in 2. Sam. 22. 51. readeth, *Which sheweth great salvation for his King:* the Geneva, and our latest version read, *Hee is the towre of salvation for his King.* In Job. 6. 21. the Geneva sayth, *Surely now you are like unto it;* following the Hebrew margine: but our late version, according to the line, rendereth it thus, *For now ye are nothing (or, are not.)* In 1. Chron. 11. 11. the Geneva version following the margine, saith, *the chiefe among thirty,* as the Greek also of old translated it: our later Bibles respecting the Hebrew in the line, say, *the chiefe of the Captaines;* which may be confirmed by 2. Sam. 23. 8. In Dan. 9. 24. the Geneva translating the line saith, *and to seale up the skines:* our new version, according to the Hebrew margine, giveth it thus, *and to make an end of skines:* yet noteth in the margine, *Oe, to seale up:* and sundry the like. Examples in the same translators, are these. Tremellius and Iunius who joyntly laboured in setting over the Hebrew into Latine, and are esteemed among the best, in their first edition, following the margine, say, *Abi, dic ei &c. Goe say unto him, thou shalt certainly recover;* 2. King. 8. 10. but Iunius in his latter work, chooseth rather the line, saying, *Abi dic, non &c. Goe say, thou shalt not certainly recover.* So in Ezra 4. 2. their first version hath, *ei eidem sacrificamus;* and we sacrifice unto him: the latter thus, *non enim (alteri) sacrificamus;* for we sacrifice not to any other: that, according to the margine; this, to the line. In 1. Chron. 11. 20. it was first rendred, *eratq; nominatissimus;* and he had a name among these three: in the last edition, *Sed non (fuit ei) nomen,* but he had no name among those three. In 1. King. 22. 48. they first followed the margine, *Iehoshaphat paravit classem, Iehoshaphat made ships:* afterward Iunius keepeth the line, *Iehoshaphat decem (tulerunt) naves,* Iehoshaphat had ten ships: and sundry other of like sort, where the latter version differeth from the former, by reason of the difference between the line and the margine in the Hebrew Text.

These things, not commonly known, may cause the Readers to marvel and be offended at such variety and seeming contrariety, both in these and other common versions set forth in vulgar tongues: for no translation almost in any language, but followeth sometimes the one, and sometimes the other; and afterward sometime varieth from it selfe, upon this occasion. Now I, (without prejudice to any of better judgement) setting down both, as the Reader may see in Exod. 21. 8. Lev. 11. 21. & 25. 30. and other where: and according to the measure of knowledge which God hath given mee, in-deavouring in the annotations to cleare the Scripture of that seeming contradiction, am publicly taxed, as setting down that which the Hebrew hath not; as making *God like unto Janus Biformis, the Idoll with two faces, to looke two divers wayes at once;* with other like hard imputations: and this diversity of writing and reading, is from the authority of some late Rabbines, said to arise from corruption, confusion, doubting and uncertainty of Scribes, &c.

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I will set down the reasons of my contrarie judgment, without purpose of further contention; let the discreet reader approve of what liketh him best.

If those diverse readings, which the Hebrewes call *Keri* and *Cethib* be corruptions of the Scripture, they have been many of them done voluntarily and purposely; as is apparant to all of understanding that looke upon them. For beside that the * affirmative and the † negative in this word *Lo*, are not one like another to deceive the eye, so often in Moses and the Prophets; it could not arise from mistaking of letters, to write *Gnapholim*, for *Teehorim*, the *Emrods*, as in Deut. 28. 27. & 1. Sam. 5. or *Shagal* for *Shacab*, as in Deut. 28. 30. *Esay* 13. 16. & *Zach* 14. 2. *Chore jonim*, for *Dib jonim*, as in 2. King. 6. 25. *Chorathem* for *Tsoathem*; and *Shenehem*, for *Meme raglithem*, as in *Esay* 36. 12. and 2. King. 18. 27. *Macharath* for *Mosath*, as in 2. King. 10. 27. And when *Naarab* a *Long woman*, is but 22. times used by Moses, that it should 21. times be written with want of the last letter, so that in copies wanting prickles (as many have doct, and doe) it might be read *Naar*, a *young man*: that these and sundry the like, should be of negligence or oversight, cannot with reason be supposed. Besides that those words in the line, have there and usually the prickles or vowels of the words in the margine, after which they were read.

1. It standeth not with the wisdom, goodness and providence of God, who preserveth all his creatures, and hath magnified his Word above all his name, *Psalm* 138. 2. that hee should suffer his Word, in the originall and fountaine thereof, left for a peculiar treasure to his Church in all ages, to be corrupted and depraved: and that in many hundred places; to the scorne of Infidels, and offence of his weake people. The Jewes which hold that *God hath more care of the letters and syllables of the Law, then of the starres of heaven*, will loath them that shall seek so to disgrace the holy Scripture.

2. It is noted by the Apostle, for a chiefe privilege of the Jewes, *that unto them were committed the Oracles of God, Rom.* 3. 1. 2. And from them, we Christians have received them. But this is no praise or advantage (as the Apostle attributeth unto them,) if they have through negligence and of purpose corrupted so many places: so that the corruption (if such it be) hath spread as a Leprosie over all the Bible; there being scarce any one little book, but hath the marks of their violent hands upon it. Not any one of Moses books; not Iosua, Judges, Ruth, Samuel, or the Kings: not Iob, the Psalmes, Proverbs, Ecclesiastes or the Song of Songs: not Esai, Ezekiel, Jeremy, the Lamentations, or almost any of the small Prophets. Not the books written after the captivity of Babylon, as the Chronicles, Ezra, Esther, Daniel, Hag-gai, Zacharie: no not so much but the ten Commandments (as in Deut. 5. 10.) are tainted with this pollution. Where then is the praise of the Jew? Or where is the faithfulness of the Church of God, (the Pillar and Stay of Truth, 1. Tim. 3. 15.) if we cannot have the Oracles of God from them,

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with so much fidelity as we have humane writings from many heathens.

3. These sixteen hundred yeres, whiles the Jewes have been cast off from being the Church of God, and have been scattered for their sinns upon the face of the earth, and have bent their studies to disprove Christianity; yet can they not justly be charged (to my knowledge) that they have corrupted the Scripture, but the Hebrew text remaineth as it was in the Apostles daies: and may we thinke that they were lesse carefull or constitionable in former times, whiles they were Gods Church, and had always some good people among them, that would have care of the Law? They have been these many yeres so watchfull, that if any fault escape the Scribe, the book is not allowable to be read in their Synagogues till it be corrected. They have these rules, that if the book of the Law *doe want but a letter*; or, if it *have but one letter more* then it should; or, if *one letter touch another*; or, if the *forme of any letter be so corrupted* that it cannot be read; it is a book which children may learn on, but it may not be read publicly: Maimony in *Sepher Torah*, c. 10. And for these diverse readings called *Keri* and *Qere*, (which with them are accounted of Divine Authority) they say, *If the word which is full, be written defective; or that which is defective, full: or if a word, which is to be read (in the margine) be written (in the line) as it is to be read; as, if lischabennah be written in the place of lischabennah, (Deut. 28. 30.) or Tschorim, in the place of Gnapholim, (Deut. 28. 27.) or the like; the book is not allowable, neither hath in it the helmesse of the book of the Law at all; but is as a book, on which children learne: Maim. ibidem c. 7. f. 11.* Yea so farre have their diligence extended this way, that they have reckoned every letter how often it is found throughout the Bible: no people on earth have shewed like religious care of any book, as they have of the holy Scripture: that wee have no reason to suspect them in former ages, whiles they inhabited Sion, out of which the Law was to come forth unto all nations, *Esfy 2. 7.*

4. Kimchi, Arias Montanus, and such as thinke that these diverse readings were occasioned by the captivity of Babylon and calamities then upon the Jewes, have little shew of reason. For (beside that Kimchi himselfe sometimes alledgeth both readings without condemning of either; and sheweth the meaning of both, as is to be seene in his Commentaries on *Esfy 9. 2. Ios. 19. 33. Eley 61. 1. &c.* and Arias translateth now the line and then the margine, and sometimes noteth both:) what are 70. yeres to corrupt all copies? when as a copie written on parchment (as was their manner) will endure many 70. yeres intire. Jeremy with some Iewes remained a while in the land, Ezekiel, Daniel, and many godly men were in Babylon: may we suppose that none of them would keep the Scriptures pure? Ezra the learned Priest and Scribe, came with the people out of Babylon: they also had Prophets, Haggai, Zecharie and Malachie; by whom these errors (if they had been such) might have been corrected, and a pure Bible preserved

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for the Churches use. Yea even the bookes which Ezra, Daniel, Zaccharie, &c. wrote, have diverse readings, as hath Moses and the former Prophets.

5. Our Saviour blameth the Priests, Scribes and Pharisees for corrupting the Law by wrong interpretation, *Mat. 5. & 23.* if they had violated and falsified the writing of the Scripture, would hee have spared them? Or would not hee, by himselfe, or by his Apostles, have provided a perfect canon of the Word to be left unto his Church? But we finde no blame layd upon them, for marring the Text: yea Christi and his Apostles send all to read the Scriptures, *Luke 16. 29. Job. 5. 39. 2. Pet. 1. 19.* and our Saviour confirmeth the Law unto every jot and tittle, *Mat. 5. 18.* all which things doe perswade that the holy Text was not then corrupted: and they that most labour to discredit it, cannot shew how it should be corrupted since, there being besides the Apostles, many thousands of the Jewes, and Churches of the Jewes, that came to the Christian faith, *Act. 21. 20. Jam. 1. 1.* and so could bring uncorrupted copies of the Scriptures with them, unto the Christian Gentiles.

6. The diverse readings fore-spoken of, are such as favour not of humane superstition, but to men of understanding, doe shew Gods wisdom, as the residue of the Scripture; and good reasons have been rendred by many, as well Christian as Jewish expositors, of both line and margine, being inscribed of briefe Commentaries one to another: and if we cannot doe the like of all, yet ought we not to condemne that we know not, but in humility to seek for further light.

7. The Holy Ghost in many places approveth the *Keries* or readings in the margine; as where one Prophet writeth *Tamor. 1. King. 9. 18.* (in Greek *Thamor*;) and noteth in the margine to read it *Tadmor*; another Prophet after confirmeth it, writing onely *Tadmor*; *2. Chron. 8. 4.* and there the Greek also hath *Tadmor*. *Ish* in *Gen. 36. 5. 14.* is noted in the margine to be read *Ish*, and so the line writeth his name in *Gen. 36. 18.* and in *1. Chron. 1. 35.* When one writeth *Ish char, a bristly man* (as Varabius noteth and interpreteth it,) but warneth in the margine to read *Ish char, a valiant man*, *2. Sam. 23. 20.* another Prophet writeth this margineall text onely, *Ish char, 1. Chron. 11. 22.* When in speech of the first person, there is a suddaine change to the third, as in *2. Sam. 22. 33. 34. his way, and his feet*; that this should not seeme strange, the Hebrew margine there readeth it, *my way, and my feet*: and this is confirmed by the Hebrew line in *7. Sal. 18. 33. 34.* Neither may we say that the former place is corrupted, seeing the Scripture useth such change of person elsewhere, as in *Deut. 5. 10. Job 18. 4. Mic. 1. 2. Psal. 59. 10. & 65. 7. Dan. 9. 4.* So Duke *Aljab* in *1. Chron. 1. 51.* is there in the margine to be read *Aljab*, and so Moses wrote his name in *Gen. 36. 40. Hezrai* in the Hebrew margine, *2. Sam. 23. 35.* is by the letters in the line *Hezro*, and in *1. Chron. 11. 37.* onely *Hizro*. *Zanaim* in *Judg. 4. 11.* is read in the Hebrew margine *Zanaim*; and

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so the name is written in *Ios. 19. 33.* In *2. Sam. 23. 13.* where by the letters in the line, *Shalishim, the Captaines of the thirty* went down; the margine and vowels read it, *Sheloshah, three of the thirty*: and so it is after written *Shalishah, three*, in *1. Chron. 11. 15.* So, *he shall take*, *2. King. 20. 18.* is by the vowels and margine read, *they shall take*; and approved in *Esay 39. 7.* *He had not the name*, *1. Chron. 11. 20.* is read in the Hebrew margine, *He had the name*: and so it is written affirmatively in *2. Sam. 23. 18.* In *1. Chron. 11. 11.* where the Hebrew letters in the line say, *Chiefe of the thirty*, and so it is translated in the Greek Bible, and in our first English, and the Geneva version after it, and in the old Latine, and the Spanish translations, and by Pagnine: there by the vowels, & by the Keri in the margine, it is read *Chiefe of the Captaines*: for confirmation of this, another Prophet writeth it *Chiefe of the Captaines*, or the *Chiefe Captaine*, *2. Sam. 23. 8.* and sundry other examples might be shewed. The new Testament approveth also the marginal readings: for whereas *Gnathim*, that is *Poor* or *Afflicted*, in *Prov. 3. 34.* is to be read in the margine *Gnathim*, that is *Lowly* or *Humble*; the Holy Ghost translateth according to the margine, in *1. Lam. 4. 6.* and in *1. Pet. 5. 5.* groweth grace to the *Humble*. Where *Chafsidea* is written in the line, with † *jod* a signe of the plural number, *Psal. 16. 10.* (so that in Bibles unvowelled it may be taken for *Chafsidea, thine Holy ones*; which in sundry other examples may also be observed, as in *Psal. 145. 6.* *Eccles. 5. 1.* *Iudg. 13. 17.* *1. Sam. 24. 5.* & *26. 8.* *Dan. 3. 12. 18.* *Ezra 10. 12.* *Esay 26. 20.* *Ezek. 9. 5.*) there in the margine, that signe of the plural number *jod*, is noted to be redundant: and accordingly it is interpreted by the Spirit of God, in *Mat. 2. 27.* & *13. 35.* *ton Hefson son, thine Holy one.*

8. As the Jewish nation (a few late men excepted) approve of these readings in the margine, and yet hold the word in the line uncorrupted: so among Christians of all languages they have been revered: and translations from the Hebrew have at their discretion taken sometimes the one, sometimes the other; without condemning that which they omit. Our last English version translateth the margine commonly, yet often noteth the other; sometime the line, and noteth also that which is in the margine; as is to be seene in *1. King. 22. 48.* *Ios. 8. 12.* & *15. 53.* *2. King. 20. 4.* & *23. 33.* *2. Sam. 14. 22.* *Psal. 100. 3.* *Prov. 17. 27.* *Ier. 2. 20.* *Dan. 9. 24.* *Esay 9. 3.* & *30. 32.* and sundry other places. The French version set out by the Pastors and Doctors of Geneva, in *Exod. 21. 8.* readeth the negative, and in the margine noteth the affirmative: also in *Prov. 26. 2.* & *Psal. 100. 3.* Again in *Lev. 11. 21.* & *1. Sam. 2. 3.* & *Esay 63. 9.* reads the affirmative, and in the margine noteth the negative, and often other where translateth the one, noting the other in the margine; as in *2. Sam. 22. 51.* *Eccles. 9. 4.* *Ier. 2. 20.* and other places.

The ancient Dutch version likewise observeth these readings by noting the different in their margine, as in *1. Sam. 2. 3.* *1. King. 22. 48.* *2. King. 20. 4.* &c. The Germane Bible set forth by Piscator, followeth sometime the line,

as in *Lev. 11. 21.* *2. Sam. 22. 51.* *Psal. 100. 3.* *2. King. 20. 4.* *Esay 9. 3.* & *49. 5.* & *63. 9.* *Iob 6. 21.* &c. sometime the margine, as in *Exod. 21. 8.* *Lev. 25. 30.* *Iob 13. 15.* *2. Sam. 23. 13.* &c. sometimes by the annotations explaineth both, as in *Ier. 2. 20.* *2. Sam. 14. 21.* & *18. 13.* *Dan. 3. 12.* *Nehem. 3. 30. 31.* The Spanish translation also followeth the line, in *Exod. 21. 8.* *Psal. 100. 3.* *2. Sam. 14. 21.* *Esay 9. 3.* & *49. 5.* & *63. 9.* &c. againe it followeth the Hebrew margine, in *Lev. 11. 21.* & *25. 30.* *1. Sam. 2. 3.* *2. King. 8. 10.* *Ezra 4. 2.* *Iob 6. 21.* and sometime by marginall annotation also toucheth them both, as *Iob 13. 15.* *Ezek. 32. 32.*

The Latine versions differ not from this. Tremellius and Iunius follow the one, or the other indifferently, as they like best; and sometimes note both, as in *Psal. 11. 1.* *Flee thou*, or *Flee yee*: and Iunius afterward changeth the one for the other, as in some instances is before shewed; and moe might be produced.

The Tigurine Latine version, dealeth as the former; but more frequently noteth the other reading, as in *Dan. 9. 24.* *ad consummandum, to make an end*: or, *ad obsequendum, to scale up*: in *Iob 13. 15.* *non expectarem*, or, *eum expectarem*: so in *Esay 63. 9.* *1. Sam. 2. 3.* *Prov. 17. 27.* and other places.

Pagnine followeth the line in *Exod. 21. 8.* *Ios. 8. 12. 16.* *2. King. 8. 10.* *Psal. 100. 3.* *Prov. 19. 7.* *Eccles. 9. 4.* & *12. 6.* *Esay 49. 5.* *Ier. 2. 20.* againe he leaveth the line, and followeth the Hebrew in the margine, in *Lev. 11. 21.* *Ios. 5. 1.* *1. Sam. 2. 3.* *2. Sam. 16. 18.* *Dan. 9. 24.* *2. King. 20. 4.* *1. King. 22. 48.* *Prov. 17. 27.* *Ezek. 42. 16.* & *3. 15.* &c. Arias Montanus and his assistants that laboured to reduce Pagnines version to a more exact agreement with the Hebrew, doe with him sometime translate the line, as in *Psal. 100. 3.* *2. King. 8. 10.* *Prov. 19. 7.* *Eccles. 9. 4.* *Esay 49. 5.* *Ier. 2. 20.* sometime they render the margine, not the line, as in *Lev. 11. 21.* *1. King. 22. 48.* *Prov. 17. 27.* *1. King. 12. 33.* *Ezek. 15.* & *42. 10.* Sometime they change the one for the other, as in *Lev. 25. 30.* *1. Sam. 2. 3.* & *20. 2.* *2. Sam. 16. 18.* *Dan. 9. 24.* and often. Yet sometime they doe by a marginall note warn of both readings; as in *Exod. 21. 8.* *Eccles. 12. 6.* *2. Sam. 12. 9.*

Varabius in his Latine annotations giveth notice often of these diverse readings, as may be seen on *1. Sam. 2. 3.* *2. Sam. 23. 20.* *Psal. 11. 1.* *Ezra 4. 2.* *Iob 13. 15.* *Eccles. 9. 4.* & *12. 6.* *Esay 9. 3.* *Prov. 17. 27.* &c.

Expositors in their Commentaries doe the like. Calvin in his Comment on Moses, on *Exod. 21. 8.* scanne the two contrary senses of *Lo*, the affirmative, and *Lo* the negative; shewing the meaning if it be taken affirmatively, or if it be taken negatively, which latter hee liketh best. Likewise in his Prelections on *Esay 63. 9.* reading the affirmative, he noteth in the margine the negative: and on *Ier. 2. 20.* *I will not serve*, or, *I will not transgress*; for there is (saith he) a double reading. Peter Martyr in his Commentary on *1. Sam. 2. 3.* sayeth, *Sed quantum ex Hebraeo liquet &c.* It appeareth by the Hebrew, that this clause

may

may be read both affirmatively and negatively, because of the word *Lo*. If it affirmeth, it must be referred unto God, whose works are firme and constant: but if it denieth, it respecteth mens endeavours, which come to nought, &c. Hieron the learned of the fathers in his age, reading that in *Esay* 63.9. according to the line, *Lo*, all their affliction he was not afflicted; saith in his Commentary on that place, *Lo*, is an adverb of denying, and may be read *Not*, and also *He*: that the meaning may be, In all their affliction hee was afflicted, to wit, God: so that he should beare our sinnes onely, but also our afflictions.

Now if these (and other interpreters which might further be alledged) had judged these diverse readings in the Hebrew, to be Jewish corruptions: they might not, and it is to be thought they would not have taught men sometime the one, sometime the other, and sometime either of both, for the pure word of God, and text of holy Scripture.

Come we to the ancient versions, and we shall see the like. The old Latine, though in sundry places of these diverse readings it followeth the word in the Hebrew line, as in *Esay* 9.3. & 49.5. & 63.9. *Psal.* 100.3. *Prov.* 19.7. 2. *Sam.* 22.51. *Ier.* 2.20. 2. *King.* 5.12. yet doth it most commonly translate the word that now standeth in the Hebrew margine; as in *Exod.* 21.8. *Lev.* 11.21. 1. *Sam.* 2.3. 2. *King.* 8.10. *Iob.* 13.15. *Prov.* 26.2. *Ios.* 5.1. & 8.12. & 15.47. 1. *King.* 22.48. 2. *King.* 20.4. *Ier.* 21.12. *Ezek.* 3.15. & 25.7. & 41.16. and in many other places.

The Chaldee interpreters (of whom Ionathan that translated the Prophets, is as ancient as the Apostles dayes, if not more,) they likewise sometime expresse the word in the line, as in *Ios.* 9.7. & 18.24. 2. *Sam.* 22.51. 2. *King.* 20.18. *Iob.* 6.21. *Prov.* 26.2. & 19.7. *Esay* 63.9. but usually they follow the Hebrew margine, as in *Exo.* 21.8. *Lev.* 11.21. & 25.30. *Gen.* 30.11. *Deut.* 28.27.30. *Ios.* 5.1. & 8.12.16. & 15.47. 2. *Sam.* 16.18. & 23.21. *Psal.* 100.3. *Eccles.* 9.4. 2. *King.* 8.10. *Esay* 9.2. & 49.5. *Iob.* 13.15. *Ier.* 2.20. & 21.12. *Ezek.* 3.15. & 25.7. & 42.16. and in most other places.

Likewise the Greek Bible, as now we have it, translateth according to the line, in *Exod.* 21.8. *Ios.* 9.7. *Psal.* 100.3. 2. *Sam.* 22.51. 1. *King.* 9.18. 2. *King.* 5.12. *Esay* 63.9. *Prov.* 17.27. & 19.7. *Ier.* 2.20. and in many places according to the margine, as *Lev.* 11.21. & 25.30. *Exo.* 4.2. 2. *King.* 20.4. & 8.10. 1. *Sam.* 20.2. 1. *King.* 1.47. & 22.48. *Esay* 9.5. & 49.5. 2. *Sam.* 23.18.21.35. and other where. So that whether we respect the latter, or the most ancient translators, we shall finde these marginall readings to be many of them regarded as the authentick text: and if we may not refuse them all (except we will goe against all that ever interpreted Scripture,) what warrant have we to condemne any being all of like authority?

Objec. But if these translate according to the margine onely, or according to the Text onely, then does they afford untous, not both the diverse readings, but one onely, &c.

Ans. Were it so, that they never yielded us but one onely; yet seeing they take that one sometime from the Text in the line, but most commonly from the margine: it may teach us not to reject those marginall notes, as the Rabbins fictions; unlesse we will say that all men in all ages, have delivered the Rabbins traditions in stead of the pure word of God. And it would be known of this Excepter (for he hath not shewed his minde) whether he would have men alwayes to follow the word in the line, or that in the margine, or to take that which they thinke best of either, and to condemne the other: and what warrant men have so to do. But many of the best translations doe afford us both, if not in the line (which is not easie to be doen) yet by an *or* in the margine; as may be seen in our last Englished Bible, where in many of the places before alledged they doe by a marginall note compared with the line, give us a different and sometimes (in seeming) a contrarie reading: and the like (though perhaps not so frequently) is doen by Bibles in other languages. Yea sometimes (when both readings may be ioyned in one,) they do give us both jointly for the Text of Scripture. Witnes our last English Bible, which in *Prov.* 19.7. rendreth both negative and affirmative (according both to the Hebrew line and margine) they are wanting to him: whereas our former version was onely after the negative in the line, they will not. And before them, the Pastors of Geneva in their French version, translate both line and margine in the same place, though in another sense, *N'y a que paroles pour lui*. Likewise in *Esay* 9.3. reading in French according to the Hebrew margine, *Tu lui as accorde la joye*: they note thereby an other translation implying both line and margine, *Ou, mais tu ne lui as point baille plus grande joye*. Again in 2. *Sam.* 23.13. they first translate according to the marginall reading, *trois d'entre les trente capitaines*: and by it they note, according to both margine and line, *Ou, les trois principaux capitaines par dessus les trente*.

Tremellius and Iunius, besides that they translate either indifferently, (as is before shewed,) and sometime note the Massorites observation, as on 1. *Sam.* 25.8. *Girzeum*, pro *Gezeræo*, transpositis literis, ut notant Massorites; and likewise expresse the Hebrew line in their line, and the margine in their margine, as *Abana* and *Amara* in 2. *King.* 5.12. and read the word which is written in the margine and hath but the vowels onely in the line, as in 2. *King.* 19.31. *leborah* of *lofts*; and in *Ruth* 3.1. & 3.17. 2. *Sam.* 16.23. 2. *King.* 19.37. they also joine both line and margine in their text, when commodiously they can; as in *Ios.* 8.12. where the line hath *77*, the Citie; and the margine *Asi*, the proper name; they but both in their Text, the citie *Asi*: and so againe in v.16. In *Prov.* 23.26, where the word in the line is derived of *Reish* to be wadding; and that in the margine noted to be read, is of *Nasir* to keepe; they ioine both in their version, *studieuse custodiant*, *studiously* (or *wisely*) keepe: where the Greek and Chaldee, and most translations follow the margine onely. In 1. *King.* 16.26, where the line hath the forme plural, *whine*

finis, and the margine the singular, in his first: they render both in their translation in *singulis peccatis eius*; in all or every of his finnes. So in *Dom. 12.* every of his words; where both line and margine are joynd in one. Likewise in *Eccles. 5. 1.* Keep thy foot, or, thy feet: they expresse it; *Pedem tuum, tuum.* Also in *Ezek. 42. 16.* where the margine hath *Alcub, hundred*; and the line *ammuth, cubits*; Tremellius and Iunius give these both as the text of God; *Quingentorum cubitorum alcubis: reeds of five hundred cubits.*

The Tigurine Latine version, in *1. King. 22. 48.* where the marginall Hebrew is *Asah, hee made*; and the lineall *Asar, ten*: putteth these both for divine Scripture, *Eccit decem naves, he made ten ships*. Again in *2. Sam. 23. 17.* from the marginall word *Shelshash, three*, and the other in the line *Shalshim, Princes or Captaines*; it giveth a translation compounded of both, *tri isti principes, these three Princes*. There also our last English Interpreters translating *And three of the thirty*; put in their margine, *Or, the three captaines over the thirty*. Moreover in *Esay 61. 2.* where *Tekach koach* in two words, or *Pekachkoach* in one word, is referred to the release of prisoners, or opening of the eyes of the blind: the sayd Tigurine version following the Evangelist *Luke 4. 18.* rendreth both, *vinctis aperientem, & (cæcis) visum: opening (or delivering) in the captives, and recovery of sight to the blinde*. And those two interpretations of the Evangelist, may give light to this controversie: and by this means (rather then by any other that I know) may that place in the New Testamēt be cleared. Zuinglius in his Latine version of the Psalmes, expresseth both the marginall Hebrew *Carui*; and the word in the line *Caui*, in *Psal. 52. 17.* translating *frangit manus & pedes meos sicut leonem; breaketh my hands and my feet, like a Lion*. And Arias Montanus (one whom my adversary citeth on his side,) in his poetical Psalmes, doth the like, *Perfoderi meum cum pedibus manus Frendens unguibus ut leo*.

Münster on *2. Sam. 23. 17.* giveth both readings together, as doth the Tigurine version, of *Shelshash* and *Shalshim*; saying, *Descenderunt vero tri isti principes &c.* And in *1. King. 22. 48.* *fecit decem naves*. The Greek Bible in *Dom. 9. 24.* rendreth first the line, *Kai tou sfragisai hamartias*; and *to seke ny finis*; then the margine, *Kai apaleipsai tas anomias*, and *to wipe out (or doe away) iniquities*: and then proceedeth with the sentence following, and *to make reconciliation for iniquitie*. So it seemeth to have reference unto both readings in *Jude. 19. 3.* and *Prov. 26. 22*.

The Chaldee paraphrast in *Psal. 22. 17.* translateth both *Carui* the margine, and *Caui* the line, saying *Nichthin hee caria, they did bite like a lion*: and in *2. Sam. 23. 13.* (the place before mentioned) by *Tatha gibbaraja, three mighty men*, it expresseth both readings. Now seeing all these have thus doen before me: how is it that I only should have such blame imputed unto mee?

Object. You make God like unto Iannes Bispons, the idoll with two faces, which
two diverse wayes at once, in these diverse and contrary readings of the same Text.

Ans. 1. A Turk or Infidell might thus object against all Christian translations, which sometime read one contrary to an other, sometime contrary to themselves, and sometime give both readings, as before is shewed.

2. A Jew may so object against the new Testament, which alleging the testimony of the Prophet *thou Bethlehem art little, Mic. 5. 2.* expresseth it by the negative, *thou Bethlehem art not the least, Mat. 2. 6.*

3. If it please God in the same speech to look diverse or contrary wayes, in diverse respects; What is man that hee should pleade against the Lord? There is no absurdity, to a modest minde, whether with the Greek and other common interpreters we read the negative in the line, *Hee hath made us, and not we*: or, the affirmative in the margine, *Hee hath made us, and his we are, Psal. 100. 3.* as the Chaldee, Hierom, and some other doe explaine it. Whether according to the line, we read *Though hee slay me, should I not trust?* or, after the margine, *Though hee slay me, I will trust in him; Job. 13. 15.* for both these are one in effect; as *Hee hath not my hand made all these things? Act. 7. 50.* is the same that *My hand hath made all these things, Esay 66. 2.* So in *1. Sam. 2. 3.* the negative in the line, may be referred unto men, the affirmative in the margine, unto God; as Peter Martyr accordeth them. So other seeming contraries in *Esay 9. 3. & 49. 5. & 63. 9.* and other places, have beene both by Christian and Iewish Expositors reconciled by referring them to diverse things or persons. Yea thus the Holy Ghost himselfe teacheth us: for in *1. Sam. 23. 18.* Abisai is sayd to *have the name among the three*; but after in *1. Chron. 11. 20.* it is written, that hee had *not the name among the three*: and so Iunius and Arias Montanus translate it. The reason hereof is, that the Scripture speaketh of two threes, the first and the second: among the second, he had the name: *Harbui* hee attained not unto the (first) three, as is expressly sayd in *2. Sam. 23. 19.* To signifie this, God by the latter Prophet sayth, *he had not the name*; yet noteth therewith in the margine, *that he had the name, 1. Chron. 20.* and sheweth the reason, in *v. 21.* *Of the three (to weet, the latter three) he was more honourable then the two, and was their captaine; howbeit hee attained not to the three, to weet the first three.* Thus wee see how both readings are approved of God himselfe, and even such as in shew may seeme one repugnant to another. The like I have before shewed in sundry other places.

Object. Many Hebrew Bibles want these readings you speake of; as that by Sebastian Münster; the great edition by Plantine; those by Rob. Stephanus, Raphelengium: & R. Isaac bar Shimmon: so that we may say, with as good reason as you, that the Hebrew hath them not.

Ans. It followeth not, because some have printed the Bible without these marginall notes; therefore they were not in the originall copies. Some of our latter small English editions have none of the marginall notes, or signification of both readings: to say therefore that the translators affixed no notes of those diverse readings, (as in the former editions are to be seen,) were

were to doe them wrong. 2. Many Hebrew Bibles are printed also, and heretofore written, without any prickés, vowels, or accents: if we shall hereupon conclude, therefore the Hebrew hath them not, and they are not of Divine Authority; we magnifie the Jewish Rabbines greatly, in accepting their expositions for Scripture. For all men that know that tongue, know also that without the vowels and accents, many words and sentences may otherwise be interpreted then they are. And all Translators in all languages doe now follow the Hebrew as it is vowelled. 3. The editions spoken of by Munster, Plantine and the rest, such of them as I have seene, have the vowels which properly belong to the words in the margine, and agree not with the words in the line; as in 2. King. 6. 25. & 10. 27. & 18. 27. and many other places: which argue those bookes to be imperfect, which have vowels to be read with consonants that are not expressed, or fit for them. 4. If the marginall readings be omitted; some Scriptures will not easily be read with any true and perfect sense; as in Ezek. 42. 16. *five cubits, for five hundred*: so 2. Chron. 11. 18. 1. King. 12. 33. Psal. 22. 17. 1. Sam. 4. 13. and other like, which no Interpreter that ever I saw, hath expounded without the margine. 5. Munster (who is first named,) omitreth not the marginall readings wholly; for in the Hebrew Bible which hee set forth with his Latine version and annotations, there hee conioyneth both line and margine in his translation, 2. Sam. 23. 13. and 1. King. 22. 48. and often hee expresseth both the line and margine in his Hebrew, and translateth after the margine; as in 2. Sam. 23. 18. 20. 21. 2. King. 19. 31. 37. and elsewhere.

Object. But the Massorites Bible have a thousand superstitions more, which by like warrant are there recorded unto us as divinitie traditions, &c. T be Thalmudists also have an other vile practise, their al tikri, in changing and altering the reading of the Scripture according to their lust; as in Gen. 2. 4. Psal. 3. 7. & 68. 18. &c.

Ans. It cannot be shewed (for ought that I know) that ever the Jewish nation received the other Masoritical notes, or the al tikris, for part of the Canon or Text of Scriptures, as they have doen all the books of the old Testament, with the Keries in the margine, which they reckon 848. in number. Neither can it be shewed that Translators old or new, have rendered them for divine Scripture, as I have before shewed all of them to have translated the Keries or marginall readings in very many, yea, in the most places. Neither are those notes and al tikris, approved by the Holy Ghost in other Scriptures; as sundry of the marginall readings are before shewed to be. Neither have the Thalmudists or any Jew (to my knowledge) put the al tikri for the word in the Text: but leave the Scripture intyre as it is, and give the other but as their gloss, or exposition, after that their manner of phrase; which is not to be approved. And the Massorites many notes, have their Grammaticall use for the Hebrew tongue: though the Bible is perfect without them, and translations in other languages need them not.

Object.

Object. If these (above readings) were written by the Spirit of God as you will have it, then must they be for our learning and instruction, for increase of our comfort and hope, Rom. 15. 4. but if you cannot shew that there is a certaine and sure way to gather necessarie doctrine from them for our edification, then have we no reason to think with you: that they are any part of the Scriptures of God, or written by the Spirit of God.

Ans. All translators old and new will have many of them to be written by the Spirit of God, as by their versions and notes hath been manifested: yea and the Spirit of God himselfe by other Prophets hath confirmed sundry of them: and they are all (for ought that hath been yet shewed) of equal authority. 2. If I, or another man cannot shew a sure way to gather necessary doctrine from every one of them; it followeth not that therefore a sure way could not heretofore, or cannot now, or shall not hereafter be shewed by any. 3. From many of them, both doctrine and comfort hath soundly been gathered by sundry men: the like (I doubt not) may be doen from the rest; as God shall furnish men with more abundance of his Spirit.

Object. If it were true, that Keri and Cherib were both written by the Spirit of God, &c. then doe you herein declare your selfe to be guilty of great sin, treachery and unfaithfull dealing with the Scriptures, in that you doe leave out divers parts of the same at your pleasure, &c. as in Gen. 8. 17. & 10. 19. & 25. 23. & 27. 33. &c.

Ans. 1. This reason (if it be of weight) woundeth not me alone, but through my sides, all ancient and latter interpreters, that have read, noted or expounded some of them, as is formerly manifested: for none hath ever read or noted them all. Though this be no excuse for me, wherein I have doen amiss.

2. Those marginall readings, doe many of them concerne the Hebrew tongue and grammar, which howsoever they may be of great and good use for the Hebrewes, and such as know that tongue; yet are they not of such use in other languages. When Arjeh, a Lyon, is noted to be read Ari a Lyon in 2. Sam. 23. 10. it sheweth in the Hebrew tongue an agreement with 1. Chron. 11. 22. where it is written onely Ari: but in other tongues which write the name of a Lyon but one way, it hath not such use. When Shenajim (in Hebrew as Grammaticians call it) is noted to be read Shen (in statu constructo); 2. King. 17. 16. both which in English signifie two, which word with us varieth not the forme as doth the Hebrew: when Anu is by the margine to be read Anachnu in Jer. 42. 6. both which in our language signifie we: when in the night, Lam. 2. 19. is by the letters in the line, bikel, and by the vowels and margine ballajab, both which signifie one thing; and many the like; as in 1. King. 18. 3. & 19. 4. & 21. 8. 1. King. 7. 22. & 11. 20. & 15. 35. & 17. 54. 16. &c. these differences may be profitably observed by them that know that first tongue; but in other speeches cannot be discerned. So the order of the Hebrew Alphabet is set down of God in some Psalmes,

N^o 3.

and

and in Ieremies Lamentations; which when the Hebrew is turned into other tongues, will not so appeare. And thus *Hosea* in *Gen.* 8. 17. being to be read by the vowels and margine *Hajse*, bring forth; *Gojim*, nations, being written in the line with *js*, and read in the margine with *vau*, in *Gen.* 25. 23. and sundry the like; because they so specially belong to the Hebrew tongue, and vary not in our English. I have therefore omitted to speake of. And if this reason be not of weight, let me beare my deserved blame: but let not the book of God be accused of corruption. And let the judicious and learned Reader, judge of that which hath been sayd.

Of the Hebrew Records.

VVHiles the Jewes Common-wealth did stand, they had besides the writings of Moses and the Prophets, (which were of Publick and Divine authority) other civil Monuments, and private Records, (as all Kingdomes for the most part have,) for their use; some of which are mentioned in the holy Scriptures, *Isa.* 10. 13. *1. King.* 11. 41. & *14.* 19. 29. But those ancient stories, are now lost; some that were written between the times of the last Prophets, and the Apostles, yet remain; as the two books of the Maccabees, and that which Iunius calleth the booke of Simeon, (others, the third of the Maccabees,) the writings of Iosephus, Philo, and the like. When the second Temple was destroyed by the Romanes, and the Jewes Common-wealth overthrowen, and their people scattered; about the yere of Christ 150. R. Iudah hannah began together the private writings, notes, records and observations which were in the hands of the Doctors of his time, and to compile them in one volume; others after him added more unto them, with their own commentaries; which work they called the *Thalmud*, or Doctrinale. In which they have recorded the practise of the Law from old time, in their Common-wealth and Church, according to their understanding: but so, as many Jewish fables, vaine traditions received from their fathers, and false expositions of the Scriptures, are mixed with other things of better note and use. The *Thalmud* called *Schullem*, was finished about the yere of our Lord, 230. and the other called *Babilis*, about the yere 500. according to the canons and constitutions wherof the Jewes live to this day. These longsome volumes were after abridged by Moses son of Maimon, (called Maimony, and Rambam) who lived 1100. yeres after our Lords birth; and hee set downe in playner Hebrew, the expositions, canons and traditions according to which they had interpreted the Law of God given by Moses, and practised the same: omitting the discourses, fables, disputes &c. wherewith the *Thalmud* is referred. And this Maimony is of such esteeme among the Jewish nation, that of him it is said, *From Moses (the Prophet) to Moses (son of Maimon) there was none like this Moses*. Other expositors they have, some ancient as the Chaldee paraphrasts; of

which Iohnathan that interpreted the Prophets, is reported to be the scholar of Gamaliel, at whose feet our Apostle Paul learned the Law: and Onkelos who paraphrased on the Law, was not long after him. Their latter Writers follow for the most part the *Thalmuds*: and notwithstanding the many fables and falsehoods that are found generally in them, yet for the many good things, and probable truths, which from elder daies they doe record; they have been and are regarded of Christian Writers heretofore, and at this day: that of them it is said, *When they do well, they are the best Expositors; and when they do ill, they are the worst*.

Now whereas I have alleaged many of their interpretations; especially from the Greek and Chaldee, and Maimony the chiefest of esteem among them: I am for this blamed, those Writers generally condemn, and to make them the more odious, their heresies, fables, falsehoods are displayed; by him, that from two or three late Rabbines, and one Papist, disputed against the sincerity of the Hebrew Text as before is to be seen. I will not speake of the things by me noted; but leave them to the judgment of the indifferent reader; nor justify my selfe for all their allegations, because they being taken from that confused heap of the Jewes traditions; some of them may haply favour too much of their leaven: They that have laboured in this kinde before me, have had their second thoughts, and altered both their own annotations and translations in sundry points, as their publike writings manifest. But that such a general censure should passe upon them all (for my sake) and the wheat should be plucked up because of the tares; seemeth not to proceed from love, nor from a sound judgement.

And first, the esteeme which all Christian Churches have had, and yet have, of such bookes of the Jewish Rabbines as were written in Greek, and so came to be known more easily then other Chaldee and Hebrew workes; might somewhat allay the rigour of this sentence. For the story of the Maccabees, Ecclesiasticus, Wisdome, and the other Apocryphall writings of the Jewes, notwithstanding the evils in them, have been and are translated, commented upon, and commended to be read for instruction.

2. Other of the Rabbines, as the *Thalmud*, Maimony and the like, have been also by Expositors of the Scriptures (and those of the best esteem) occasionally alleaged: as Tremellius in his notes upon his version of the New Testament out of Syriack, sundry times produceth them. Beza in his large Annotations on *Mat.* 26. noteth from Iosephus, Paulus Burgensis, Tremellius & Scaliger, sundry rituals of the Jewes about the Passover, and some such as I am taxed for, because I name them on *Exod.* 12. Varius often recordeth the expositions of the Chaldee and learned Hebrewes. And how many other have done the like in their Notes and Commentaries; all men of learning and reading doe well know.

3. To object the Jewes heresies, fables, and false expositions of many Scriptures;

Scriptures; is no found reason to condemn the good things which are found in them: For even among Christian writers (and those of the ancients,) sundry such things are to be seen: yct many profitable things are found in them for the opening of the Scriptures. In the Apostles dayes, the Jewes were gittie of these synns; *2 Mat. 15. & 23. ch. Rom. 10. 9. Tit. 3. 4. 2 Tim. 1. 16.* Yet Christ commanded to heare the Scribes and Pharisees, sitting in Moyses chair; *Mat. 23. 1. 2.* Now the eare tryeth words, as the mouth tasteth meate; *Job 34. 3.* and as by hearing their speeches, the godly wise might discern when they taught according to Moyses, and when they spake of themselves; so by reading their writings, men of understanding may doe the like at this day.

4. The Apostles also, in alleaging sometimes the testimonies of the Rabbines, doe teach us that their writings are not wholly to be despised. Paul nameth *Jannes and Jambres* the chiefe forcerers of Egypt; *2 Tim. 3. 8.* out of the private Records of the Jewes, as may yet be read in their Thalmud. Hee hearseth the persecutions of the godly under Antiochus, recorded in the booke of the Maccabees; *Heb. 11. 35. &c.* Others speake of the contention between Michael and the devil, about the body of Moyses; and of the prophesie of Enoch; *Jude 9. 14. 15.* of the mariage between Salmon and Rachab; *Mat. 1. 5.* and the like: *Act. 3. 36. 37.*

5. The Gentiles were fallen from God, and turned his trueth into a lye, and corrupted religion with their fables and vanities, *Rom. 1.* yet the Holy Ghost citeth and maketh use of their sayings in the Scriptures, *Act. 17. 21. 22. 1 Cor. 15. 33. Tit. 1. 12.* And who hath ever interpreted the visions of Daniel, and of the Apostle Iohn in the Revelation; without the help of the stories of the Maccabees, Iosephus, Polybeus, Eusebius, and other humane Writers? Wherefore, as I my selfe have reaped light and profit by the things which I have read in such: so have I noted fundry of them, for the good of others. As for the Exceptions taken against the Greek version of the Bible, (so much approved by the Holy Ghost in the new Testament,) and the Chaldee paraphrases: they are such, as before men of knowledge and understanding, need no further reply.

*Of the interpretation of the stone Iahalom,
in Exod. 28. 18.*

I Will onely annex a few words about a place of Scripture, for the interpretation whereof I am specially blamed. It is for expressing the Hebrew *Iahalom*, in *Exod. 28. 18.* by the Greek name *Sardonyx*, as I understand the Holy Ghost to expound it, in *Revel. 21. 20.* I am asked for proof or shew of proof, that Iohn did translate all the 12. stones from *Sarons* breast, to the heavenly *Ierusalem*; (in *Rev. 21. 1.*) and am charged with presumption in obtruding my conceits upon the Holy Ghost, and taking the name of God in vaine: and it is affirmed, that *Iahalom* should be translated the *Adamant* or *Diamond*, according to the example of the best translations; both new and old.

All men of any reading, doe know how diversly those 12. stones in *Exo. 28.* are expressed by interpreters, that scarcely any two agree together; if then among many I have somewhere myself in interpreting them, it might be imputed to humane infirmities rather then to presumption, especially seeing I ground my exposition upon that other scripture *Rev. 21.* My proof or shew of proof, that the Holy Ghost there translateth the 12. stones from *Exod. 28.* is this.

1. The continuall course of the Spirit of God throughout that book of the *Revelation*, which is to take matters, words and phrases, from Moyses and the Prophets, and apply them to the things there prophesied. As in *Revel. 4.* the Church is described from the ancient figure the Tabernacle of Moyses, and from the visions of other Prophets, *Esa. 6. Ezek. 1.* The number of 24. Elders, according to the lots and divisions of the Priests and Levites by David, in *1 Chron. 24. 3. -- 19. & 25. 7. -- 31.* The foure Living-creatures answerable in number, to the foure standers in the camp of Israel *Numb. 2.* in shape, to the Living-creatures in *Ezek. 1.* In *Rev. 5.* Christ is shewed like a Lamb slayn, according to the sacrifice under the old Testament. In *Rev. 6.* Gods administration is set forth by the similitude of horses and riders, as in *Zach. 1. & 6.* and with such judgment as the Prophets threatned of old, *Esa. 34. 4.* In *Revel. 7.* Gods people are sealed on their foreheads, according to *Ezek. 9. 4.* and the twelve tribes of Israel, are expressed by their names. And so in other things throughout that book, as the studious reader may observe, which for brevities I will now omitt. If then the whole tenour of that Revelation, be to prophesie of matters from former types and predictions: it is consonant & proportionable that the like is doen in *Revel. 21.*

2. And that 21. Chapter foretelling the restauration of the Church, after the fall of Antichrist, and withall (as the best expositors have opened it) of the calling againe of the Jewes, according to the prophesies of old, and of our Apostle in *Rom. 11.* it is not likely, but the Holy Ghost, who throughout those visions, & in matters concerning the Gentiles, alludeth to the old Testament, would much rather doe the like, where he prophesieth of the Jewes.

3. Many particulars in that Chapter, confirme this; as when the Church is called by the old name *Ierusalem*, *Rev. 21. v. 2. 10.* and the Tabernacle of God, *vers. 3.* when expresse mention is made of the names of the twelve tribes of Israel, to be at the twelve gates, *vers. 12.* when the citie is mesured (according to the visions of old, *Ezek. 40. 3.*) with a reed, *vers. 16.* when God and the Lamb, are called the Temple of it, *vers. 22.* and sundry the like.

4. It will not be denied (I suppose) by men of understanding which compare the Scriptures, that these last visions of Iohn, have reference in many things to the last visions of Ezekiel. As, the gates of the citie have their names of the tribes of Israel, which there are expressed, one of *Reuben*, one of *Judah*, one of *Levi* &c, *Ezek. 48. 31. &c.* so the gates of this citie which Iohn saw, have at them the names of the twelve tribes of the sons of Israel, *Revel. 21. 12.* There, wa-

ters yssue out of Gods house, *Ezek. 47. 1. &c.* so here is a pure river of water of life, *Revel. 22. 1.* There, trees grow by the river, *Ezek. 47. 12.* here, the tree of life, *Revel. 22. 2.* with other things concordant. So that the state of the Church there being described from Israel, and the possession of the tribes by name, *Ezek. 48.* yeildeth strong probability of the like allusions here; and consequently of the twelve precious stones, to the stones of the tribes, which are now here named but by Moses in Exodus.

5. And this the rather, because as Aarons ornaments were for glorie & beautie, *Exod. 28. 2.* so these stones are for garnishment to the foundations of the walls of the citie, *Revel. 21. 19.* And the Tabernacle of Moses, was walled (as we may say) with the twelve Tribes, which compassed it in a square, *Num. 2.* Now seeing the Saints are compared to precious stones, *Lam. 4. 1. 2. 7. 1. Pet. 2. 5.* unto what company rather then to the twelve tribes, described by their precious stones in Aarons Ephod, may we think hath the Lord reference in *Revel. 21?*

6. Again, seeing the names of the Lamb's twelve Apostles are in the foundations of this wall, *Rev. 21. 14.* which Apostles are answerable to the twelve Patriarches of the tribes, both in number (so noted by the Spirit of God, *1. Cor. 12. 14.*) and in propagation of the Church spiritually by the Gospel, (*1. Cor. 4. 15. Gal. 4. 19. 2. Ioh. 8. 4.* as the Patriarches were fathers of the ancient church, both in the flesh and in the Lord; and in government, as the other governed the Tribes, *Psal. 45. 16. Mat. 19. 28. 1. Cor. 4. 19. 23.* besides other things, wherein they may be compared: it seemeth most fitt; and according to the things both in this chapter and whole book, that the precious stones by which these 12. foundations are described, should be answerable to the 12. precious stones whereon the names of the Patriarches were graven, *Exod. 28.* for there is no place else in the Scripture, whereto they can have reference.

7. Moreover, there is in the Prophets an other name of the *Adamant*, or *Diamond*; called in Hebrew *Shamir*; which is noted of the Holy Ghost to be hard, even harder then flint; *Zach. 7. 12. Ezek. 3. 9.* and to be of use for graving, *Ier. 17. 1.* so that the special things which mine Opposite observeth from Plinie an heathen writer, of the nature of the *Adamant*, are by the testimony of God, found in this *Shamir*. And it is translated the *Adamant*, by consent of the most interpreters both old and new, and by the Greek version in *Ier. 17. 1.* that if the voices of learned men may end this controversie, there be as many or more for *Shamir* to be the *Adamant*; then can (I suppose) be brought for *Jahalom*. And the same Prophet which useth *Shamir* for the *Adamant*; when he hath reference to the stones on the Ephod, reteineth the names in Exodus, and the *Jahalom* among them, *Ezek. 3. 9. & 28. 13.* Wherefore if *Shamir* be the Hebrew name of the *Adamant*; the stone *Jahalom* in *Exod. 28.* may well be another then it: and if an other, where may we safer seek it, then in *Revel. 21.* for the reasons before shewed?

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That which is alleaged for the contrary, from the notation of the word *Jahalom*, and consent of many interpreters, and the like; hath (I confesse) probability; and were it not for the causes above shewed, I would think it to be the *Adamant*: though the notation likewise of *Shamir*, and agreement of interpreters, may also perswade it to be the *Adamant*; and for Plinies testimony of the *Adamants*, that they are desired of engravers; it accordeth to this *Shamir*, as we may learne of the Prophet, *Ier. 17. 1.* And for the price of the *Adamant* above the *Sardonyx* or any gemme, or other humane things, as the same Plinie reporteth; it will not (though for it be) end this question: seeing it is not necessarie to conclude, that God would choofe the most precious thing, to signifie grace in men, which have it but in part; especially seeing he putteth this stone not in the first, but in the first place, as the *Jahalom* is ordered in *Exod. 28. 18.* Yea it is plainly without likelihood, that God would impart the most precious thing among the Patriarches, and take it avay from among the Apostles, (for it is sure, no *Adamant* is to be found in *Revel. 21.*) This were to preferre the old Testament before the New, the Law before the Gospel, Moses before Christ, contrary to the Apostles doctrine in *2. Cor. 3.* and to make the holy *Jerusalem*, the *Bride the Lamb's wife*; (which is sayd to have the glory of God, and her walls garnished with all manner of precious stones, and many other like excellencies, *Rev. 21. 9. 10. 19. &c.*) to be inferiour in glorie to Moses Sanctuary, and the earthly *Jerusalem*, and those that ministered in the same: which a man of sound judgement, will not easily beleefe. And whatsoever Plinie sayeth of the preciousnes of the *Adamant*, we are assured from God that the *Sardonyx* is precious, *Rev. 21. 19. 20.* and Plinie himselfe confirmeth it, by the example of the Tyranne *Polycrates*, who to greatly esteeme the *Sardonyx* in his ring, that he valued the los thereof, with all his wealth and felicity, whither he confessed to be exceeding great; *Nat. hist. l. 37. c. 1.* And *Claudius* the Romane Emperour used to weare *Emeralds* and *Sardonyxes*; *Plin. libidem. c. 6.* so that the Earline Poets when they noted men for their statelynes, spake of their hands garnished with *Sardonyxes*; *Martial. l. 3. Invenit. Sat. 6.* and they of what esteem they were, in laying, *gemmas; principis Sardonychus; sculis que custoditur eburnis. Juvenalis Sat. 13.*

The reason alleaged from *Rev. 7. 3. & 8.* that the tribes are there reckoned up by the Holy Ghost, with omission of *Dan*, seemeth also then they are reckoned in any place of the old Testament; weakneth not, but rather confirmeth that which I have sayd. For as there is no new person put in sted of any tribe, or new name given to any tribe but such as was given before in the old Testament: so neither is it likely that in *Rev. 21.* any other new stone, should be placed, then such as agreeth with the description of Moses; so that the *Sardonyx* should be looked for in *Exod. 28.* among the rest. Again, the omission of *Dan* in *Rev. 7.* accordeth very well with the old Testament; for though Josephs sonns Ephraim and Manasse made two tribes, *Gen. 48. 5. 6. Num. 1. 10. 33. 35.* so that

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after a fort there were thirteene; yet the scripture usually nameth and reckoneth them but twelve, that the name of the *twelve tribes* is famous also in the new Testament, *Luke 22.30. Act. 26.7. Jam. 1.1. Rev. 21.12.* And when they are reckoned by the Prophets, one commonly is omitted; for eyther Ioseph is named instead of his two sonns, as in *Gen. 49.* or if they two be mentioned, Levi (for his separation to the Lords service in the Tabernacle) is omitted, as in *Num. 13.* and often; or if both hee and they be expressed, some one of the other is let pass, as Simeon is unnamed in the blessing of the tribes, *Deut. 33.* Accordingly the Spirit of God in *Rev. 7.* naming Levi, and Manasses, & Ioseph for his son Ephraim, was to omit the name of some other; unless he should have counted 13. tribes, contrary to the course of the scriptures, & scope of the matter there in hand. Why *Dan* is not named in *Rev. 7.* or *Simeon*, in *Deut. 33.* belongeth not to this question: it sufficeth that there is no new practise in *Rev. 7.* differing from the Prophets; neyther need we look for any innovation among the precious stones, *Revel. 21.*

Thus have I, according to the measure of knowledge which God hath given me, and as the extreme infirmity of my body would permit, made answer to the chief matters objected, especially such as concerne the scriptures, and may by them be decided. Other things wherein I have shewed eyther mine owne or other mens judgement, I wil not contend about. Let not any thing which I have written, be accepted without trial, or further then it agreeth with the trueth. The learned which have interpreted and opened the Scriptures, have had their second thoughts, and altered both their versions and expositions in sundry places; as all men know but in part. For things wherein I have missed, I humbly crave pardon of God & of his people; to such as have the spirit in them that lusteth after envie, I with a better minde; to such as love the trueth, increase of knowledge and grace; and for ought that is good & profitable in my labours, the praise therefore, be unto him that is Author of everie good gift & worke; the bene-

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Amen.

FINIS.



ANNOTATIONS
Upon the Book of
PSALMES.

Wherin the Hebrew words and sentences are compared with, and explained by the ancient Greek and Chaldee versions; but chiefly by conference with the holy Scriptures.

By Henry Ainsworth.



David the son of Iesse, sayd; and the man, who was raised up on high, the anointed, of the God of Iakob; and the sweet Psalmist of Israel, sayd: The Spirit of Iehovah, spake by me; and his word, was in my tongue. 2 Sam. 23. 1, 2.

All things must be fulfilled, which are written in the Law of Moses, and in the Prophets, and in the Psalmes. Luke 24. 44.



The second edition: in the yere
1617.

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*A Preface concerning David,
his life; and acts.*



David the son of Iesse, of the tribe of Iudah, of the lineage of Abraham in the *fourteenth generation, was borne in Bethlehem (a towne in the tribe of Iudah, in the land of Canaan,) about 297 yeres after the creation of the world; in the dayes when Samuel the Prophet, was Iudge of Israel. He was the seventh and youngest of all Iesses sonnes, of least esteem among them, and set to keep his fathers †sheep. In the three and twentieth yere of his life, he was by Samuel the Prophet, privately in Bethlehem, appointed King over Israel, in the midst of his brethren; and the spirit of the Lord came upon him, from that day forward. He was *ruddie, of a bewtiful countenance, and goodly to look to: a †cunning plaier on the Harp; a mighty valiant man of warr, & prudent in speech, and a comely person, and the Lord was with him. Who also gave him shefe testimonies and promises; †I have found David the son of Iesse, a man after mine own hart, which shal fulfill all my will. †I have layd help, on one that is mighty, I have exalted one chosen out of the people: with whom †my hand shalbe established, mine arme also shal strengthen him; I wil *bear down his foes before his face, and plague them that hate him. In my name shal his horn be exalted; I wil set his hand in the sea, and his right hand in the rivers; I wil make him my first borne, higher then the Kings of the earth. My mercie wil I keep for him for ever, and my covenant shal stand fast with him; his seed wil I make to endure for ever, & his throne to the dayes of heaven, &c.

After Davids anointing in Bethlehem, he vvent againe & fed his †fathers sheepe: but the spirit of God vvrrought mightily in him. He killed †Goliath, the Philistian giant, from vvhose face †all the men of Israel fled avay for fear: David overcame him (in the name of the Lord of hostis) vvith a sling and vvith a stone. He vvaz a cunning musician; and *playing on his harp vvith his hand, he refreshed K. Saul, vvho vvaz vexed vvith an evil spirit from the Lord. He vvaz employed in vvayrs against the Philistins: and †vvhither soever Saul sent him, he behaved himself vvifely and prospered, and vvaz accepted in the eyes of all the people; so that the vvomen of Israel sang of him, †Saul hath slayn his thousands, and David his ten thousands. But that praise, †I procured him envie from Saul, ever after, and he sought to slay him; but *all Israel loved him. And though he after took to vvife, Michal, Sauls daughter, yet †Saul continued his hatred against his son in lavv; and first secretly, then openly, sought his life: so that David vvaz tayne to see and hide himself, in the land of Israel, and in strange countries, to the †great affliction of his soule.

When Saul vvaz dead, and David †thirtie yeres of age, the men of Iudah *anointed him King the second time, in Hebron, over the house of Iudah. Ithbosheth Sauls son resisted him; but David vvexed stronger and stronger. Then fall Israel anointed him King over them; & he reigned in Ierusalem. So the time of all his reigne, vvaz †fourtie yeres. In Hebron he reigned over Iudah, seven yeres & six moneths: & in Ierusalem he reigned 33, yeres, over all Israel and Iudah. During which space, the Lord still exercised him with many †warrs abroad, and troubles at home; as by the desiring of his daughter †Tamar, the killing of his son Amnon, the treason and death of his son Absalon; the rebellion of Sheba; and other like forowes which God, †for his synns, chastised him with; so many and so great, that the †pangs of death com-

* 1 Chron.
2. Mat. 1. 1.
17.
† 1 Chro.
2. 15.
† 1 Sam.
16. 11.
† 1 Sam.
16. 13.
* v. 12.
† v. 18.
* 2. Act. 13. 22.
† Psal. 89. 19.
† v. 21.
* v. 23. &c.
† 1 Sam. 26.
19.
† 1 Sam. 17.
† v. 24.
* 1 Sd. 16. 23.
† 1 Sd. 18. 5.
† v. 7.
1 v. 8. 9.
* v. 16.
† 1 Sam. 19.
&c.
† Ps. 120.
1 Sd. 26. 19.
† 2 Sd. 5. 4.
* 2 Sam. 2. 4.
† 1 Chro. 11.
1. 3.
† 2 Sd. 5. 4. 5.
† Chro. 14.
† 18. &c. 19.
* 2 Sam. 13.
&c.
† 2 Sam. 12.
10.
† 2 Sam. 22.
5. 6.

1 Psal. 55. 45.
 1 Psal. 31. 11.
 * Ps. 6. 3. 4.
 12 Sam. 22. 7.
 1 Ver. 17.
 15. &c.
 * Ver. 36.
 &c.
 1 Ver. 50.
 * Psal. 17. 8.
 12 Psal. 59. 15.

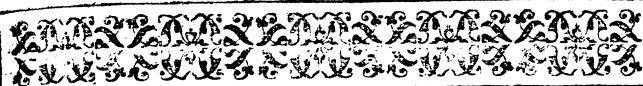
pass'd him about, the floods of Belial, (the ungodly men) made him astray: the cords of hell compass'd him, the snares of death prevented him; his heart was forepained within him, and the terrors of death fell upon him; fearfulness and trembling came upon him, and horrow overwhelmed him. His heart was spent with grief, his yeres with fighting, his strength fayled, and his boies were consumed.

But always in his fears, * he trusted in God, and was not afraid what flesh could doe unto him; in his distress he called upon the Lord, and cried to his God, who heard his voice out of his Temple, and drew him out of many waters, from his strong enemies, and from them that hated him: and brought him forth into a large place, and delivered him, because he delighted in him. He gave him the shield of his salvation, and girded him with strength to batle; and gave him the neck of his enemies, and destroyed those that hated him. Therefore he gave thanks unto the Lord among the nations, and sang praises unto his name, * awaking up his glorie, awaking up his Plalterie and Harp, awaking himself early to praise the Lord among the peoples, and to sing unto him among the nations: so he sang of his power, he sang loud of his mercy, in the morning; that God had been his defence and refuge, in the day of his distress.

And hereof, this book of Psalmes, (most wherof David made), is a glorious testimony: wherein by manifold psalmes and hymnes, and spirituall songs, he set forth the praises of God; his own faith in his word, exercise and delight in his Law: with narrations of Gods former and present mercies, and propheties of future graces, to be fulfilled in Christ, whom he being a Prophet, knew that he should be the fruit of his Joines concerning the flesh, and should sit upon his throne: whose incarnation, afflictions, death, resurrection, ascension, and eternall glorious kingdom and priesthood, he sang by the spirit, with such heavenly melodie, as may not onely delight, but draw into admiration every understanding hart, and comfort the afflicted soule, with such consolation as David himself was comforted of the Lord.

And these his Psalmes, have ever since, by the Church of Israel, by Christ and his Apostles, and by the Saints in all ages, been received and honoured as the oracles of God; cited for confirmation of true religion, and sung in the publique assemblies, as in Gods Tabernacle and Temple, where they sang praise unto the Lord with the 4. words of David, and with the instruments which he had made, over their burnt-offerings and sacrifices.

Now because many things, both for phrase and matter, are difficult to such as are not acquainted with Davids language; I have (out of my slender store) annexed a few brief notes, comprizing the Scriptures, and conferring the best Expositors, especially the ancient Greeke and Chaldee versions: whereby if any help of understanding may arise, the praise be to God, the comfort to his people.



THE BOOK OF PSALMES: or Hymnes.

PSALME I.

1 The happiness of the goodly whose conversation is described, & their prosperity, like a fruitful tree. 2. The contrary comse of the wicked, for which they and their way doe perish.



Blessed is the man, that doeth not walk, in the counsel of the wicked; nor stand in the way of synners: nor sit, in the seat of the scornful. But, his delight, in the law of Iehovah: and in his law doth he meditate, day and night. And he shall be, as a tree, planted by brooks of water: which shall give his fruit, in his time; and his leaf shall not fade: and whatsoever he shall doe, shall prosper. Nor so, the wicked: but as the chaff, which the wind driveth away. Therefore, the wicked shall not stand up, in the judgement: and synners, in the assembly of the just. For Iehovah knoweth, the way of the just: and the way of the wicked shall perish.

Annotations.

THE Book of Psalmes] So our Lord himself intitleth it, Luk. 20. 42. but the Hebrew title *Tebiltim*, signifieth Hymnes or Praises. According to the Greeke; it is called the *Psalter*.

1 Ver. 1. O Blessed] Or O Happy, or

Welfare the man. A joyfull acclamation for the mans welfare and felicity, as going right forward, and so having good luckes. Contrary hereunto is *Woe*, or *Calas*, Eccles. 10. 16, 17. Luk. 6. 20. 24. This word *Asben* in the Hebrew, is alwayes applied to men, and so differeth from another word, *Banc*, *blessed*; which is ascribed both to God and men, Psal. 115. 13. the contrary wherto is, *curst*, Psal. 37. 22. *doth not walk]* or, *hath not walked*. But the time past, and time to come, are in the Hebrew often used for to expresse continued actions: *Walking* signifieth ones conversation, both touching faith & works, Psal. 119. 1. Gen. 5. 24. compared with Heb. 11. 5. 6. 2 Pet. 2. 10. Iud. 11. To walk in the counsel of any, is either to doe as they advise and suggest, as did Ahaziah, 2 Chr. 22. 3. 4. 5. or by imitation to doe like others before; as did Israel, Mich. 6. 16. But in every respect, the counsel of the wicked should be far from us, Job. 21. 16. & 22. 18.

Wicked] that is, ungodly: so our English word meaneth, being made of the old Danish *wedeligt*: or we may call them according to the originall, *Restless*, *turbulent*, *unjust*, *ungracious*. The Hebrew *rasbangh*, signifieth *restlesse*, and is opposed to *quietnes*, Job. 34. 29. Such men are without peace in themselves, and seek to disturb and molest others, Prov. 4. 15. likened therefore to the raging sea, Isa. 57. 20. 21. And because for their evill deeds they are often brought forth to judgement, and condemned: therefore is this name given to condemned persons, Psal. 109. 7. Job. 27. 7. And as to make just, or justifie, is to acquit or absolve in judgement, Psal. 82. 3. To make or pronounce wicked, is to condemn, Psal. 37. 33. and 94. 21. Deuterion. 25. 1

Way] track, or trode. This word also significeth any religion, doctrine, manners, actions, administration, or course of life, *Psal. 5. 9. and 25. 4. and 86. 11. Act. 18. 25, 26. and 22. 4. 2 Pet. 2. 2. 15, 21.* *Sinners*] or *misdoers*, erroneous, enormous. Though there is no man just on earth, that doeth good and fineth not, *Ecd. 7. 22.* yet such are usually called *sinners*, as be given to vice, and have the course of their life, evil, *Gen. 13. 13. 1 Sam. 15. 18. Psal. 26. 9. and 104. 36. Mat. 26. 45. Luk. 7. 37. Job. 9. 16. 31.* In this respect, they that are born of God, are sayd, not to *syn*, 1 *Job. 3. 9.* and Solomon opposeth the *sinner* to the good man, *Ecd. 9. 2. 2.* See the note on *Psal. 4. 5.* *not sit in the seat*] or, and *bath not siten*, &c. *To sit* is to abide, continue, dwell, *Psal. 2. 4. and 104. 6, 7. and 132. 14.* or to company, and have familiarity with any, *Psal. 26. 4, 5.* And the original *moshab* here Englished *seat*, is diversely used, as, for a *seat* or *chayr* to sit on, 1 *Sam. 20. 25. Job. 29. 7.* (which noteth authority;) sometime, an *habitation* or *dwellling*, *Psal. 107. 4, 7. and 132. 13.* sometime an *assise*, *session*, or *assemblie*, *Psal. 107. 32.* And to may it be here taken, for the *assemblie* of the scornfull, and their *societie*, as the Challee version explaineth it.

The scornful] Proud-rhetorical mockers: *Losels*. The word importeth *pride*; as, the Lord scorneth the scorners, *Prov. 3. 34.* that is, resisteth the proud, *1 Sam. 4. 6. 1 Pet. 5. 5.* It implieth also eloquence, often used in mocks, *Job. 16. 20.* The Greek translateth them *pestilent*: they are of the worst sort of sinners, which admit of no reproof; therefore it is sayd, *Rebuke not a scorner, lest he hate thee*, *Prov. 9. 7, 8.*

2 Ver. 2. Hath his delight] or his pleasure is. *Law*] or *doctrine*. See the notes on *Psal. 19. 8.* *Iehovah*] or the Lord; as the Greek, and the new Testament usually expresseth it. The opening of this name, see on *Psal. 83. 19.* and *Gen. 2. 4.* *doth meditate*] or *shall meditate*: that is, usually meditate. This word importeth, studie and exercise of the mind, which often bursteth out into voice. It is used

for musing in the mind or hart, *Prov. 24. 2. Isa. 33. 18.* for muttering with the mouth, that which the hart mindeth, *Psal. 2. 1. and 37. 30. Prov. 8. 2. Isa. 59. 3.* but with a low imperfect voice, *Isa. 8. 19.* *day and night*] or, by day and by night; that is, continually.

Ver. 3. Brooks] or, becks, riverets; in Hebrew called *Plagim*, that is, divisions or partitions; being little streames derived, either from a great river, as *Psal. 46. 5.* or from a vwell or fountain, as *Prov. 5. 16.* or from any other head, *Job. 29. 6.* In hot countries they use to plant gardens, neer vvels, springs of water; from which the husbandma deriveth many little becks or riverets, to run on the roots of the trees set in a row; whereby they are moistened and made fruitfull. See *Ezek. 31. 3, 4. Ecd. 2. 5.* According to this, Christ called the fountain of the gardens, that is, of the Churches, *Song. 4. 15.* Also in *Jer. 17. 8.* the godly man is likened to a tree planted by waters, which thrusteth out his roots by the river, and feeleth not when the heat commeth, and careth not when the year of drought, nor ceaseth from making (or yielding) fruit.

in his time] that is, in due time or season; so *Psal. 104. 27. and 145. 15. Levit. 26. 4.* The Challee translateth, *whose fruit is ripe in his time.*

whatsoever he shall doe] or all, that it shall make; or yield: meaning the tree, the resemblance of the man. For a tree is sayd to make fruit, when it beareth or yieldeth it, *Jer. 17. 8.* So in *Mat. 3. 8, 10.* where men are trees, and their works fruits, which they make or yield. Shall prosper] or thrive: and to be of good use. And this is in a tree, when the fruit is for meat: and the leaf, for medicine; as *Ezek. 47. 12.* The just mans fruit, is the fruit of the tree of life, *Prov. 11. 30.* So the Challee (in the Masorites Bible) calleth this tree here spoken of, the tree of life.

Ver. 4. driveth it away] or tosse it away: therefore the Challee, for wind, translateth *whirlwinde* or *tempest*; and in *Job 21. 18.* it is sayd, such are as chaff, that the tempest stealeth

1 *Job. 21. 18.* Compare also *Psal. 35. 5. Hos. 13. 3.* The word *it*, is added for vehemencie sake, and may be omitted in our English, as it is sometime in the Hebrew, 2 *Chron. 18. 3.* compared with 2 *King. 16. 3.* yet such manner of speeches the Greek also in the new testament useth, *Rev. 7. 2. 9.* Ver. 5. stand up] or rise up; consist, stand: opposed to bending or falling down, *Psal. 18. 39. and 20. 9.* God is he that riseth up to judgment, *Psal. 76. 10.* and men doe stand or fall therein, when they are justified or condemned. See *Mat. 12. 41. Rev. 6. 16.* So the Challee (in the Masorites Bible) exoundeth it, they shall not be justified in the great day of judgment.

and sinners] to weet, shall not stand up. The former denyall, not, is again to be understood: as in *Psal. 9. 19.* Ver. 6. knoweth] or acknowledgeth. This word also importeth regard and care of; as, the just man knoweth, (that is; regardeth) his beaits life, *Prov. 12. 10. Job. 9. 21. 1 Thes. 5. 12.* Also to approve, or allow; as *Psal. 101. 4. Rom. 7. 15. 1 Job. 3. 2.* And as Gods knowledge of his, implieth their election, 2 *Tim. 2. 19.* so his not knowing of the wicked, implieth their refection, *Mat. 25. 12. and 23.* Shall perish] or, be doen away, decay, be lost. To this way of the wicked, which perisheth; is opposed the good way, which is everlasting: wherein David desired God to lead him, *Psal. 139. 24.*

PSALME II.

1 David prophesieth, of the rage of Jewes and Gentiles against Christ. 4. Gods wrath against them for it. 6. Christ is established King, 7. declared to be the Son of God, 8. heyr and ruler of the world: 10. Kings are exhorted to submit unto him.

1 Why doo the hethens tumultuously rage: and the people, me sure vanitie? The Kings of the earth, set them-selves; and the

Princes doe plot together: against Iehovah, and against his Christ. Let vs break, their bands: and cast, their cords from vs. He that sitteth in the heavens laugheth: the Lord, mocketh at them. Then wil he speak vnto them in his anger: and in his wrath, he wil suddainly trouble them. And I, have anyonted my King: upon Sion, the mountayn of my holynes. I wil tel, the decree: Iehovah, sayd unto me, thou art my Son; I, this day begat thee. Ask of me, and I wil give the hethens, for thine inheritance: and the ends of the earth, for thy firm-possesion. Thou shalt roughly rule them, with a rod of yron: as the vessel, of a pottier thou shalt scatter them in peeces. And now, O ye Kings be prudent: be nurtured, ye Iudges of the earth. Serve ye Iehovah with fear: and be glad, with trembling. Kysse ye the Son, lest he be angrie, and ye perish in the way; when his anger shall burn suddainly; O blessed, are all that hope-for-safetie in him.

Annotations.

1 WHY] or, For what? David was the writer of this Psalm, (as the Greek prefixeth this title, *Ed Psalm of David*;) and he beginneth with mirrouring at the rage and folly of the Jewes and Gentiles, in persecuting Christ and his Church, *Act. 4. 21, &c.* And as David himself was a figure of Christ in his kingdom, and a father of him according to the flesh: so suffered he like opposition, at the hands of his own people, and of the nations round about him, 2 *Sam. 2. 10. and 3. 1. and 5. 17. and 10. 6, 7, &c.* Tumultuously rage] or, hurle together,

together, convene with rage and uprove, mutually. This word is also used in Davids cate, *Dan. 6. 6. 11.* and after in *Psal. 64. 3.* The Greek ephraaxan whereby the holy Ghost translate it, *Act. 4. 25.* denoteth rage, pride and fiercenes, as of horses that neigh and rush into the battell. *peoples*] or *nations*: under these names, are comprehended the Jewes with the Gentiles, *Act. 4. 27, 28.* meditate vainly] mutter away or empty thing, which shall have no effect. And here the Hebrew changeth the time (as it doeth very often otherwhere,) wil meditate, noting by such phrase a continuance of the action, as they that did fill or usually meditate vayne things. But the holy Ghost in *Act. 4. 25.* keepeth like time here, as before: whose example I follow, according to the propriety of our tongue. So after in this *Psalme* and many other. The Hebrew text it self sometime doth the like: as *Isa. 37. 33.* compared with *2 King. 19. 33.* See the notes on *Psal. 18. 7.*

2 Vers. 2. *Set themselves*] or *present themselves*: wil stand up: noting a settled purpose in the hart, with a standing up in person, to act the same, *1 Chron. 11. 14.* *princes*] rulers, or privy counsellors, subtil, prudent, and employed in making decrees, *Prov. 8. 15.* next therefore in place to *Kings*, and joynd with them, as here, so in *Judg. 5. 3.* *Hab. 1. 10.* *Prov. 3. 14.* *plot*] conspire; or, are founded, that is, have their foundation, plott, or ground work layd, as *Exod. 9. 18.* *Isa. 44. 28.* and this by assembling and confuting, and is therefore interpreted, gathered together, *Act. 4. 26.* So the Chaldee translate it, *conspire* (or joynd together) to rebell before the Lord, and to fight against his Anointed. *Christ*] or *Anointed*: in Hebrew, *Masbiach* or *Messias*, which word, though it be generall for the ancient Kings, and Priests, and Prophets that were anointed with oil, (*Psal. 89. 21.* and *105. 15.* *Isa. 45. 1.* *Numb. 3. 3.* *1 King. 19. 16.*) yet is it principally, the name of the Son of God, our Saviour, *Dan. 9. 25. 26.* who was known in Israel by

the name *Messias*, *Iob. 1. 41.* and *2. 28.* and among Greeks, by the name *Christ*; of whom we that beleve in his name, are also called *Christians*, *Act. 11. 26.* because we have an *Anointed* from him that is holy, *1 Iob. 2. 20. 27.* himself being first anointed with the Spirit, and with the oil of gladnes above his fellows, *Luk. 4. 18.* *Psal. 45. 8.* Of him is this *Psalme* interpreted by his Apostles, saying; Of a truth, anointed, gathered were both *Herod* and *Pontius Pilate*, with the nations and peoples of Israel, to doe whatsoever thy hand and thy counsel had fore-determined to be done, *Act. 4. 27, 28.*

3 Vers. 3. *their bands*] These were signes of subjection, *Ier. 27. 2. 3. 6. 7.* And thus the Kings and nations speak, refusing to serve *Christ*, though his yoke be easie, *Mat. 11. 29. 30.* *Ier. 5. 5.* The Hebrew phrase *me*, importeth their bands, and his speaking of the Father and the Son jointly, and of the Son in special: but he that honoureth not the Son, honoureth not the Father which sent him, *Iob. 5. 23.* So in the verse following, the Lord mocketh at them and at him; meaning them all jointly, and each severally. The like manner of speech see in *Isa. 53. 8.* and *44. 15.* *Lam. 4. 10.* *Psal. 12. 1.* and *11. 7.* and *49. 14.* and *59. 9.* *Psal. 12. 19.* *Exod. 15. 15.* *Deut. 32. 33. 35. 36. 37.* cords] or ropes; thick twisted bands: signes also of subjection and restraint, *Iob. 39. 23.* *Ezek. 4. 8.* and sometime of love, *Hos. 11. 4.*

4 Vers. 4. The Lord] in Hebrew *Adonai*; which in this form is the peculiar title of God; having the form plural, and vowels of *Iehovah*: mystically signifying my Saviour, or my Susteyner, my Pillars. And where in one place *Adonai* is used: another speaking of the same thing hath sometime *Iehovah*: See *Psal. 57. 10.* with *Psal. 108. 4.* It commeth of *Eden*, a base or Pillar which susteyneth any thing. The Chaldee translate it, the Word of the Lord: that is the title of *Christ*, *Ioh. 1. 1.* *Rev. 19. 13.* Our English word *Lord*, hath much like force, being contracted of the old Saxon *Laford*, or *Alaford*, which commeth of *Laf*, to

5 *susteyn*, refresh, cherish. *mocketh*] wil mocke, deride. This implieth both their folly; their punishment for it; & how God wil leave them helpeles in their misery. *Psal. 59. 9.* *Prov. 1. 26. 28.* It is spoken of God, after the manner of men, that he laugheth, *mocketh*, is angry, and the like; not that he hath such passions as men; but because he doeth such things as men use to doe whe they are moved with such passions: and as the Hebrew Doctors say, The Law speaketh (of God) according to the language of the sons of Adam. See the annotations on *Gen. 6. 6.*

5 Vers. 5. *anger*] ire, outward in the face, grame, grimaces or fiercenes of countenance. The original *aph* signifieth both the Nose by which one breatheth, *Psal. 115. 6.* and *Anger* which appeareth in the snuffing or breathing of the nose; as *Saul* is sayd to breath out threatnings and slaughter; *Act. 9. 1.* The circumstances of the text, wil shew which of the two is meant: though sometime it is doubtful, as *Psal. 138. 7.*

6 *wrath*] fervent ire, inflamed displeasure. This word *Charon*, noteth burning or inflammation of choler, sometime of grief; *Gen. 4. 5.* *Lon. 4. 10.* sometime of other affections; *Nehem. 3. 10.* suddenly trouble] or vex, apall, fright; make them to start. It noteth hastines of fear and trouble; opposed to firm staydnes.

6 Vers. 6. And I] The word *And* is here a signe of indignation styred; as was in the Apostle, when he sayd; *And sitest thou to judge me &c.* *Act. 23. 3.* or *and*, may be used here for *but*; as in *Gen. 42. 10.* *Isa. 10. 20.* and often other where.

6 have anointed] or powred-out, that is, ordeyned, authorized; by powring out the oil of the spirit, the oil of gladnes, as is noted on verse 2. Of this word *Nasac* that signifieth to shed or pow-out, *Nasick* is used for a governour, or one in autoritie. *Psal. 83. 12.* *Ios. 13. 21.* *Mic. 5. 5.* *Dan. 11. 8.* According hereto, the wisdom of God sayth *Prov. 8. 23.* I was anointed (or authorized) from everlasting. In David *Christ*s figure, this was outwardly performed, when he was anointed King, with oyl. *1 Sam. 16. 1. 13. & 2*

Sam. 2. 4. & 5. 3. upon *Sion*] or, over *Tijon*: the name of an high mountayn in Ierusalem, on top wherof was a strong fort, which the hethen Iebustites kept by force from Israel, til Davids dayes; *Ios. 15. 63.* *2 Sam. 5. 6. 7.* but he took it from them, fortified it, & cald it Davids city; *1 Chro. 11. 4. 5. 7.* Near unto this was mount *Morijah*, wheron *Solomon* built the Temple, *2 Chron. 3. 1.* Hereupon Ierusalem was called the holy city, *Nehem. 11. 1.* *Isa. 52. 1. & 48. 2.* *Mat. 4. 5.* with *Luk. 4. 9.* and *Sion* is named the Lords holy mountayn, *Ios. 3. 17.* which he loved, *Psal. 78. 68.* from which the law should come forth, *Isa. 2. 3.* and where he would dwell for ever, *Psal. 132. 13. 14.* Therefore was it a figure of *Christ*s Church, *Heb. 12. 22.* *Rev. 14. 1.* *Isa. 60. 14.* mountayne of my holynes; or my mount of holynes, that is my holy mount, as the Greek turneth it. So the Temple of Gods holynes, *Psal. 79. 1.* and people of Gods holynes, *Esa. 63. 18.* And in speech to *Daniel*, Ierusalem is cald, the city of his holynes, that is, his holy citie, by him so esteemed and regarded, *Dan. 9. 24.* Such Hebrew phrases, because they are more forceible, the Apostles often used in Greek, to inure the Gentiles with them: as *Christ* is cald the Son of Gods love, that is, his beloved son, *Col. 1. 13.* our Lord *Iesus Christ* of glory, that is, our glorious Lord, *Lam. 2. 1.* and many the like.

7 Vers. 7. I wil tell,] telling, is often used for preaching, declaring, shewing: as *Psal. 22. 23.* with *Heb. 2. 12.* *Exo. 9. 16.* with *Rom. 9. 17.* So hereby *Christ* noteth his propheticall office. the decree] Here the Hebrew *el*, seemeth to be used for *eth*: as *el haderech*, *2 Chron. 6. 27.* is the same that *eth haderech*, *1 King. 8. 36.* we may also read it thus, I wil tel of the decree; el being many times used for of; as *Gen. 20. 2.* *Iob. 42. 7.* *2 King. 19. 32.* *Ier. 51. 60.* So the Greek *pros* (answering to the Hebrew *el*) is used for of, or concerning, *Heb. 1. 7. & 4. 13.* decree] prescript-law or statute: the Greek translate it the ordinance of the Lord; the Chaldee, the covenant of God. The

Hebrue Chok, usually denoteth the rules decrees and ordinances about Gods worship, as the decree of the passover, Exod. 12. 24. 43. the decree of dressing the lamps, Exo. 27. 31. of the Preests office and garments, Exo. 29. 9. of their walking, Exod. 30. 21. of the sacrifices, Lev. 3. 17. & 6. 18. 22. and many other things about Gods service. So may it here be taken, that Christ preacheth the decree or rule of his calling to the office of priesthood, as the Apostle gathereth from this place, Hebr. 5. 5. or of serving God, fulfilled of us by fayth and obedience to his gospel, when these legal ordinances had an end. Iohn 4. 21. &c.

thou art my son] Though holy men be called the Sons of God, Deut. 14. 1. 1 Iohn. 3. 1. and likewise Angels, Iob. 1. 6. & 38. 7. yet is this title natural & peculiar to our Lord Iesus, the onely begotten of the Father; whereupon the Apostle sayth, to which of the Angels, sayd he thou art any time? Heb. 1. 5. The word art, is supplied by the Apostle, in Act. 13. 33. the like is sometime in the Hebrue text itself; as True was the word, 1 King. 10. 6. which in 2 Chron. 9. 5. is, True the word: so, Thou leading out, 1 Chro. 21. 2. Thou wast leading out, 2 Sam. 5. 2. Also in the Greek of the new Testament, Sommer neer, Mat. 24. 32. Sommer is neer, Luk. 21. 30.

[, this day] or, to day began thee. The word this, is often omitted in the Hebrue; as Deut. 4. 4. 8. 39. & 5. 1. 3. & 26. 17. 18. and often is expressed, as Deut. 2. 25. 30. & 4. 20. & 26. 16. & 27. 9. Of this point, thus speaketh the Apostle: Touching the promise made to the Fathers, God hath fulfilled it unto us their children, in that he rayled up Iesus, as it is written in the second Psalm, Thou art my son, & this day began thee. Act. 13. 32. 33. See also Rom. 1. 4. & Hebr. 5. 5. where Christs calling to be our Highpreist, is from hence proved.

Verf. 8 for thine inheritance] or, to be thine inheritance. This noteth the subjection of the nations, to the son of God; as the like manner of speech importeth; Efa. 14. 2. Zeph. 2. 9. Levit. 25. 46. Hereupon Christ is called heyr, that is, Lord of all. H. b. 1. 2. See

Psalm 82. 8. Ier. 49. 2. for thy firm-possesion] or, to be thy tenement: to have and to hold. It implieth Christs government of the world; and so the Chaldee expoundeth it, the dominion of the ends of the earth, for thy possession. The word for, or some such like, is here to be understood; and sometime the Hebrue expresseth it: as the house, 1 King. 7. 51. in red of for the house, 2 Chron. 5. 1. Servants 1 Chron. 18. 6. in red of for Servants, 2 Sam. 8. 6. and sundry the like.

Verf. 9 roughly rule them] or, bruse, crush them. The word signifieth to mixe with evil, or rigorously; and this is meant of Christs enemies. potter] or former of the clay: this signifieth their utter destruction; for a potters vessel, broken, cannot be made whole again. Ier. 9. 11. Efa. 30. 14. So in Deut. 4. 1. it is prophesied, that Christs kingdom should break in peices and consume all those kingdoms: and it shal stand for ever.

Verf. 10. be prudent] be skilful, or, be have your selves skilfully, prudently, wisely.

be nurtured] or, restrained, chastised, disciplined; and so the Chaldee translateth, receive chastisement ye governours; (the Greek sayth, all ye judges) of the earth.

Verf. 11 be glad] This word signifieth open and manifest joy, exultation, or outward glee. Gladnes and trembling are here joyned together; as fear and joy; Mat. 28. 8. The Greek sheweth in whome this gladnes should be, saying, shew gladnes unto him, the Chaldee translateth, pray with trembling.

Verf. 12. Kisse the son] Kissing, was used in sign of love and of obedience, Gen. 41. 40. 1 Sam. 10. 1. it was used also in religion and divine worship, 1 King. 19. 18. Hof. 13. 2. Iob. 31. 27. All these are due to Christ; but Iudas betrayed the son of man with a kisse. Luk. 22. 48. The Greek translateth, receive nurture (or instruction); and the Chaldee, Receive doctrine; both are implied in Kissing of the Son: Prov. 24. 26.

perish in the way] or, from the way. To perish or be lost in the way, importeth sudden destruction, whiles they are doing their actions: to perish from the way, is to wander or loose the right way, and not know whither to goe. So

Deut.

Deut. 32. 28. perishing in (or from) counsels, is to be void of counsel, not knowing what to deliberate. The Chaldee translateth it, and ye loose the way: the Greek, and ye perish from the just way.

when his anger shal] or for his anger will burn: or, his angry countenance. suddenly] or, very soon: or a very little: this manner of speech sometime meaneth a short time, speedily, Psalm 81. 15. Ista. 26. 10. 2 Chro. 12. 7. sometime, a little deal; as Ista. 1. 9. The Greek here turneth it, soon or suddenly. See also Psalm 8. 6. that hope-for safetie] or, that shrowd; that rely confidently, that betake themselves for refuge and safety unto him. For, he is made the author of eternal salvation, to all that obey him. Heb. 5. 9.

PSALM. 3

1 David in Absaloms rebellion, complaineth to God of his many enemies. 4 Comforteth himself in Gods protection. 6 testifieth his security therein: 8 Prayeth for full deliverance; 8 & a blessing upon Gods people.

A Psalm of David, when he fled from the face of Absalom his son.

Iehovah, how many are my distressers! my many, that rise up against me. Many, (saying of my soul) there is no salvation for him in God Selah. But thou Iehovah, art a sheild about me: my glory, and the lifter-up of my head. With my voice, I called unto Iehovah: and he answered me, from the mountayn of his holynes Selah. I lay down, and slept; I waked-up for, Iehovah susteyned me. I will not fear, for ten-thousands, of people: which round-about, doe set against me. Rise vp, Iehovah; save me, O my God; for thou hast smitten all mine enemies on the cheek bone: thou hast broken the teeth, of the wicked.

To Iehovah the salvation: upon thy people, thy blessing Selah.

Annotations.

A Psalm] called in Hebrue Mizmor, which hath the significatiō of pruning or cutting off superfluous twigs: and is applied to songs made of short sentences or verses; where many superfluous words are cut away. Ther be three kinde of songs mentioned in this book; 1 Mizmor, in Greek Psalms, 2 Psalm: 2 Tehillah, in Greek hymnos, a hymn or Prayse: 3 and Shir, in Greek Ode, a song or Laie. All these three the Apostle mentioneth together, when he willett us to speak to our selves with Psalms, & hymns, & spiritual songs: Ephe. 5. 19. of David] or to David: and so after in this book usually. But the Hebrue speech useth these indifferently; as Iasideroth, 2 Kings. 11. 15. and hasderoth, 2 Chro. 23. 14. lammaghaloth & hammaghaloth, Psalm. 120. 1. & 121. 1. So, the sword of Iehovah Ier. 47. 6. the prophet of Iehovah, 1 King. 22. 7. 2 King. 3. 11. and many the like.

So in the Greek, Disciples to thee, Mark. 2. 18. and Disciples of thee, Mat. 9. 14. as one and the same. from the face] or presence; or for fear of. So the woman fled from the face of the serpent, Rev. 12. 14. Of Davids flight, it is thus written; Then David sayd to all his servants that were with him in Ierusalem: Rise up and let us flee, for we shal not escape els from the face of Absalom; make speed to depart, lest he come suddenly and take us, and bring evil upon us, and smite the city with the edge of the sword. So the King departed, and all his household after him. 2 Sam. 15. 14. 16. his son] David having synned in defiling Bathsheba, and killing her husband Uriah; 2 Sam. 11. was threatened therfore of God, that he would raise up evil against him, out of his own house, 2 Sam. 12. 11. which was fulfilled in this rebellion of Absalom.

v. 2 how many are] or how multiplied are. For, the conspiracie was great, and the people multiplied still with Absalom: 2 Sam. 15. 12.

B 2

vers. 3

Verl. 3 Many saying] or How many doe say? of my fowl] that is, of me; my life; concerning me; or, to my soul, and so the Greek translatheth it.

no salvation] or, no man's salvation; no health, help or deliverance at all. The Hebrue hath a letter more then ordinary, to increase the signification. The like is in many other places; as Psal. 44. 27. & 92. 16. & 94. 17. & 63. 8. & 125. 3. Job. 5. 16.

God] in Hebrue Elohim, which is the first name wherby the creator of all, is called in scripture, Gen. 1. 1. See the annotations there. And it is in the plural number, to signifye the myserie of the Trinitie in the unitie of the Godhead; and therefore is joynd commonly with other words. of the singular number, and sometime of the plural; indifferently, as Elohim he went, 1 Chron. 17. 21. and Elohim they went 2 Sam. 7. 23. See Psal. 58. 12. It is sometime used (though more seldom) in the form singular, Eloah, Psal. 18. 32. &c. And it may be derived eyther from El, which signifieth Mighty; and so by increase of the word; the signification is increased, Most mighty or the Almighty; or from Alah to adure; because of the covenant, oath, and exsecration, wherewith we are bound unto God; according to that in Deut. 29. 12. 14. 19. Nehem. 10. 29. Eccl. 8. 2. This honourable name is also given to Angels Psal. 8. 6. and to Magistrates Psal. 82. 1. 6. because God hath communicated with them his word. Iohn. 10. 34. 25. Selah]

This Hebrue word signifieth Elevation, or lifting up; whether of the mind, to mark, or of the voice to streyn it; or of both. And for the matter, it seemeth to import an asseveration of a thing so to be, and an admiration therat. For the manner, it is a note of singing high: and therefore is used onely in psalmes and songs, and alwayes at the end of verses, excepting some few places, Psal. 55. 20. & 57. 4. Hab. 3. 3. 9. where it is set in the mids. The Chaldee paraphrast, and some other Hebrues have turned it, For ever. Our Doctors of blessed memorie have sayd, that every place where it is written, Netsach, Selah, and Ghed;

there is no ceasing (or end) of that thing: sayth R. Menachem on Lev. 25. The Greek version, makes it a musical notion, Diapsalma.

v. 4 a shield about me] or for me: that is, a protector, a defender, So Gen. 15. 1. Deut. 33. 29. Psal. 84. 12. glory] or honour, which in the Hebrue hath the signification of weightines or gravity; which the Apollie seemeth to respect, mentioning the eternal weight of glory, 2 Cor. 4. 17. David here calleth God his glorie, who had advanced him to kingly dignity; such as our Saviour calleth glory; Mat. 6. 29. the lifter up] or exalter of my head: that is, give me victory, honour, and triumph. So Psal. 27. 6. & 110. 7.

v. 5 he answered:] or heard: but to answer is to certify by some meanes, that he heareth; as by help or deliverance from danger, Psal. 22. 22. Isa. 41. 17. (to to answer by fyre, 1 King. 18. 24.) therefore it importeth more then bare hearing; Isa. 30. 19. & 58. 9. The Chaldee translatheth, he received my prayer, from the mountaine of the house of his sanctuarie for ever.

v. 6 I lay down &c.] This speech denoteth safety and securitie from danger and dread of evil. Levit. 26. 6. Job. 11. 19. Psal. 4. 9. Ezek. 34. 25. Prov. 3. 24.

v. 7 doe set] to weete themselves in letty, or in battel-ray; or set their engines. So Esay. 22. 7.

v. 8 on the cheek bone] a signe also of reproch; as Job. 16. 10.

v. 9 To Jehovah the [salvation] to weete, is; or belongeth; or, Of Jehovah is salvation, help, or deliverance. So Prov. 21. 31. Jon. 1. 19. Also Rev. 7. 10. and 19. 1. The salvation to our God. Like speeches are, Holynes to Jehovah Exod. 28. 36. To Jehovah the warre: 1 Sam. 17. 47. To Jehovah the earth, Psal. 24. 1. and many the like. The Chaldee sayth, From before the Lord is redemption: the Greek, Of the Lord. thy blessing.] This word, when it is spoken of God towards man, (as in this place) signifieth a plentiful bestowing of good things, earthly or heavenly. Gen. 24. 35. Deut. 28. 2. 3. 4. &c. Eph. 1. 3. Gal. 3. 8. When it is spoken of men towards

wards God, it betokeneth praise or thanksgiving, by word or deed, Deut. 8. 10. Psal. 103. 1. 2. Luk. 1. 64. & 2. 28. And that which in Math. 26. 26. is called blessing; in Luk. 22. 19, is called thanksgiving. When it is spoken of men towards men, it signifieth sometime salutation, as Gen. 47. 7, 1 Sam. 13. 10. sometime, a gift, or a benevolence, as 1 Sam. 25. 27. 2 Cor. 9. 5. 2 Kings 5. 15. sometime, a proposition (by way of prayer or prophesie) of good things in the name of God; as Gen. 14. 19. 20. Num. 6. 23. 24. In this signification, the lesse is blessed of the greater. Heb. 7. 7.

PSALME. 4

2 David prayeth to God for audience, 3 Reprovethe his enemies for opposing him in vain. 5 exhorteth them to repent, & trust in the Lord. 7 Gods favour more joyeth the hart, then all riches: 9 therein David securith himself.

To the mayster of the musick, on Neginoth, a Psalm of David.

WHen I call, answer me, o God, of my justice; in distress, thou hast made roomth for me: be gracious to me, and hear my prayer. Sonns of men, how long shall my glorie be to ignominie; will ye love vanitie: wil ye seek, a lye Selah? But know ye, that Jehovah hath marvelously separated, a gracious-sainct to him: Jehovah wil hear, when I call unto him. Be styrred, and syn note: say in your heart, upon your bed; and be still Selah. Sacrifice ye the sacrifices of justice: and trust, unto Jehovah. Many doe say, who wil cause vs to see good? lift thou up over us, the light of thy face Jehovah. Thou hast given joy in my hart: more then of the time when their corn, and their new-wine were multiplied. In peace

together, wil I lye-down and sleep: for thou Jehovah alone, wilt fear me in confidence.

Annotations.

TO the mayster, of the musick] or, To the overseyer, to him that excelleth: the Chaldee translatheth it, To sing. The original word Menatschach signifieth one that directeth the continuance of any thing unto the end, or, the going forward with a work till it be overcome. 2 Chron. 2. 18. & 34. 12. 13. Ezra. 3. 8. 9. and such as in 2 Chron. 2. 18. are called Menatschim, masters; are in 1 King. 5. 16. called Rodim, rulers. And in musick, there were Levites appointed for several duties, and some menatschach, to pley, or to set forward, and be over the rest, 1 Chron. 15. 21. and these were such as excelled in the art of singing and playing on instruments, to whom sundry Psalmes are intituled, that by their care and direction, they might be sung excellently unto the end. Ther were in Israel, some Levites singers, that attended therunto; and had no other charge. 1 Chron. 9. 33. on Neginoth] that is stringed instruments of musick, played on with the hand. See the note on Psal. 33. 3.

v. 2 when I call] or, in my calling; which the Chaldee expoundeth, In the time of my prayer, receive thou it of me. God of my justice] that is my just God: author of my justice, and avenger of my just cause. in distress] or, in streightnes, thou hast widened or enlarged for me. prayer] appeal, interpellation or intercession, whereby we refer for the cause of our selves or others to the judgement of God, calling upon him, appealing to him for right, praying against condemnation, or the like. For the Hebrue word Tephillah, cometh of Pillel to judge or determine causes for which appeals are made, 1 Sam. 2. 25. and Pelitim, are Judges or Arbiters; Exod. 21. 22. wherupon, to pray, is in Hebrue hithpallel, as it were to appeal or present himself and his cause

unto the Judge: or to judge ones self.
Verl. 3. Sons of men | Hereby is meant,
Great men, the Hebrue being *ish*, which is
the name of man in respect of his power &
dignity: as appeareth after in *Psal.* 49. 3.

that my glory be to ignominy | or, wil ye
turn my honour, to defamation, slander and ca-
lumnies. God had promised David the hon-
our of the kingdom, which Saul with
his nobles, sought to defame, and calum-
niate, and so turn it to thame. & reproch.

wil ye seek a lye? | or, ye seek a lye, or, de-
ceivable-falshood. Ye seek that which shal not
come to pass. The Hebrue *Cazab* (here used)
is such a lye, as deceiveth mens expectation.
Iob. 40. 28. *Psal.* 89. 36. *Isa.* 58. 11. 2 *King.*
4. 16.

V. 4. marvelously-separated] or selected in
wondrous sort; exempted as from some signe
of excellencie; culled out. So God mar-
velously severed the Israelites from the Egy-
ptians: *Exod.* 8. 22. & 9. 4. & 11. 7. See al-
so *Psal.* 17. 7. *Exod.* 33. 16.

a gracious-
saint] or, pious, holy, merciful one; meaning,
himself. The Hebrue *Chafid*, (which the
N. Testament in Greek caleteth *hōsios*, that
is pious, or holy, *Act.* 13. 35.) signifieth one
that hath obteyned mercy, goodness, piety,
grace and benignity from the Lord; and is a-
gayn (after Gods example) pious, kind, gra-
cious and merciful to others: *Nehem.* 13. 14.
See *Psal.* 136. 1. to him] that is, his
gracious saint; as the Greek explaineth it;
or, referring it to the former, he hath sepa-
rated to himself; a gracious man.

V. 5. Be *syrrred*] or Be commoved; which
may be understood, Be angry, Be grieved or
tremble; and the Chaldee addeth for him,
meaning God. The original word *Ragas*
noteth any stirring or moving. *Iob.* 9. 6. 25.
to be moved or tremble with feare; *Psal.* 18. 8.
Deut. 2. 25. *Isa.* 14. 9. to be moved with grief;
a *Sam.* 18. 33. to be syrrred with Anger; *Prov.*
29. 9. 2 *King.* 19. 27. 28. *Ezek.* 16. 43. This
later the Greek here foloweth, saying, Be
angry and syn not. and the Apostle hath the
same words, *Eph.* 4. 26. syn not] or
misfloe not.

This word signifieth to mis of
the way or mark: as in *Iud.* 10. 16. men

could sling stones at an hayres bredth, &
not synn; that is, not mis; and *Prov.* 19. 2. he
that is hasty with his foot, synneth; that is,
misfeth or swarveth. In religion, Gods law
is our way and mark: from which when
we swarve we syn. Therefore syn is defined to
be Transgression of law; or vniuolence.

1 *Iob.* 3. 4. say in your hart] that is,
mind seriously what you doe, and what the
end wilbe. Consider with your selues. The
like phrasis in *Psal.* 14. 1. & 35. 25. *Mat.*
24. 48. *Rom.* 10. 6. *Rev.* 18. 7.

or silent, stay, pause; as 1 *Sam.* 14. 9. *Iob.* 10.
12. 13. By this word, is often meant in
scripture a modest quietnes of the mind,
the troubled affections being allayed. See
Psal. 131. 2. & 37. 7. & 62. 2. *Lam.* 3. 26. The
Chaldee paraphraseth thus; Say your re-
quest with your mouth, and your petition with
your hart, and pray upon your bed, and remem-
ber the day of death for ever.

V. 6. Sacrifice] The word signifieth kil-
ling or Slaughtering; as beasts were killed
for offerings to God; figuring mans mor-
tification, or dying to syn. *Psal.* 51. 19.

sacrifices of iustice] such Moyses speaketh
of *Deut.* 33. 19. and David afterward, *Psal.*
51. 21. meaning sacrifices iust and right, and
in faith, according to the intendment of
Gods law. Contrary to those which the
prophet reproveth, *Mal.* 1. 14. So sacrifices
of triumph, or joy, *Psal.* 27. 6. are joyfull sacrifi-
ces, offered with gladnes. And the way of
iustice, *Mal.* 21. 32. for a iust, or right way.
The Chaldee giueth this sense, Subdue
your lusts, and it shalbe counted unto you, as a
sacrifice of iustice. trust] or, be confi-
dent, have stedfast hope, secure and firm confi-
dence; and it is opposed to fecklesnes of minde,
feare and doubt. *Isa.* 12. 2. *Prov.* 28. 1.

V. 7. Many doo say] Hebr. are saying;
which may be turned doe say; as in *Mat.*
22. 23. boilegontes, saying; is in *Mat.* 12. 18.
boitines legousi, which say. who wil
cause us to see] that is, to enjoy, or have the
fruition of good: *Psal.* 50. 23. And this is the
form of a wish; as David desired & sayd,
who wil giue me drink of the water &c. *1 *Chro.**
11. 17. and, who wil giue me wings as a dove;
Psal. 55. 7.

Psal. 55. 7. and many the like. the
light of thy face] that is, thy lightsome cheer-
ful face or look; meaning Gods fauour, grace,
and the blessing of knowledge, comiort,
joy &c. that flow therfrom. This is in
Christ, who is both the Light and the Face
or presence of God, *Luk.* 2. 32, *Exod.* 33. 14.
and the Angel of his face, *Isa.* 63. 9. Accord-
ing to this phrasis, Solomon sayth, In the
light of the Kings face is life; and his fauour, is
as a cloud of like later rayne. *Prov.* 16. 15. See
also *Psal.* 44. 4. & 31. 17. 21. & 67. 2. *Iob.*
39. 3.

V. 8. hast given joy] or shalt give; or put
joy: so giving is used for putting often
times. *Psal.* 8. 2. & 40. 4. & 33. 7. & 69. 12.
& 89. 20. & 39. 6. & 119. 110.

more then of the time:] or from of the time.
An Hebrue phrasis, when the signe of co-
pnition is wanting; as *Gen.* 38. 26. *Psal.* 19.
11. & 130. 6. The like is also in the Greek
tongue; as *Luk.* 15. 7. & 18. 4. And of joy
in harvest when corne is increased, see
Isa. 9. 3. *Ier.* 1. 11. 12.

V. 9. together] that is, I wil lye down and
sleep both together; not being disquieted
with feare or care; see *Psal.* 3. 6. or together
I and others with me. or, I my self wholly
and alone. See the note on *Psal.* 33. 15.

alone] The Hebrue phrasis is, in lonesome;
or, in solitarines. And may be referred (by
the distinction) to the Lord, who alone sea-
teeth his in safety: as *Deut.* 32. 12. or, to that
which foloweth, thou wilt seat me alone in safe-
ty; Herein looking to Moyses blessing *Deut.*
33. 28. wh. re Israel dwelleth safely, alone; &
so in *Num.* 23. 9. *Ier.* 49. 41. Thus it is a
blessing to be alone from enemies: other-
wise to be alone from freinds, is a note of
affliction; as *Psal.* 102. 8. *Lam.* 1. 1.

wil seat me] that is cause me to sit, dwell or
remayn. in confidence] or, trustfully;
with hope: that is, confidently or trustfully;
which by consequence meaneth, securely,
safely. And this was a blessing promised
in the law, *Leuit.* 26. 5. *Deut.* 12. 10.

David prieth and professeth his studie in

prayer. 5 God fauoureth not the wicked. 8 Da-
uid professing his faith prayeth God to guide
him. 11 to destroy his enemies, and to preserve
the godly.

To the mayster of the musk on Ne-
chiloth; a Psalme of David.

Hear thou my words, Iehovah:
vnderstand my meditation. At-
tend to the voyce of my cry, my King
and my God: for vnto thee wil I pray.

Ieho: ah, at morning, thou shalt hear
my voice: at morning wil I orderly-
addres unto thee, and wil look out.
For, thou art not a God delighting
in wickednes: the evil, shal not sojourn
with thee.

Vaynglorious-fooles
shal not set themselves, before thine
eyes: thou hatest all that work payn-
ful-iniquitie. Thou wilt bring to
perdition, them that speak a lye: the
man of bloods and of deceit, Ieho-
uah doth abhor.

But I, in the
multitude of thy mercy, wil come in-
to thy house: wil doe worship to-
ward the pallace of thy holynes, in
the feare of thee. Iehovah, lead me
in thy iustice, because of my inuiers:
mak streight, thy way before me. For,
in his mouth is no certayntie; their
inward part is woeful-evils: their
throat is an open grave: their tongue
they make smooth.

Condemn-
thou them-as-guilty, o God; let the
fall, from their consultations: with
the multitude of their trespasses,
drive-thou-them-away: for they are
turned-rebellious against thee. And
rejoyce shal all that hope-for-safetie
in thee, for ever shal they shewt, and
thou shalt cover them: and they that
love thy name, shal be glad in thee,
For thou, Iehovah, wilt blesse the iust.

unto the Judge: or to judge ones self.

Verf. 3. Sons of men } Hereby is meant, Great men, the Hebrue being *ish*, which is the name of man in respect of his power & dignity: as appeareth after in *Pfal.* 49. 3.

Thal my glory be to ignominy } or, wil ye earn my honour, to defamation, slander and calumnie. God had promised David the honour of the kingdome, which Saul with his nobles, fought to defame, and calumniat, and so turn it to shame & reproch.

wil ye seek a lye? } or, ye seek a lye, or, deceiver-falshood. Ye seek that which shal not come to pass. The Hebrue *Cazab* (here used) is such a lye, as deceiveth mens expectation. *Iob.* 40. 18. *Pfal.* 89. 36. *Isa.* 58. 11. 2 *King.* 4. 16.

V. 4. marvelously-separated } or selected in wondrous sort; exempted as with some signe of excellencie; called out. So God marvelously severed the Israelites from the Egyptians: *Exod.* 8. 22. & 9. 4. & 11. 7. See also *Pfal.* 17. 7. *Exod.* 33. 16.

a gracious-saint } or, pious, holy, merciful one: meaning himself. The Hebrue *Chasid*, (which the N. Testament in Greek caeleth *hōsias*, that is pious or holy; *Act.* 13. 35.) signifieth one that hath obeyed mercy, goodness, piety, grace and benignity from the Lord, and is a gain (after Gods example) pious, kind, gracious and merciful to others: *Nehem.* 13. 14. See *Pfal.* 136. 1. to him that is, his gracious saint; as the Greek explaineth it: or, referring it to the former, he hath separated to himself, a gracious man.

V. 5. Be tyrrid } or Be commoved; which may be understood, Be angry, Be grieved or tremble: and the Chaldee addeth for him, meaning God. The original word *Ragaz* noteth any stirring or moving. *Iob.* 9. 6. 28. to be moved or tremble with feare; *Pfal.* 18. 8. *Deut.* 2. 25. *Isa.* 14. 9. to be moved with grief; 2 *Sam.* 18. 33. to be tyrrid with Anger; *Prov.* 29. 9. 2 *King.* 19. 27. 28. *Ezek.* 16. 43. This later the Greek here foloweth, saying, Be angry and syn not, and the Apostle hath the same words, *Eph.* 4. 26. syn not } or misloe not. This word signifieth to misp of the way or mark: as in *Iud.* 20. 16. men

could sling stones at an hayres bredth, & not synn; that is, not misp: and *Prov.* 19. 2. he that is halty with his foot, synneth; that is, misfeth or swarveth. In religion, Gods law is our way and mark: from which when we swarve we syn. Therefore syn is defined to be Transgression of law; or vntlawfulness.

1 *Iob.* 3. 4. } say in your hart that is, mind seriously what you doe, and what the end wil be. Consider with your selves. The like phraze is in *Pfal.* 14. 1. & 35. 25. *Mat.* 24. 48. *Rom.* 10. 6. *Rev.* 18. 7. or silent, stay, pause; as 1 *Sam.* 14. 9. *Job.* 10. 12. 13. By this word, is often meant in scripture a modest quietnes of the mind, the troubled affections being allayed. See *Pfal.* 131. 2. & 37. 7. & 65. 2. *Lam.* 3. 26. The Chaldee paraphraseth thus; Say your request with your mouth, and your petition with your hart, and pray upon your bed, and remember the day of death for ever.

V. 6. Sacrifice } The word signifieth Killing or Slaughtering; as beasts were killed for offerings to God; figuring mans mortification, or dying to syn. *Pfal.* 51. 19.

sacrifices of justice } such Moses speaketh of *Deut.* 33. 19. and David afterward, *Pfal.* 51. 21. meaning sacrifices just and right, and in faith, according to the intendment of Gods law. Contrary to those which the prophet reproveth, *Mal.* 1. 14. So sacrifices of triumph, or joy, *Pfal.* 27. 6. are joyful sacrifices, offered with gladnes. And the way of justice, *Mat.* 21. 32. for a just, or right way. The Chaldee giveth this sense, Subdue your lusts, and it shal be counted unto you, as a sacrifice of justice. trust } or, be confident, have stedfast hope, secure and firm confidence; and it is opposed to fecklesnes of murde, fear and doubt. *Isa.* 12. 2. *Prov.* 28. 1.

V. 7. Many doo say } Hebr. are saying; which may be turned doe say; as in *Mat.* 22. 23. hollegouters, saying; is in *Mark.* 12. 18. boitties legouts, which say. who wil cause us to see } that is, to enjoy, or have the fruition of good; *Pfal.* 50. 23. And this is the form of a wish; as David desired & sayd, who wil give me drink of the water &c. 1 *Chro.* 11. 27. and, who wil give me wings as a doves; *Pfal.* 55. 7.

Pfal. 55. 7. and many the like. the lights of thy face } that is, thy lightsome cheerful face or look; meaning Gods favour, grace, and the blessings of knowledge, comfort, and joy &c. that flow therefrom. This is in Christ, who is both the Light and the Face or presence of God, *Luk.* 2. 32, *Exod.* 33. 14. and the Angel of his face, *Isa.* 63. 9. According to this phraze, Solomon sayth, In the sight of the King; face is life; and his favour, is as a cloud of the later rayne. *Prov.* 16. 15. See also *Pfal.* 44. 4. & 31. 17. 21. & 67. 2. *Iob.* 39. 3.

V. 8. hast given joy } or shalt give; or put joy: so giving is used for putting often times. *Pfal.* 8. 2. & 40. 1. & 33. 7. & 69. 12. & 94. 30. & 39. 6. & 9. 110.

more then of the time: } or from of the time. An Hebrue phraze, when the signe of comparison is wanting; as *Gen.* 38. 26. *Pfal.* 19. 11. & 130. 6. The like is also in the Greek congue; as *Luk.* 15. 7. & 18. 4. And of joy in harvest when corne is increased, see *Ia.* 9. 3. *Ioe.* 1. 11. 12.

V. 9. together } that is, I wil lye down and keep both together, not being disquieted with fear or care: see *Pfal.* 3. 6. or together I and others with me. or, I my self wholly and alone. See the note on *Pfal.* 33. 15.

alone } The Hebrue phraze is, in lōnedom; or, in solitarines. And may be referred (by the distinctio) to the Lord, who alone seateh his in safety: as *Deut.* 32. 12. or, to that which foloweth, thou wilt seat me alone in safety. Herein looking to Moses blessing *Deut.* 33. 28. wh. re Israel dwelleth safely, alone; & so in *Num.* 23. 9. *Ier.* 49. 41. Thus it is a blessing to be alone from enemies: otherwise to be alone from freinds, is a note of affliction; as *Pfal.* 102. 8. *Lam.* 1. 1.

wil seat me } that is cause me to sit, dwell or remain. in confidence } or, trustfulness; with hope: that is, confidently or trustfully; which by consequence meaneth, securely, safely. And this was a blessing promised in the law, *Levit.* 26. 5. *Deut.* 12. 10.

PSALME. 5

David praeteth and professeth his studie in

praier. 5 God favoureth not the wicked. 8 David professing his faith prayeth God to guide him. 11 to destroy his enemies, and to preserve the godly.

To the mayster of the musick on Nechoth; a Psalme of David.

Hear thou my words, Iehovah: vnderstand my meditation. Attend to the voyce of my cry, my King and my God: for vnto thee wil I pray.

Iehovah, at morning, thou shalt hear my voice: at morning wil I orderly address, unto thee, and wil look out. For, thou art not a God delighting wickednes: the evil, shal not sojourn with thee.

Vaynglorious-fooles shal not set themselves, before thine eyes: thou hatest all that work paynful-iniquitie.

Thou wilt bring to perdition, them that peak a lye: the man of bloods and of deceit, Iehovah doth abhor.

But I, in the multitude of thy mercy, wil come into thy house: wil doe worship toward the pallace of thy holynes, in the fear of thee. Iehovah, lead me in thy justice, because of my iniviers: mak streight, thy way before me. For, in his mouth is no certayntie; their inward part is woeful-evils: their throat is an open grave: their tongue they make smooth.

Condemn thou them as guilty, o God; let the fall, from their consultations: with the multitude of their trespasses,

drive thou them away: for they are turned rebellious against thee. And rejoyce shal all that hope-for safetie in thee, for ever that they shew, and thou shalt cover them: and they that love thy name, shal be glad in thee. For thou, Iehovah, wilt blesse the just one:

one: as with a bukler, with favourable-acceptation thou wilt crown him about.

Annotations.

N Echiloth] These (by the name) seem to be wind instruments, as flutes, trumpets, cornets &c. as Neginoth ar stringed instruments, Psal. 4. 1. For Chalil is a Pipe Iſa. 5. 12.

V. 2. *my meditation*] in Greek, *my cry*.

V. 3. *Attend*] or *incline, namely, thine ear*, as is expressed Psal. 10. 17. Prov. 2. 2. but often the word *care* is omitted, as here, so Psal. 61. 2. & 66. 19. & 86. 6. & 142. 7. &c. *will pray*] or *doe pray*; meaning, *stil, and usually*.

V. 4. *at morning*] or, *in the morning*; which hath the name in the original tongue, of *inquiring, looking & seeking early*; and is therefore used for every first opportunity or fit time, both to pray for, & to receive blessings, Psal. 88. 14. & 92. 3. & 90. 14. & 143. 8. Here also the word *at* or *in* is to be supplied; as *Beith a house*, 2 King. 15. 5. and many the like. *orderly* address] prepare, or settle in order; meaning eyther his person, as Job. 33. 5. or his speeches, as Job. 32. 14. *look-out*] or *espy*, as he that keeps watch and ward, expecting what God will answer, as is explained, in Habak. 2. 1. This noteth diligence, hope, and patience. So, Mic. 7. 7.

V. 5. *a God*] or, *a Mighty one*: in Hebrew *El*, the name of God, denoting his might or puissance: which therefore the Greek sometime translateth *Isiduros*, *Mighty*, Psal. 7. 12. sometime *Mighty-God*, Iſa. 9. 6. but most commonly *God*: which the holy Ghost alloweth, Mat. 27. 46. & 1. 23. *delighting wickednes*] or, *that takes pleasure in wickednes*. By, *wickednes, and evil*, may here be meant also (by figure of speech,) *wicked and evil persons*. See Psal. 36. 12. *sojourn*] or, *be a guest with thee*, meaning that an evil man should have

no intertynment, to be harboured as a guest, much left to have any abiding, or settled habitation with God. Here the word *with*, is to be supplied; as in the like Hebrew phrase, Psal. 94. 20. Gen. 30. 20. So in Exod. 9. 16. that *might shew thee*; for, *shew in thee*, as in the Apollie citeth it, Rom. 9. 17. the like is in Psal. 42. 5.

V. 6. *Vain-glorious-fooles*] or, *mad-bragging-fools*: cald *Holelim*, of *halal*, to extol, praise, glorify: which when it is of ones self, and immoderate, is *dotage, folly, and madness*. Hence is the word used, for *mad*, or *raving with folly* Ecclef. 2. 2. 12. & 7. 9. & 10. 13. Iſa. 44. 25. So after in, Psal. 75. 5. & 102. 9. & 73. 3. The Chaldee calleth them *mockers*. *that work*] so the holy Ghost translateth it, Act. 13. 41. from Hab. 1. 5. The Hebrew word signifying a *will-ing-working-out, perfecting, and practising*: as Psal. 7. 14. *paynful-iniquity*] or, *forowful syn, vayne unlawfulness*. The original word *Aven*, which hath the signification of *payn or forow*, is of large use, denoting all synfel and unjust affections, actions or indeuours, which cause payn or forow, or be paynfully doon: and is applied in special to idolatry, joined with *Tetraphim* or images, 1 Sam. 15. 22. And *Beith-el*, that is, *Gods house*; is cald of the prophets *Beith-aven*, an *Idols house*, or place of iniquity. Hof. 4. 15. & 10. 5. because *Ieroboam* had there set up false worship; 1 King. 12. 29. And in Iſa. 66. 3. he that blasphemeth *Aven*, or an *Idol*, is turned in Greek, a *blasphemer*. Thus *Poghnaleit aven*, be such as *work, practise, or commit idolatry, superstition, or other syn and iniquity*, wherof comes *forow, grief, miserie, and at last confusion*; how ever such evil workers, doo polish and trim their actions, for they shall be rejected *that work unlawfulness* (hoi ergazomenoi ten anomian) Mat. 7. 23. or are *workers of iniquity*, (hoi ergates adikia,) Luk. 13. 27. as this Hebrew phrase is by the Evangelists interpreted. The phrase is taken from Job, chap. 31. 3. & 34. 8. 22. The Chaldee translateth, *them that doe falsehood*.

V. 7. *Thou wilt bring to perdition*] or *wilt doe quite*

doe quite away: wilt *sordoz*, or *make perish*. *man of bloods*] that is, *bloody man, or murderer*, as the Chaldee expoundeth it, the man that sheddeth innocent blood. When blood is used in the plural number, it usually noteth *murder or manslaughter*, and the guilt following it: as Gen. 4. 11. the voice of thy brothers bloods cryeth; 1 Chron. 22. 8. thou hast shed many bloods: (so after in Psal. 9. 13. & 106. 38 & 51. 16. Sometime it signifieth *natural uncleannes*, as we are born in syn, or syn deserving death; Ezek. 16. 6. 9. I saw thee polluted in thy own bloods; &c. Hereto we may compare the Apostles speech, Iohn 1. 13. which are born not of bloods &c. A man of bloods, is one that is *led therewith, or given thereto*: 2 Sam. 16. 7. Iſa. 26. 9. & 55. 14. & 59. 3. & 139. 19. See the like phrase opened, Psal. 140. 12. *and of deceit*] that is, *man of deceit*, (as is expressed Psal. 43. 1.) meaning the *deceitful man, saytor, or impostor*. So noting hereby the *secret synner*, as by the former speech, the open and violent. Deceit, dole, or guile, cald in Hebrew *Mumath*, is named of *Ramah* to *heave or cast*, or *shoot with bow*. And as *warpen bowes*, doo cast and shoot awry, and deceive the archer; Psal. 78. 57. so *Impostors* or *men of guile* doo first as it werelift up a man with vayne hope, that being disappointed he may have the more heavy overthrow. See Chron. 12. 17. Gen. 29. 25. So in an other phrase, to *lift up the soul*, signifieth, to *deceive with vayne hope*. Jer. 37. 9.

V. 8. *mercy*] or *kindnes, benignity* in Chaldee, *goodnes*. See the note on Psal. 136. 1. *thy house*] or *edifice*: named in the Hebrew of *building-beith*: in Greek, of *dwellling*, either in English, of *suiton*, and *custodie*, a *house*; of the *Almain huis*, which is of *hu*, to *defend*. By *house*, here is meant *Gods tabernacle* call'd his *house*, 1 Chron. 9. 23. Mark. 2. 26. for the Temple was not built in Davids dayes. *wilt doe worship*] or *bow-down my self*; in signe of honour.

toward the palace] for the worshippers entered not into the Sanctuary it self, but into the courtyard; and at the dore, offered their gifts. Psal. 115. 19. Levit. 1. 3. Heb.

9. 6. A *palace*, (Hecial) is the name of *King*s houses, Psal. 45. 9. 16. Prov. 30. 28. attributed to the places where Gods majestie was sayd to dwell, as the *tabernacle*, 1 Sam. 1. 9. & 3. 3. the temple, 1 King. 6. 17. and heaven it self; Psal. 11. 4. Mic. 1. 2.

V. 9. *in thy justice*] that is, in the religion & conversation set forth in thy law, called the *pathes of justice*, Psal. 43. 3. or, *for thy justice* sake. *inviers*] or *spialls, observers*; that pry, for evil. So Psal. 27. 11.

V. 10. no certainty] no certain stable thing; no firm-truth, which one may trust unto: or no true word. *his mouth*] that is, the mouth of any of them: which the Chaldee explaineth thus, the mouth of the wicked men. inward part] properly, that which is *inward unto the*: this the Greek translateth *hart*. And these *in-parts*, are put for the *thoughts, affections, purposes* in them: as Psal. 49. 12. *woeful-evils*] haveveth the original, signifieth *wors, forowes*, *heavy-anoyances mischeifs* and *woeful events*: so named of *hoi* or *bovab* which signifieth *woe* Ezek. 7. 26. *they make smooth*] or *make-flattering*; and consequently, *deceitful*, as the Greek translateth, which the Apollie followeth, Rom. 3. 13.

V. 11. *Condemn-them-as-guilty*] *A-sham*, is a *guilt, syn or trespass*; Levit. 5. 19. wherof the word here used, is to *make guilty* or *damm of trespass*; and so the Greek here hath it, *Iudge or damne*; & the Chaldee *make-guiltie* (or *condemne*.) And because destruction and desolation abideth such as ar damned for crime: therefore is this word used also for *desolating, abolishing, destroying* Ezek. 5. 6. Joel. 1. 18. And to may it be here meant, *punish*, or *make them desolate* & *God*. So Psal. 34. 22. 23. & 69. 6. *with the multitude*] or *for the multitude, the many*.

trespass] or *seditions-iniquities* *desolative*, doon purposely, and dissolally, and are therefore *heinous* and *criminal*. The Greek often translateth it *Unlawfulness* or *transgression of law*, which the Apollie following Rom. 4. 7. from Psal. 32. 1. It is more then syn, as may be gathered by Gen. 31. 36. Exo. 34. 7. and Job. 34. 37. he addith trespass to his syn.

C drive

drive them away] or drive him, that is each of them. A like phrase as was before, *Psalm* 2:3. So after in vers. 12. upon them, and him.

turned rebellious] or turned bitter, and so are very distastful unto thee, by reason of their disobedience and stubbornness; and consequently doe provoke to bitterness, and wrath, doe exasperate. The Hebrue word *Marah*; hath properly the signification of changing, & of bitterness, applied to apostasy, rebellion & disobedience. *Deut* 1:26. & 21:7. 20. *Ios* 1:18. against thee] which the Chaldee expoundeth against thy word.

V. 12. for ever] or to eternitie. [show] or shrill out, sing joyfully. for so commonly the Hebrue *Ranan* signifieth: and is therefore by the holy Ghost interpreted, to be merry or joyful; *Rom* 15:10. from *Deut* 32:43. & *Gal* 4:27. from *Isai* 54:1. yet from time this word is to show, shrill, or cry aloud for sorrow, as *Psalm* 142:7. A loud shrill noyle or showing, was used in thanksgiving, and prayers. *Levit* 9:24. 1 *King* 8:28. *Psalm* 17:1. & 118:15. & 126:2. & 33:1. and thou shalt cover] or, for thou wilt cover, protect, or cast a covering over them: and this is answerable to their hope or seeking-cover in God, before mentioned: & signifieth a safe protection from all hurt or evil; as *Exod* 33:22. *Psalm* 140:8.

be glad] or leap for joy, exult. The word signifieth outward gladness in gesture and countenance: So also doth the Greek answerable hereto: that where one Evangelist writeth, *Rejoyce and be glad*; *Mat* 5:12. another sayth, *Rejoyce and leap*. *Luk* 6:23. The Chaldee here again tranlateth, they shall be glad in thy word.

V. 13. bukier] a piked-shield, called *sinhab*, of the [sharp-pikened]: as an other kind of Scutcheon is called *Magen*, *Psalm* 3:4. of fencing or protecting. favourable. acceptation] or good wil, gracious-looking or acceptance. So the Hebrue *Rafon* meaneth, derived of a word which by the Apostle, signifieth to accept, *Heb* 12:6. from *Prov* 3:12. and to be welpleased or delighted, *Mat* 12:18. from *Isa* 42:1. So the year of acceptance is the acceptable year. *Luk* 4:19. from *Isa* 61:2.

and the time of acceptance, is the acceptable time, 2 *Cor* 6:2. from *Isa* 49:8. It is also interpreted wil or pleasure; *Heb* 10:7. from *Psalm* 40:9.

PSALM. 6

David's complaint in his sickness, with prayer for release. 9. By faith he triumpheth over his enemies.

To the master of the music on Neginoth, upon the eight; a Psalm of David.

Iehovah, rebuke me not in thy anger: neyther chastise me in thy wrathful-heat. Be gracious to me Iehovah, for I am weak: heal me Iehovah; for, my bones are troubled. And my soul, is troubled vehemently: and thou Iehovah, how long? Return Iehovah, release my soule: save me, for thy mercy sake. For, in the death is no memorie of thee: in hell, who shall confesse to thee? I saynt, with my sighing; I make my bed to swim in every night: I water my bedsted, with my tears. Myne eye is gnawn with indignation: it is waxen-old, because of all my distressers. Away from me, all ye that work painful-iniquitie: for Iehovah hath heard, the voice of my weeping. Iehovah hath heard, my supplication-for-grace: Iehovah, hath accepted my prayer. All my enemies, let be abash; and troubled vehemently: let them return, be abash in a moment.

Annotations.

Vpon the eight] or after the eight: meaning the eighth time, which was grave, as that which we call the bass. So David fetching

fetching home Gods ark, appointed some Levites with harps upon the eighth, for the honour and service of God. 1 *Chro* 15:21. And so the Chaldee here tranlateth, To sing with playing upon the harp of eight strings.

V. 2. wrathful-heat] or choler: This word noteth the inward affection; as the former dooth the outward appearance. David prayeth not simply against correction, (for, as *Mary* & *God* loveth, he dooth rebuke and chastise; *Rev* 3:19. but would have his nurture with moderation, least it broke him in peeces: as *Jeremy* likewise prayeth, *Ier* 10:24. So after, in *Psalm* 38:2.

V. 3. heal me] recure me. Though this may have reference here to bodily sickness; *Psalm* 107:18. 20. yet it is also applied to spiritual sickness; and curing of it; as *Psalm* 41:5. heal thou my soul, for I have sinned against thee.

V. 4. how long? or til when? An imperfect speech, through trouble of mind, which may thus be supplied: how long wilt thou cease, or, defer to help? or, how long wilt thou afflict me? So *Psalm* 90:13. The Chaldee supplieth the want thus, Let me have a refreshing.

V. 5. release] loosen, or deliver my soul; or me, meaning from death; as is expressed, *Psalm* 116:8.

V. 6. for in the death] This doctrine, King *Hezekiah* explaineth thus; for he shall not confesse thee, death shall not praise thee; they that goe down the pit, shall not hope for thy truths: the living the living, he shall confesse thee as I doe this day: thee father to the children shall make-knowne thy truths. *Isa* 38:18. 19. So after, in *Psalm* 115:17. 18. he] or the grave; the place or state of the dead. See the note, on *Psalm* 16:10. confesse] or, give thanks, celebrate, with praise and commendation. This same word is also used for confessing of sins; *Psalm* 32:5.

V. 7. I sayne] or am over-yawed with my sighing; the like speech *Baruch* useth, *Ier* 41:3. The original word *zagagen*, signifieth yawning, toyl, turmoil and sore labour, of body or mind; and consequently, fainting, though weariness: and is opposed to rest or quietnes: *Lam* 5:5. every night] or,

the whole night. The Chaldee expoundeth it, I speak in my sorrow all the night, (or every night) upon my bed. I water] that is, bath, or dissolve into water; or I melt my bedsted. These are excessive figurative speeches, to expresse the greatnes of his sorrow. In the Hebrue they are also in the future time, I shall melt; I shall make swim; that is, I justly melt and bath, noting the continuance of his affliction.

V. 8. myne eye] This may be taken for the whole face or visage: as in *Nam* 11:7. the eye is used for the colour or appearance, gnawen] in Greek, troubled. The Hebrue *Ghnabash* is to gnaw and fret, and so to make deformed and ugly, and to consume. Hereof *Ghnash* is a moth-worm, *Psalm* 39:12. that fretteth garments. A like speech *Iob* useth, myne eye is dimmed with indignation, *Iob* 17:7. but gnawen here, is a word more vehement. So after in *Psalm* 31:10. 11. with indignation] for grief that I take being provoked by the enemies.

V. 11. let be abash] or, shall be abash. The Hebrue *Bosh*, signifieth to be abash, wax pale and wann; as when the colour fadeth and withereth; and noteth both disappointment of ones expectation, *Iob* 6:20. and confusion or destruction, *Ier* 48:1. 20. opposed unto joy; *Esa* 65:13. let them return] or, recoly: a signe also of discomfiture and shame. To *Psalm* 56:10. in a moment] or in a minute: that is, a short space, or suddenly.

PSALME. 7

David prayeth against the malice of his enemies, professing his innocence. 11. By faith he seeth his defence, and the destruction of his enemies.

Shigajon, of David: which he sang to Iehovah; upon the words of Cushi, son of Lemini.

Iehovah my God, in thee I hope-for-safety: save thou me from all that persecute me, and deliver thou

C 2 me.

me. Left he tear-in peeces my soule, like a Lion: breaking, while there is none delivering. Jehovah my God, if I have doen this: if there be injurious-evil in my hands. If I have rewarded, evil to him-that-had-peace-with-me: (yea I have released, my distreser without cause.) Let the enemy pursue my soul, & take it; and tread-down my life on the earth: and my glorie, let him make-it-dwel, in the dust Selah. Rise-up, Jehovah, in thy anger; be thou lifted-up, for the rages of my distresers: and wake-thou-up unto me, the judgement thou hast commanded. And the congregation of peoples, shall compass-thee-about: and for it, return thou to the high-place. Jehovah, wii judge the peoples: judge thou me Jehovah; according-to my justice, & according-to my perfection in me. Oh let the malice of the wicked, be at-an-end, and stablish thou the just: for thou triest the harts, and reins, just God. My shield is in God: the savour, of the upright in hart. God is a just judge: & God angrily-threateneth, every day. If he turn not, he wil whet his sword: he hath bent his bow, and made it ready. And for him, he hath made-ready the instruments of death: his arrowes, he worketh for the hot-persecutors. Loe he shalbe in travel of painful-iniquitie: for he hath conceived molestation, and shal bring-forth a lye. He hath digged a pir, and dvelled it: and is fallen, into the corrupting-ditch he wrought. His molestation, shal return upon his head: and upon his crown, shall his violent-wrong def-

18 cend. I wil confesse Jehovah according-to his justice: & wil sing psalm, to the name of Jehovah Most-high.

Annotations.

S Higajon] An artificial-song of David; or, David's delight. The word properly significth Aberration, or Ignorance, and is here, and in Hab. 3. 1. onely used in the title of songs: which seem to be made of sundry variable and wandering verses, which being composed by art, cause the more delight. The Hebrew word, (Shagab) wherof this is derived, is used for delight, or wandering in-pleasure. Prov. 1. 19. 20. According to which wee may name this song, David's delight, or solace. Or, in the other signification, David's error, as setting forth the sum of his cares, which made him almost to goe alray. The Chaldee expoundeth it, David's interpretation of the Law.

upon the words] or concerning the words; or matters, assayer. Word, is both in Hebrew and Greek, often used for a thing or matter. Exod. 18. 16. Deut. 17. 1. 1 King. 14. 13. Luk. 1. 65. Of Cusht] This may be meant of K. Saul himself, who was of Kish, and of Lemini, 1 Sam. 9. 1. called closely Cusht; that it an Ethiopian, or Blackmoore, for his black & ill conditions, his hart not being changed, as the Blackmoore chaugeth not his skyn, Lev. 13. 22. Or els, it might be one of Sauls retinue, whose name indeed was Cusht: but we find no mention of him elsewhere. The Chaldee sayth plainly thus, upon the destruction of Saul the son of Kish, which was of the tribe of Benjamin.

V. 3. Lion] called here in Hebrew Arsh, that is, a Renter or Tearer: and elsewhere, Laby, that is Hardy and courageous; Psal. 57. 5. and Kephriz, that is Lurking or Couchant, Psal. 91. 13. the reason of these names is shewed; Psal. 17. 12. The renteing Lion, (Arsh) as greedily to tear, and the lurking Lion (Kephriz) as biding in covert places. Other names are also given to this kind, as Shachal, of ramping, or sevice nature; Psal. 91. 13. and Layish, of subduing his prey, Prov. 30. 30.

my soul]

my soul] that is, me, or my life. breaking, this may be referred to the Lion, breaking asunder, or venting his prey: the word also is used for breaking of yokes of affliction, that is, saving, reskuing, redeming or delivering, as Psal. 135. 24. Lam. 1. 8. The Greek to turneth it here; they being none redeming me (saying). Thus the deneyal none set after in the Hebrew, serveth for both words; (as after in Psal. 9. 19.) And it is the propriety of this tongue sometime to want, sometime to abound with words; as in 1 King. 10. 21. ther be two denials; when in 1 Chron. 20. ther is but one; in the same narration.

4. He doeth this] which Cusht accuseth me of. He speaker of some common slander. injurious evil in my hands] or, in my palms: that is bad dishonest dealings in secret: the palm or hollow of the hand, being a place wher filthines may be hidden: the hand also is put for the actions. So Ion. 3. 8. Psal. 109. 27. & 78. 42.

V. 5. that had peace with me] my friend, and confederate. Such trecherie David much blameth in his foes, that in time of peace, made war: Psal. 41. 10. & 55. 13. 15. 21. yea 7] Hebr. and 7; which may be resolved, yea, or when I released my distreser, which may have reference to his sparing of Saul, and delivering him from death, 1 Sam. 24. 6. 7. 8. 11. 12. & 26. 9. 10. 11. &c. without cause] or without effect, and fruit: in vayne.

V. 5. my life] in Hebrew, lives: so usually called, for the many faculties and operations that are in life; the many yeares, degrees, estates therof. The Apollies in Greek retyen the singular number life: Act. 28. from Psal. 16. 11. 1 Pet. 3. 10. from Psal. 34. 13. my glory] or honour; meaning eyther his honourable estate, renown; and posteritie; as Hos. 9. 11. Job. 19. 9. or his soule, as Gen. 49. 6. in the dust] that is, in base estate, and ignominy, as Psal. 113. 7. Job. 16. 5. or, the dust of death, the grave, as Psal. 22. 16. Isa. 26. 19.

V. 7. in the rages] or because of the outrageous, surpassing indignations, so called, of the

passing out of the heat and choller. wake-up] or raye up, to weeth thy self and come unto me; for judgment thou hast commanded, or appointed. It may also be read, raye up to me, the judgment which thou hast commanded, for the Chaldee paraphrase here supplieth the word, which saying, hasten unto me (or for me) the judgment which thou hast commanded: the Hebrew it self sometime doeth the like, as 1 King 9. 8. this house is hye; 2 Chro. 7. 21. this house which is hye.

V. 8. for it] for the same congregations sake, which commeth about there, expecting judgement. to the high place] or to the height: that is, the throne of judgement, for thrones were set hye, 1 King. 10. 19. This word height is also used for heaven, Psal. 2. 4. and there Gods throne is, Psal. 11. 4. The Chaldee sayth, returne to the house of thy divine-habitation (or Majestic.)

V. 9. Jehovah] the Chaldee translateth it, The Word of the Lord shal judge, &c.

judge] Two words are here used in Hebrew for judging, 1 Dan, and 2. Shaphat; the first is more special to give doom or sentence in controversies: the latter more general, for judging or doing right in all causes. The Apollies expresse these two by one Greek word krino; judge: as Hebr. 10. 30. from Deut. 32. 35. and Rom. 3. 4. from Psal. 11. 6.

my justice] the justice and equitie of my cause, in respect of my persecutors. So Psal. 18. 21. &c. Elsewhere he appealeth to Gods justice, Psal. 35. 24. my perfiction] or integritie, the simplicitie of my wayes, & simplicitie of my hart. See Psal. 26. 1.

in me] or unto me, to weeth reward thou; as the Chaldee explaineth it.

V. 10 for thou triest] or, he trieth. God who is possessor of the reins, Psal. 139. 13. doeth also trie them, as mettal in the fyre. The hart, may signify the cogitations, and the reins the affections. So Psal. 26. 2. Jer. 11. 20. & 20. 12. Rev. 2. 23.

V. 12 angrily-breatheth] or detesteth, displeineth in wrath, namely the wicked, and menaceth their destruction. So the Chaldee paraphraseth, he is mightily angry against the wicked, every day.

13 Vers. 13 [f he] that is, If the wicked turn not, as the Chaldee explaineth it, *f he turn not unto his feare*. The Greek translatheth, *if ye turn not*.

14 V. 14 *he worketh for the hot persecutors*] or *polluth*, to weat to thoot at them that fervently persecute; namely the just, as the Chaldee addeth. The Hebrue *dalak* which signifieth burning, Ezek. 24. 10. is applied to hot persecution: so Psal. 10. 2. Gen. 31. 35. Lam. 4. 19.

15 V. 15 *he shalbe in travel*] or, continually-travelleth, that is, taketh great payns to accomplish iniquity, as a woman with child to be delivered. *molestation*] or *moyle*, miserie. The Hebrue *ghumal* signifieth *toyssom-labour* and *molestation*, both which a man endureth himselfe, Psal. 25. 18. & 73. 5. and which he causeth another to endure: Psal. 94. 20. & 55. 11. And thus it is here meant, as the 17 verse sheweth.

bring forth a lye] or, *fallbood*: meaning eyther calumnie & slander of others, (which in verse 17 seemeth to be cald violent-wrong;) or a decoy of himselfe, frustrating his own expectation. This similitude of the Conception, travel, and birth of syn, is memorable; mentioned also, in Job. 15. 35. Isa. 59. 4. Lam. 1. 15. much like an other similitude, of ploughing sowing and reaping iniquitie, Job. 4. 8.

16 V. 16 *is fallen*] to weat, unto his own perdition, as Prov. 26. 27. Eccle. 10. 8. or, to lurke there for the perdition of others; See Psal. 10. 10. *the corrupting-ditch he wrought*] or *pit*, of corruption which he made. The original *Shachath*, signifieth corruption, Psal. 16. 10. and is applied to any pit or ditch where one perissheth and corruptieth, Psal. 57. 7. & 94. 13. and sometime the word *pit*, is plainly added, as in Psal. 55. 24. the *pit* of corruption.

17 V. 17 *his crown*] the scalp, or heads top: meaning also, abundantly, and apparently in the view of al. See Esch. 9. 25. *Violent wrong*] The word *Chamas* signifieth *injurie* doon by force and rapine, violation of right and justice.

18 V. 18 *sing psalm-10*] or, *praise-with psalm*:

and this importeth a song artificial and skilfully composed. See Psal. 3. 1.

PSALME 8.

Gods glorie is magnified by his work; 6. A prophesie of Christ his humiliation, glorie and dominion.

To the mayster of the musik upon Gittith; a Psalm of David.

I Ehovah our Lord, how wondrously excellent is thy name in all the earth: which hast given thy glorious-majestie, above the heavens. Out of the mouth of babes, and sucklings, thou hast founded strength; because of thy distressers: to make cease the enemy, and self-avenger. When I beheld thy heavens, the work of thy fingers: the moon & the starrs, which thou hast stably-constituted. What is sory-man that thou rememberest him: and the son of Adam, that thou visitest him? For thou hast made him lesser a litle, than the Gods: and crowned him with glory and comely-honour. Thou gavest him dominion, over the works of thy hands: all, thou didst sett under his feet. Sheep and oxen all of them: and also, the beasts of the feild. The fowl of the heavens, and the fishes of the sea: that which passeth through, the pates of the seas. Iehovah our Lord: how wondrous-excellent is thy name, in all the earth.

Annotations.

Gittith] or the Gittith: which title is also given to the 81 & 84 Psalms. *Gaith* in Hebrue is a wine press, Isa. 63. 2. It is also the name of a city of the Philistims. 1 Sam. 17. 4. A citie also of the Levites was cald

cald *Gath-rimmon*, Ios. 21. 25. where vpon Obed-edom the son of Jeduthun, a Levite & singer in Israel, was cald a Gittite. 2 Sam. 6. 10. So by Gittith here may be meant, eyther such instruments as were used by the posterity of Obed-edom the Gittite: or that these Psalms were made upon occasion of transporting Gods ark from the howse of that Obed-edom, the history wherof is in 2 Sam. 6. 6. 10. 11. 12. &c. or, that these Psalms were to be sung for praise of God, at the Vintage, when grapes were pressed. And according to this, the Greek translatheth it the wine presses. Or it may be the name of some musical instrument; and so the Chaldee paraphrast translatheth it, *To sing upon the harp that came out of Gath*.

V. 2, *our Lord*] or, *our susteyners*: see the note on Psal. 2. 4. *wondrous-excellent*] or *wondrous-ample, illustrious and magnificent*. The original word signifieth *ample* or *large* and *excellent* withal; *clear* and *splendent* in glory: The Greek turneth it *wonderful* the Chaldee, *high* and *laudable*. So in v. 10. *name*] this word is often used for *renown* or *glorie*, Gen. 6. 4. Eccle. 7. 3. Phil. 2. 9. as on the contrary, *vile persons* are cald *mer without name*; Job. 30. 8. Gods name is also used for his kingdom and gospel; Mat. 19. 29. compared with Luke 18. 29. Mar. 10. 29. And this Psalme treateth of the spreading of Christs kingdom and gospel, as a seer is manifested.

hast given] that is, *put*, or *set*: as, *thou hast given*, Isa. 42. 1. is by the Evangelist in Greek *thil put*. Mat. 12. 18, and in the Hebrew text, as be *hast given thee over them for king*, 2 Chron. 9. 8. for which is written in 1 King 10. 9, *he hath set (or put)*. It may also import a *setting*, *sure* or *stablishing*, as thou hast given thy people, 1 Chron. 17. 22 that is, *thou hast stablished thy people*: 2 Sam. 7. 24. Here also is a grammatical change in the Hebrue: *to give*, for *thou hast given*. *glorious-majestie* venerable or praiseworthy *glory*. The word *Hedh*, is general for any *laudable*, *grace* or *virtue* for which one is celebrated, *venerated* and *commended*. *above*,] or *over*, or *upon the heavens*. This phrase is

used of God, Num. 27. 20. where he willett Moses to give of his glorious-majestie upon Joshua: and may have use in the mystical applying of this Psalme to Christs kingdom, as Mat. 21. 26. teacheth us: *heavens* being also often used in scripture, for the church of Christ, Isa. 65. 17. & 66. 22. Rev. 21. 1.

V. 3, *hast founded*] that is, *firmitly decreed*, *appointed*, and consequently *fixed* and *perfected*: as the Greek *kyteriso* (which the Apollin-leth,) signifieth; Mat. 21. 16. So in *Eth*. 1. 8. the *king* had founded, that is, *decreed*, *appointed*. See also before, Psal. 2. 2.

strengthen] that is, *strong* praise; for to this word strength often to be used; as Psal. 29. 1. & 96. 7. & 118. 14. therefore the Greek, which the Apollin followeth, Mat. 21. 16. translatheth it *Praise*. This word *strengthen* or *firmnes*, may be taken for *kingdom* *firmly* strengthened; as in this place, so in Psal. 110. 2. & 86. 16. & 89. 11. *to make cease*] that is, *put to silence*, or *doe away*, *abish* & *destroy*. So after in Psal. 119. 119, & 89. 45. & 46. 10. *self-avenger*,] or, *him that avengeth himselfe*: the proud and mighty which wil not suffer his honour or gayne to be diminished. So Psal. 44. 17. This was fulfilled, when children crying *Hosanna* to welcome Christ; the chief priests and Scribes disdeigned, and sought to destroy him: but he stopped their mouths, by aluding this scripture; Mat. 21. 15. 16. Mark. 11. 18. Gods people are taught though they suffer wrong, not to avenge themselves, but to give place unto wrath. Rom. 12. 19.

V. 5, *what is sory-man*] to weat, thus think I with my self: *what a man* &c. Here man is cald *Anosh*, (the name of Adams nephew, Gen. 4. 26.) which signifieth *doleful*, *sory*, *forrowful*, *wretched*, and *sick incurably*. And this name is given to al men, to put them in mind of their miserie & mortality: as Psal. 9. 21. let the heathens know, that they be *Anosh*. *son of Adam*] or, of *earthly-man*. As before men are cald *Anosh*, for their *doleful* estate by syn: so are they cald *Adam*, and *sons of Adam*, that is, *earthly*; to put them in mind of their original, and end;

end; which were made of *Adamah* the earth, even of the dust; and to dust shal again return. *Gen. 2. 7. & 3. 19. Adam* was the name both of man and woman; *Gen. 5. 2.* and is also the name of all their children; *Psal. 22. 7. & 35. 7. & 39. 6.* and in many other places. See the note on *Psal. 49. 3.* *visiteth him*] that is, *hath care of, provideth for, and looketh to him*. The original word thus largely signifieth; and is used indifferently for *visiting with favour*, as *Psal. 65. 10.* or with *displeasure*, as *Psal. 59. 6.* Here it is meant for good; for Gods providence is singular towards man; and *his visitation preserveth our spirit.* *Iob. 10. 12.* Compare also herewith, *Psal. 144. 3. Iob. 7. 17. 18.*

V. 6. For thou madest him lesse] or *And thou madest him lesse*, or *Though thou madest him to want a little of the Gods.*

little] The original word signifieth eyther a little while; *Psal. 37. 10.* or a little while; *Psal. 37. 16. 1. Sen. 14. 29.* The Greek *brachuti* (which the Apostle useth,) also signifieth both. *Act. 5. 34. Iob. 6. 7.* how be it, by his applying this to Christ, he seemeth to mean a little or short time. *Heb. 2. 7. 9. than the Gods*] or *than God*. but by *Gods*; here is meant the *Angels*, as the Apostle expoundeth it, according both to the Greek version, and Chaldee paraphrase. And those heavenly spirits, as for their office and service called *Angels*, that is messengers: but for their honourable dignity they are called *Gods*, here and in *Psal. 97. 7.* and the *Sons of God*, *Iob. 1. 6. & 38. 7.* The *Princes of the earth*, are named *Gods*, *Psal. 82. 6.* how much more may the *Angels* be called so, that are *Chief Princes*; *Dan. 10. 13.* and *crowned him*] This may be understood of man as he was first made, in Gods image, and Lord of the world, *Gen. 1. 26.* but since the transgression, it is peculiar to Christ and to Christian men that have their dignity restored by Christ. Vnto him the Apostle applieth this Psalme, thus: *we see Iesus crowned with glory and honour, which was a little made lesse than the Angels, through the suffering of death; that by the grace of God he*

might tast death for all. *Heb. 2. 9.* Glorie seemeth to respect inward vertues, as wisdom, holynes &c; and Honour for his outward good estate in ruling over the creatures; as *V. 7. 8. 9.*

comely-honour] The Hebrue *hadar*, denoteth all honourable qualities, honest grave, adorned decency.

V. 7. al, didst thou set] in the first creation, God gave man rule ver fowles, fishes, beastes, & all that moveth on the earth, *Gen. 1. 26.* but after, for his sake and syn, the earth was cursed; and he inioyned it with sorow, *Gen. 3. 17.* But the Son of man who is heyr of all things, *Heb. 1. 2.* restoreth our los, and wil cause the remnant of the people, even whosoever overcometh, to inherit all things; *Zach. 8. 12. Rev. 21. 7.* though unto man living here in sorowes, we yet see not all things subdued, *Heb. 2. 8.*

V. 8. Sheep and oxen] or *Flocky, and herds.* The flock comprehending both sheep and goats. *Levit. 1. 10.*

V. 9. The fowl] that is, *fowles or birds*: one is used for many or all: so the Hebrue often speaketh of other things, as *Ship*; for *ships*; *1 King. 10. 22* with *2 Chron. 9. 21.* *spear*; for *spears*; *3. King. 11. 10.* with *2 Chron. 13. 9.* So *Psal. 10. 8. & 34. 8.*

of the heavens] that is of the *aies*, for all this Outspread or firmament spread over the face of the earth, God called *Heaven*; *Gen. 1. 7.* the place also above wher the Sun and starres are, be called *heaven*; *Gen. 1. 17.* and the highest place where the Angels dwell, (and God himselfe is sayd to sit in,) is likewise called *heaven*; *Mat. 6. 9. & 24. 36.* and by the Apostle named the *third heaven*, *2. Cor. 12. 2.* So other scriptures mention the *birds of heaven*, *Mat. 13. 32.* the *winds of heaven*, *Dan. 7. 2.* the *dowries of heaven*, *Dan. 7. 13* the *dew of heaven* *Dan. 4. 12. &c.* The Hebrue name *Shamayim*, hath the form of the dual number: but the Evangelists express it indifferently by the singular or plural, as where one sayth, your reward is great in the heavens; *Mat. 5. 12.* an other sayth, it is much in heaven: *Luk. 6. 23.*

PSALME 9.

David prayeth God for executing judgement. 12. He inviteth others to praise him. 14. He prayeth that he may have cause to praise him. 15. The judgments that shall come upon the wicked.

To the master of the musk vpon Muth labben; a psalme of David.

I Will confesse Iehovah, with all my heart: I wil tel, all thy marvellous works. I wil rejoyce and shew gladness in thee: I wil sing-psalm, to thy name o most-high. When mine enemies turned backward they stumbled and perished, from thy face. For thou hast doene, my judgement and my doom: hast sitten on the throne, judge of justice. Thou hast rebuked the hethens, hast brought to perdition the wicked one: their name thou hast wiped out, for ever and aye. The desolations of the enemies, are wholly-ended, to perpetuities: and the cities thou hast pulled-up; perished is, the memorial of the or them. And Iehovah, shal sit for ever: he hath prepared his throne for judgement. And he, wil judge the world with justice: wil judge the peoples, with righteousness. And Iehovah, wil be an hye-refuge for the oppressed: an hye-refuge, at times in distress. And they that know thy name, wil trust in thee: for thou forsakest not, them that seek thee Iehovah. Sing-psalm to Iehovah, that dwelleth in Sion: shew forth among the peoples, his doings. For he that seeketh our bloods, remembreth them: forgetteth not, the crye of the

meek-afflicted. Be gracious to me Iehovah; see mine affliction from my haters; lifting-up me, from the gates of death. That I may tell, all thy prayyses; in the gates of the daughter of Sion: may be glad, in thy salvation. The hethens are sunck-down, in the corrupting-pit that they made: in the net, that they hidd, caught is their foot. Known is Iehovah, judgement he hath doene: in the work of his hands, insuared is the wicked one: Meditation Selah. The wicked thal turn into hell: all the hethens thal forget God. For not to perpetuities, forgotten-shalbe the needy one: nor the expectation of the poor-afflicted-ones, perish for aye. Rise vp Iehovah, let not sory-man be strong: let the hethens be judged, before thy face. Put thou, Iehovah, a fear in them: let the hethens know; that they, be sory-men Selah.

Annotations.

Vpon Muth labben] This, if it be referred to the musk, seemeth to be a kind of tune like that we call the Counter-tenor. Otherwise it may be read, For the death of Labben: but who he was, is uncertayn: some think it was Goliath; the Chaldee sayth, for the death of the son. It seemeth to me, as the former psalme, was of the propagation of Christs kingdom: so this is, of the destruction of Antichrists.

V. 2. marvellous-works] or wonderful things: miracles. The original word signifieth high and hidden, such as mans power cannot perform, nor reason reach unto: and therefore are admired.

V. 3. in thee] the Chaldee sayth, in thy word.

V. 4. when my enemies turned] This may be taken for a summe of his praise for deli-

verances pass: or, in faith for like to come, and may be read. *when my foes turn back: they shall stumble and perish.* *from thy face* [frō before thee, because of thy presence, that is, for fear of thee, & shut out from thy face or presence. So after Psal. 68. 2. 3. 9. So the Apostle speaketh of the wicked's perdition from the face of the Lord. 2. Thes. 1. 9.]

V. 5. *doon my judgment* [that is, given sentence, and executed, according to the right of my cause: See Psal. 7. 9. The Chaldee expoundeth it, *my vengeance.* *sittes on the throne*] or *sett thee down on the throne,* the seat of judgment, or, tribunal. This noteth, both kingly authority Psal. 132. 11. 12. and the acting or executing of the same. 2. Chron. 18. 18. *Ipsa. 6. 1. Dan. 7. 9. Rev. 12. 11.*

V. 6. *half-rebuked* [with rough and severe words: but thus, when God doeth it, commonly importeth confusion, as being to his enemies; and therefore joyned with the curse, Psal. 119. 21. & 68. 31 & 76. 7. & 18. 16. Zech. 3. 2. So else where he sayth, *at the rebuke of thy face they perish.* Psal. 80. 17. *wiped out*] or, *wiped away* as with the hand. And this wiping out the name, noteth an utter abolishing with great wrath. Deut. 9. 14. & 29. 20. Psal. 109. 13. *for ever and aye*] or, *for ever* and yet: or, to eternity and perpetuity. The Hebrew *Ghned*, yet, is added to eternity or ever, to encrease the durance of it, and to note all eternities. Psal. 10. 16. & 21. 5. & 104. 5. & 145. 1. 2. taken from Moses Exod. 15. 18.

V. 7. *The desolations* [which the enemy made in spoyling our land; or the desolate places which the enemy builded for himself, as in Job. 3. 14. great men are sayd to build themselves desolate places. *of the enemy*] So the Greek turned it. we may all read it. *O enemy,* the desolations are quite ended (which thou madest); or, are they ended? *to perpetuities*] or, to victories: that is, so as it continueth for ever. Ever or Eternity hath the name *Ghnam* in Hebrew of being hid and so vn-

known: *perpetuities, Nefach*, is so named of *travailing* and getting victorie by perpetual durance. Hereupon that speech of the prophet, *he hath swallowed up death to perpetuities, or victorious-ay;* *Ipsa. 8.* is translated by the Apostle, *Death is swallowed up to victory*, that is, for ever: as the same word in Amos 8. 7. & Lam. 5. 20. is also turned into Greek, by the LXXij interpreters. *Pulled up*] a similitude taken from trees, applied here to the pulling down of cities: to planting and pulling up of people, as set one against another. *Ipsa. 42. 10 & 45. 4.* *of them*] twice repeated, for more vehemencie: meaning, all and every of them; or, with them *filves their memorie* is gone: the Greek translateth, *their memorial is perished with a sound.*

V. 9. *will judge*] or give doom unto. Two several words for judging, are here used, as before, Psal. 7. 9. *with righteousness*] that is, all manner righteousnes, and equite or most righteously, most equally. See the like speech after, Psal. 98. 9. & 95. 13. and often other where.

V. 10. *an high-refuge*] in Hebrew *Migaz*, which is, an exaltation, that is, an hye place, tower, or fort to resist the enemy. *Ipsa. 48. 1.* where in men are protected, and escape their foes invasion, Deut. 2. 35. *for the oppressed*] or, to the beaten down, the poor is so called, as being powdered or stamped by the adversary. So Psal. 10. 18. & 74. 21. *at times*] or in seasons, that is, seasonably at all times when they be in distress. So Psal. 10. 1.

V. 11. *that know*] or that acknowledged; *thy name*: such are Gods people, *Ipsa. 62. 6.* and shall by him be delivered and advanced. Psal. 91. 14.

V. 12. *dwelleth in Sion*] or *saith in Sion*. The Chaldee saveth, *hath placed his habitation* (or *maistie*) in Sion. *Sitting* is often used for dwelling, as is noted, Psal. 1. 1. The word in is many times omitted in Hebrew; but necessarily to be understood, as the text it self sheweth; as *beth*, howe, for *bebeth*, in the house, 2. King. 14. 14. compared with 2 Chron. 25. 24. & 2 Chron. 26. 21. with

with 2 King. 15. 5. & 2 Chron. 34. 30. with 2 King. 23. 2. *his doings*] *his practices*, or wanted works. The original word signifieth actions doon naturally or purposely & studiously: *designes*, *gests*, or exercises entered advisedly, & prosecuted studiously, of natural disposition and inclination; as Pro. 20. 11. 1. Sam. 25. 3.

V. 13. *seeketh out*] or *requereth bloods*: that is God, who foloweth, findeth out, punisheth and avengeth bloodshed or murder; according to the law, Gen. 9. 5. 6. See the annotations there. The Chaldee expoundeth it, *he that requereth the blood of the innocent, remembereth his just ones.*

meek - afflicted] The original here hath a double meaning, *Ghnanayim*, that is afflicted, poor: and *Ghnanayim*, meek, modest, lowly: for affliction often causeth meekness. Therefore also *Ghnanai*, that is afflicted, is translated *Pious*, Meek. Mat. 21. 5. from Zach. 9. 9.

V. 14. *from my haters*] that is, which cometh upon me, from them. *lifting-up*] or, *lifting up*, (exalter) of me. *gates of death*] This noteth present peril & fear of death, as being now neare at the very door or gate thereof; Gen. 4. 7. *Iudg. 5. 8.* It noteth also, power, strength, and jurisdiction which death hath; (even reigning, as the Apostle sayth, Rom. 5. 14.) because Magistrates fate, and judgments were executed at the gates of cities; Deut. 22. 15. *Iob 31. 21. Amos 5. 10, 15.* So in other scriptures the gates of death and of hell, denote their peril, strength and horreur; Psal. 107. 12. *Ipsa. 120. Mat. 16. 18. Iob 38. 17.*

V. 15. *gates of the daughter of Sion*] these are opposed to the former gates of death; and mean, the public places where Gods people came together, at Sion gates, where God fate, *verie* 12. and which he loved most, Psal. 87. 2. The daughter of Sion signifieth the Church or Congregation there gathered; as also the Chaldee paraphrase here sheweth, translating it the congregation of Sion; for every chief citie, was counted as a mother; 2 Sam. 20. 19. (whereupon the Apostle calleth Jerusalem, the mother of us all,

Gal. 4. 26.) the villages that were neer & perteyned unto such cities, are called daughters, *Ios. 15. 45. 2 Chron. 13. 19. Psal. 48. 12.* and the inhabitants there seated, or assemblies of people resorting thither are likewise named daughters; as being bred, borne, nourished there, and subject therto. Such speeches are often in the scripture, as daughter of Jerusalem, Lam. 2. 19 daughter of Sion, Mat. 21. 5. from Zach. 9. 9. daughter of my people, Ier. 4. 11. daughter of Tiria, Psal. 45. 13. daughter of Babel, Psal. 137. 8. and the like.

V. 17. *judgment he hath doen*] or, by the judgement that he hath executed. *his hands*] or *his palms*, the wicked own hands; called the palms or hollowes, for the secret manner of working. So Psal. 7. 4. *Meditation Selah*] meaning that this is a matter of deep meditation; worthy to be well mynded, & spoken or sung with earnest consideration alwayes. Some retyen the Hebrew word, *Higgaion Selah*; for that it may import a kinde of Song or tune, (as the Greek turneth it) being found in this form, only here, and in Psal. 9. 4. The Chaldee interpreteth it, *the just shall joyfully shew for ever.*

V. 18. *into hell*] *into hell it self*: for the word *into* is in effect twice put in the Hebrew, for more vehemencie. *forget God*] the Chaldee addeth, *that forget the fear of God.*

V. 19. *needy-one*] two names are here given to the poor; *Aljon*, *needy* and *desirous*, which importeth want of things needful, to be supplied by liberality. Psal. 132. 15. & 112. 9. *Ghnanai*, poor-afflicted, which need help and deliverance from vexation: as before vers. 13. yet this precise difference, is not alwayes observed in scripture. *perish for ay*] that is, *shall never perish*. Here the word not, set in the beginning, serveth for a denial of all that followeth: *shall not be forgotten, shall not perish, or be left*, So in *Iob 30. 20. 25. & 31. 20.* And the Chaldee here repeateth the word not, for more plainnes. Contrary to this is the wicked's hope & expectation, which shall

17.

18.

19.

shall perish. Prov. 10. 28. Job 8. 13. & 11. 20. be strong] or, strengthen, confirm and harden himself: and to prevaile. This is fitly opposed both to the name and nature of man, which is infirm, sorrowfull, and mortal.

V. 21. Put a fear in them] The original *morah* (used in this place only,) seemeth to be put for *Mora*: which is Fear, or Terror, Psal. 76. 12. these two Hebrew letters being often put one for another, as *Amon* for *Amor*, 2 King 25. 11. *Shinna* 2 King 25. 29. for *Shinnah*, Jer. 52. 33. Or according to the Letters it may come of *Horah* to teach; and signifie a law or doctrine: and this the Greek favoureth, translating for a lawgiver (or teacher) over them. *Sory-men* in Hebrew *Sothim*, the proper name of Adams nephew, Gen. 4. 26. signifying Sorrowfull, &c. is after comonly given to every man for his doleful state & mortality, Psal. 8. 5. and here collectively is the name of mankind.

PSALME 10.

1. The Prophet complayneth to God, of the outrage of the wicked, against God himself, & his pious people. 12. He prayeth for remedie. 16. he professeth his confidence.

1 **W**herfore Iehovah dost thou stand in a place far-off: dost thou hide, at times in distresse? In the haughtyness of the wicked, he hotly-pursueth the poor-afflicted: let them be taken, in the crafty-purposes, that they have thought. For prayse doth the wicked, for the desire of his soul; and the covetous he blesteth, he despiseth Iehovah. The wicked, such is the losyness of his nose, *that* he seeketh not: *there* is no God, in all his crafty-purposes. His wayes, doe wel-succeed in all time;

thy judgements *are* on hye, above his sight: all his distressers, he puffeth at them. He sayth in his hart, I shall not be removed: for that *that* shall not be in evil, to generation and generation. His mouth is full of cursing, and of deceits and fraud: under his tongue, is molestation and painful-iniquitie. He sitteth, in the wayting-place of the villages; in the secret-places doth he murder the innocent: his eyes, lurk for the poor. He lieth-in-way in the secret-place, as a Lion in his den; he lyeth in wayt, to snatch away the poor-afflicted: he snatcheth away the poor-afflicted, in drawing him into his net. He croucheth he boweth-down: that fall may into his strong-pawes, a troupe-of-poor. He sayth in his hart, God hath forgotten: he hideth his face, he wil not see to perpetuities. Rise-up Iehovah; O God, lift-up thy hand: forget not the meek-afflicted. Wherfore dooth the wicked, despite God? he sayth in his hart, thou wilt not inquire. Thou seeest, for thou beholdest, molestation and indignation, to give in into thy hand: unto thee, the poor dooth leave it: thou art the helper, of the fatherless. Break thou, the arm of the wicked-one: and of the evil man; seek-out his wickedness, til thou findest none. Iehovah is King for ever and aye: perished are the heathens, out of his land. Iehovah thou hast heard, the desire of the meek: thou preparest-firm their hart, thou makest attentive thine ear. To judge the fatherless, and the oppressed: *that* he add not any more; to daunt-with terror sory-man, out of the earth.

Annotations.

Annotations.

This Psalm, is in the Greek version, a continuance and part of the former ninth. Whereupon the count of the Psalms following, dooth in the Greek books and such as follow them, differ from the Hebrew: the 11. Psalm being reckoned for the 10. the 12. for the 11. and so forward. Yet to make up the number of 150 Psalms, they divide the 147. into two. Likewise the 114. & 115. Psalms they make one; and the 116. they part in two.

V. 1. wherefore dost thou stand] or, wilt thou stand? This form of expostulation, implieth an earnest prayer, Lord stand not far off. For questions are resolved into plain affirmations, or denials: as where one Evangelist saith, why diseasest thou the master Mar. 5. 35. another sayth, Disease not the master. Luk 8. 49. See the notes on Exo. 31. 11. dost thou hide] to weete, thine eyes, as Isa. 1. 15. or, thine care; as Lam. 3. 56. or thy self. times in distresse] that is, when we are in distress. So Psal. 9. 10. Times, may specially note troublesome times. See Ps. 31. 16.

V. 2. he hotly-pursueth] or, burn-doth the poor, doth broyle in afflictions; is hotly-pursued. See Psal. 7. 14. The Apostle useth like speech, for exceeding grief, 2 Cor. 11. 19. I was offended and I burn not crafty purposes] or, divers, policies; The word noting sometime good purposes, & sometime evil. See also Psal. 25. 10. The Greek translateth, they are taken in the counsils.

V. 3. praise doth the wicked] to weete, himself, or his fortune; for that he hath what his soule desireth. And the soul of the wicked, desireth evil: Prov. 21. 10. the covetous] or gain-thirsty, he blesteth, to weete, himself and his fortune. The covetous, hath his name, of a word which sometime signifieth to pierce, or wound, Job. 2. 8. And fitly is the gain thirstie so called, both for the hurt he doth to others, whose life oft he would take away, Prov. 1. 19. and for that he woundeth himself with his grie-

dy cark; the holy Ghost testifying that such as lust after gain, doe pierce themselves through with many sorowes. 1 Tim. 6. 10. he despiseth] or contemptuously provoke; with evil words or carriage, and to molest or stirre him to wrath. So vers 13. The Chaldee expoundeth it thus, he that blesteth the unrighteous man, abhorreth the word of the Lord.

V. 4. such is the losyness of his nose] or, according to the height of his countenance, or, of his anger. The nose and calling up of it, signifieth a proud, scornful, and sometime an angry countenance, For as the height of the hart Psal. 131. 1. and of the spirit, Prov. 16. 18. noteth inward pride: so the losyness of the eyes Psal. 101. 5. and here of the nose, noteth outward pride, and disdainful behaviour. The Hebrew hath one word, for the nose, and for anger, (as is observed Psal. 2. 5.) the Greek here sayth, according to the multitude of his anger; meaning that wherby he persecuteth the poor. The Chaldee translateth it, in the pride of his spirit. he seeketh not, nothing regardeth or careth, to weete for God, or his wil. Or, it may be translated, The wicked, inquireth not into the height of his anger: that is, into Gods anger; he careth not, nor feareth his wrath. in all his crafty purposes] or, be- as his presumptuous-reginations: meaning that he dooth not once think of God, whiles he do purpoiseth against the poor: or he presumeth in hart, and tyn would to perwade himself, that there is no God. He studieth atteme: as Psal. 14. 1. The Chaldee expounds it, He sayth in his hart, that all his cogitations are not manifest before the Lord.

V. 5. His wayes &c.] or, bring-forth doe his wayes; a similitude from bringing forth children with payn, which being effected, causeth joy, Job 16. 21. Therefore here, (as in Job 20. 21.) it is used for good success and (as the Chaldee explaineth it,) prosperity. Or referring it to the poor whom he persecuteth, we may read, his wayes make sorrowful, or as grievous: the Greek sayth, are polluted. in all time] or, in every time: that is, alwayes continually.

So Psal. 34. 2. & 62. 9. & 106. 3. so the Apostle in Greek sayth, praying in all times; that is, *always*; Ephes. 5. 18. like phraze is, in all day, that is, *dayly* Psal. 145. 2.

above his sight] or out of his presence, from before him. he puffeth] that is, despyeth and seteth them at naught, dominiers over them (as the Greek translateth it): as if he could overthrow them with his breath. Or he puffeth, bloweth, and consequently setteth them on fyre, and consumeth them: as scornful men puff, (that is, inflame) as the Greek sayth, burne, the city. Prov. 29. 8. So Ezek. 21. 31. The Chaldee expounds it, he is angry at them.

6 V. 6. I shall not be in evil:] or, that am not in evil: that is, I who am not now in evil, shall never be; meaning by evil, trouble or affliction; as the Israelites saw themselves in evil, Exod. 5. 19. Or, perhaps, by evil, he meaneth *syn* and maliciousnes, (as when Aaron sayd, the people were in evil, Exod. 32. 22.) and then he boasteth here of his innocency; for which he promisseth to himself, a settled estate. The Chaldee giveth this sense; I will not be moved from generation to generation, from doing evil.

7 V. 7. of cursing] or, of execration or adjuration. The Hebrue *Ash* signifieth an oath with execration or cursing, Num. 5. 21. for cursing was added to an oath, for to confirm it the more. Neh. 10. 29. Deut. 29. 12. 21. therefore one and the same thing is called both an oath, and a curse Gen. 24. 3. 41. This here, the Apostle calet in Greek *Ara*, Cursing. Rom. 3. 14.

deceits and [snares] or, impostures and inward-guilt: that is, outward deceitful shewes and promises, and privy guile lurking in the heart.

8 V. 8. in the wayting place of the villages:] or, the ambush of the court yards: both which have their name in Hebrue of the grass that groweth in them: as it were grass-yards. And because such places commonly are rich mens possessions, therefore (it seemeth) the Greek translateth in the wayting place with the rich.

10 V. 10. He croucheth for, And he croucheth,

to weete himself; least he should be espi- ed. See this spoken of the Lion, Job. 39. 2. that fill may into his strong pawes a troupe] or, and he falleth with his strong power on the troupe of poor.

Strong pawes] or, Strong members; Here wanteth a word to be supplied; as often in this and other tongues; as a ful, for, a ful cup. Psal. 73. 10. a new, for a new sword: 2 Sam. 11. 15. cold for cold water. Mat. 10. 42. This want, sometime the scripture it self supplieth, in repeting histories; as, he set in *Adam*, 1 Chron. 18. 6. for he set garrisons in *Adam*, 2 Sam. 8. 5. the first of the feast, Mat. 26. 17. for, the first day of the feast: Mar. 14. 12. So after, Psal. 22. 13. and 27. 4. troupe of poor,] or, the weak, the poor: called here by a name, that noteth their power, wealth and faculty: to be dimmed or decayed, of a company of obscure persons. This word is, no where found, but thrise in this Psalm, in the 8. verse before; in this, and again in the 14.

V. 11. he wil not see] or, not at all respect. The like profane speeches of the wicked, at set down Psal. 94. 7. Ezek. 8. 12. & 9. 9. I sa. 29. 15.

V. 12. lift up thy hand] that is, shew openly thy power for help of thy people, & confusion of thy foes. Lifting up the hand, is applied to the publishing and manifesting of the gospel, I sa. 49. 22. sometime, for signe of help, Ezek. 20. 5. sometime for hurt, 2 Sam. 18. 28. and sometime, for signe of an oath, as Psal. 106. 25. Deut. 32. 40. In this latter sense the Chaldee paraphrast taketh it here; Confirm the oath of thy hand.

V. 14. to give into thine hand] that is, to take the matter into thy hand, to manage it: or, to give with thy hand that is, liberally to recompense the evil that is done. The Chaldee paraphrasteth thus; It is manifest before thee, that thou wilt send upon the wicked sorrow and wrath; thou lookest to pay a good reward to the just, with thy hand.

unto thee] or upon thee the poor crouch, to weete his cause, or himself. To leave, is to commit unto ones fidelitie, Gen. 39. 6. I sa. 10. 3. Job. 39. 14. And so the Chaldee sayth, thy

thy poore trust in thee. See also 2 Tim. 1. 12.

V. 15. Break the arm] the arm noteth strength, means, power, and help, Ezek. 30. 11. 25. I sa. 33. 2. Den. 11. 6. 22. also, violence, Job. 35. 9. In respect of all these, the armes of the wicked men shalbe broken. Psal. 37. 17. thou shaldest none. In Ier. 50. 10. the synns of Gods people, being fought for, are not found, because of his mercy in pardoning them: but here of the wicked, they are not found, because of his judgement in consuming them; as he sayth in Ezek. 23. 48. thou wilt cause wickednes to cease out of the land.

V. 16. he thens out of his land] the land of Canaan, whose peoples the Lord drove out, Psal. 44. 3. and which he sayd, the land is mine: Levit. 25. 33. It may also be understood of the wicked Israelites, which in conditions were like the heathens, and born of them, Ezek. 16. 3. such were also called heithens, Psal. 2. 1. as appeareth by Mat. 4. 27.

V. 17. thou preparest firm] to weete, by thy spirit, which helpeth the infirmities of men that know not what to pray as they ought. Rom. 8. 26. Or we may read it prayerwise, prepare thou their hart, apply &c. for prayers are often made in faith, as if they were already done; as, where one sayth it hath pleased thee to blest, 1 Chr. 17. 37. another sayth let it please thee to blest, 2 Sam. 7. 29. thine ear] the Chaldee addeth, to their prayers. The Greek thus, to the preparat on of their hart, thine ear attend.

V. 18. that he add not] he, that is, the wicked man spoken of before, vers. 15. vnl's we refer it to that which followeth, the man of the earth. to daunt with terror] or, to break with fear; to dismay or terrify. The word is indifferent, applied sometime to God. Psal. 89. 8. some me to wicked men, Psal. 37. 35. The Apostle following the Greek version, sayth be not troubled, 1 Pet. 3. 14. for, be not daunted with fear, I sa. 41. 10. but more fully the word is opened by Paul saving, in nothing be terrified (or daunted) of your adversaries Philip. 1. 28.

joy-man, out of the earth] or joy-men, (Anoth.) as Psal. 9. 21. This may be referred to the fatherless & oppressed, whom the wicked would daunt and skare out of the earth, or land. Or, changing the order of the words, thus, that man of the earth, (that is, earthly man,) doe we more terrify, the meek. The Chaldee explaineth it thus; Let the synns of men not any more be broken (or daunted) from before the wicked of the earth.

PSALME II.

David being counsell'd to flee, incourageh himself in God against his enemies. 4. He sheweth the providence and justice of God.

To the mayster of the musick, a Psalm of David.

1 **I**N Iehovah, doe I hope-for-safetie; how say ye to my soul: flee, to your mountayn as a bird? For loe the wicked, bend the bow; they prepare their arrow vpon the string: to shoot in the darkness, at them that are upright in hart. For the foundations, are cast-down: the just, what hath he done? Iehovah, in the pallace, of his holynes; Iehovah in the heavens his throne: his eyes wil view; his eye lids wil prove, the sonns of Adam. Iehovah, wil prove the just-one: and the wicked-one; and him that loveth violent-wrong, his soule doth hate. He wil rayne vpon the wicked, snares: fyre and brimstone, and wind of burning-storms, shalbe the portion of their cup. For just Iehovah, he loveth justices: his face wil view, the righteous.

Annotations.

Annotations.

A Psalm of David:] this word *Psalm* wanting in the Hebrue, is supplied in the Greek, So in *Psalm* 14. & 25. & 26. & 27. & many other. See the note on *Psalm* 10, 10. *see*] or *but*. In the Hebrue there is a double reading, *see-thou*, & *see-yes*, meaning David in special, and his retinew with him. to your mount] or, from your mount: but the Greek and Chaldee supplieth the word *to*. In mounts, rocks, and caves, David hid himself from Sauls persecution. 1 Sam. 23. 14. & 24. 3. 4. as a bird] This noteth his danger, who was hunted as a partrich on the mountains. 1 Sam. 26. 20. and his fear; as in Isa. 16. 2. Hereupon is that proverb; *As a bird fleeing from her nest: so is a man, fleeing from his place.* Prov. 27. 8.

V. 3. For the foundations] or the things-set-up. The original word *Shathoth*, signifieth things-orderly-set and disposed: and may be applied to many things; as in buildings, to the foundation; in hunting, unto nets or snares; in the common wealth, unto constitutions or positive-laws; in wars, unto engines, or ladders, as *Psalm* 3. 7. in the mind of man, unto purposes, plots, deliberations; in religion, unto faith, which is the foundation, and beginning of the hypocrisis, or the hypocrisis (that is the subsistence and expectation) of things hoped for. *Heb.* 3. 14. & 11. 1. According to al, or most of these, may this sentence be applied; eyther to the plots, purposes, snares, set for Davids ruine, but pulled-down by the Lord: or to Sauls estate and kingdom which seemed setled, but by the Lord was overthrowen: or, to Davids estate and faith, which the enemies boasted to be come to nought. The Greek version of the Lxx. translateth thus, *for the things that thou hast-perfected, they have destroyed.* are cast-down] or, shall be broken-down, destroyed. The Chaldee giveth this interpretation, *For if the*

foundations be destroyed, why doth the just doe innocencie?

Verf. 4. palace of his holyness] or, his holy palace, or Temple: which here may be taken for very heaven: as also in *Haba.* 20. for the holy places made with hands, were antitypes (or answerable similitudes) of the true sanctuary, *Heb.* 9. 24.

V. 5. prove the just] or trye them; by the persecution of the wicked, as well as by other afflictions. *Psalm* 66. 10. 11. 12. his soule] that is, Gods soule, dooth hate. This is attributed to God, after the manner of men; as he is also layd to have eyes, hands, cares &c. So *Levit.* 26. 11. my soule shall not loath you.

V. 6. furies] hereby is often meant in scripture, (strange, sodain and inevitable judgments. *Iob.* 22. 10. & 18. 9. 10. *Isa.* 34. 14. & 24. 17. 18. The Chaldee expounds it, *He wil send down the rayn of vengeance on the wicked, that breath fyre &c.* fyre and brimstone] such was the wrath that fell on Sodom and the cities by it. *Gen.* 19. 24. and was threatned unto Gog, *Ezek.* 38. 22. and figureth the vengeance of eternal fyre, *Iude.* 7. *Rev.* 20. 10.

mind of burning-stormes] or, of blasting-tempests; that is, a horrible blasting whirlwind. David felt such from his persecutors, *Psalm* 119. 51. and here they feel such from God, for persecuting him. Ieremy applyeth this word, to the burning-storm of hunger, *Lam.* 5. 10. but it is properly a hideous burning tempest, rushing out of the darkness cloud; such as the Evangelist calleth *demons typhonicos*, a smouldry-burning wind, named in Greek *Eurodydon*, *Act.* 27. 14. the portion of their cup] that is, the due measure of their punishment. See *Psalm* 75. 9. & 16. 5.

V. 7. loveth justices] that is, all manner justice, both to punish the evil, and preserve the good, both just causes and persons. his face] or their faces; in myserie of the holy Trinitie; as often in the scripture. See *Psalm* 149. 2. The Hebrue here may be Englished, the face (the aspects) of them, or of him: See the note on *Psalm* 2. 3.

view the righteous] usually-vieweth the right.

And

And this noteth the manifesting of Gods care, and favour, towards the righteous, both cause and person. The Greek translateth, *His face seeth righteousness: the Chaldee thus, The just shall see the sight of his face.*

PSALME 12.

David desitute of humane comfort, craveth help of God. 4. He comforteth himself with Gods judgments on the wicked, and confidence in Gods tried promises.

To the mayst. the mayst upon the eight; a Psalm of David.

Saints is ended: for the faithful are diminished, from the sonns of Adam.

V. 1. speak, false-vanitie, each-man with his next-freind: with lip of flatteries; with a hart, and a hart they

speak Iehovah cut-off, all lipps of flatteries: the tongue, that speaketh

great-things. Which have sayd, with our tongue we wil prevayl, our

lipps are with us: who is Lord over us?

V. 2. For the wastfull-spoile of the poor-afflicted; for the groning of the needy-ones: now wil I rise up, sayth Iehovah;

I wil set in salvation, he shall have breathing. The sayings of Iehovah,

are pure sayings: as silver tried, in a subliming-furnace of earth; fined, seven times. Then Iehovah wil keep

them: wil preserv him from this generation, for ever. The wicked

walk, on every side: when vilenes is exalted, of the sonns of Adam.

Annotations.

Verf. 1. upon the eight] which the Chaldee expundeth, upon the eight stringed harp: see *Psalm* 6. 1.

Said] or help. This word is largely used, for all manner saving, helping, delivering, preserving, &c. as to help or defend from injurie, *Exod.* 2. 17. 2 *King.* 6. 26. 27. to deliver from all adversities; *Psalm* 34. 7. as from sickness, *Mat.* 9. 21. *Mark.* 6. 55. from drowning, *Mat.* 8. 25. from shipwrack, *Act.* 27. 31. from hands of enemies, *Psalm* 18. 4. *Iude.* 5. from syn, *Mat.* 1. 21. from death, *Mat.* 27. 42. from wrath, *Rom.* 5. 9. and infinite the like. And is not only a helping in trouble, but a riddance out of it; as one Evangelist sayth, let us see if Elias wil come and save him; *Mat.* 27. 49. an other sayth; if Elias wil come and take him down. *Mark.* 15. 36. the faithful are diminished] or faithes, fidelities are ceased. The original word is used, both for true and faithful persons, 2 *Sam.* 20. 19. and for truchers or fidelities, *Esa.* 26. 2. The Greek translateth, the truchers.

V. 3. false-vanitie] or vayne falsehood: in Greek, vaine-things. This word (shav) noteth vanyty both of words, and deeds, *Exod.* 20. 7. *Jer.* 2. 30. and often that which is also false, *Exod.* 23. 1. as that which Moses in *Exod.* 20. 16. calleth witness of falsehood, (shaker,) relating it he calleth false-vanitie, (Shav) *Deut.* 5. 20.

with his next freind] or his neighbour, his freind with whom he is affaitur. Sometime this word is used for a special freind, 2 *Sam.* 13. 3. *Psalm* 35. 14. *Prov.* 17. 17. but often generally for a neighbour, or next; as the new testament translateth it in Greek, *Mat.* 19. 19. from *Levit.* 19. 18. And who is our neighbour, our Lord teacheth us, *Luk.* 10. 29.—35.

with lip of flatteries] that is, smooth deceitfull speeches; as the Greek translateth, deceitfull lipps: a lip being sometime put for a speech or language, *Gen.* 11. 1. Of such deceivers, that had taught their tongues to speak lyes, Ieremy also complaineth, *Chap.* 9. v. 4. 5. a hart and a hart] that is a double hart, and deceitful. So, *Isa.* and *Isa.*, *Ephraim* and *Ephraim*, *Deut.*

23. 13. 14. meaning double and deceitful weights and measures. The men of Zabulun are commended for that they were not thus of a hart and a hart. 1 Chron. 12. 33. The Greek tranlateth, with a hart and a hart be speaketh evil things.

5 Ver. 5. our lips are with us] or, are ours: that is, we have skill, power, and liberty to speak; who shall controule us?

6 V. 6. I will rise up] the Chaldee addeth, will rise up to judgment. set in salvation] that is, deliver out of all misery, and safely settle in health, and prosperous estate.

he shall have breathing] or, he (meaning God) will give breathing, or respiration, to him, that is to every poor man, (as after in verse 8.) or, he will breathe out, that is speak plainly to him. The Greek, calling the person, tranlateth parhesiasmai that is I will speak plainly with him. So it noteth the bold assured comfort which God by promise giveth to the afflicted: whose faithful word is therefore commended in the verse following. This word sometime is used for playn and confident breathing out, or uttering of the truth, Habak. 2. 3. Prov. 12. 17. Or we may understand it of the wicked, thus, I will set in salvation him whom he puffeth at: that is, whom the wicked boldly defies; (as this word was used before, Psal. 10. 5.) or, whom he hath insured. The Chaldee expoundeth it, I will appoint salvation for my people, but against the wicked I will testify evil.

7 V. 7. The sayings] or, the words, promises. tried] examined, fused, as in fyre. The like praise of Gods pure word, is in Psal. 18. 31. & 119. 140. Prov. 30. 5. a subliming furnace of earth] This furnace, called Ghnail, a sublimatorie, of subliming or causing to ascend upward, is the best and choicest vessel for trying and subliming of metall; called therefore in Greek Dokimion, a Trial. And the Apostle hath the like word for a Trial of faith, better then gold. 1 Pet. 1. 7. seven times] or seven fold; that is, many times, fully and sufficiently. Seven is a perfect number used for many. 1 Sam. 2. 5. Prov. 24. 16. & 26. 25.

V. 8. preserve him] that is, every one of them: so before in the end of the 6. verse: and often in the scripture, like sudden change of number may be observed. It may also be read prayerwise, keep them, preserve him. The Greek changeth person also, saying, will keep us, & preserve us. for this generation] that is, from the men of this generation: as when Christ said, whereto shall I liken this generation? Mat. 11. 16. he meant, Whereto shall I liken the men of this generation? Luk. 7. 31. The like may be seen in Mat. 12. 42. compared with Luk. 11. 31. The original word Dor, that is, generation, race or age, hath the signification of duration, or durable dwelling; and abiding, Psal. 84. 11. and so noteth the whole age or time that a man dureth in this world, Eccles. 1. 4. & so consequently for a multitude of men that live together in any age: as here, and Deut. 1. 35. and in many other places.

V. 9. vilenes] or, Vile-luxuriousness, vilitize. The word Zulluth here used, is derived from Zolel, that is, a rioter, glutton, or luxurious person; Deut. 21. 20. Prov. 23. 21. & consequently one vile, contemptible and noughtworth, opposed unto the precious. Isa. 15. 19. And here vilenes or vilitize, may either be meant of the vice itself; or of vicious doctrine, opposed to Gods precious word, before spoken of, ver. 7. or a vile & riotous person, may so be called, for more vehemency sake, as Pride for the proud man Psal. 36. 12. The Greek tranlateth thus; according to thine highness, thou shalt much-increased (or, made abundant) the sons of men. The Chaldee thus, the wicked walk round about, as an horse leech that sucketh the blood of the sons of men.

PSALME XIII.

David complaineth of delay in help: 4. prayeth for mercie, &c. and glorieth therein.

To the mayster of the musick, a Psalm of David.

How

2 How long Jehovah, wilt thou forget me for ever: how long wilt thou hide, thy face from me? How long, shall I set counsels in my soule, sorrow in my hart by day: how long shall my enemy be exalted above me? Behold answer thou me, Jehovah my God: lighten thou myne eyes, lest I sleep the death. Lest my enemy say, I have prevailed against him: my distressers be glad, when I am moved. But I, in thy mercie, doe I trust; my hart shall be glad, in thy salvation: I sing to Jehovah; for, he hath bounteously-rewarded unto me.

Annotations.

2 Hide thy face] that is, withdraw thy favorable countenance & comfort: which the Chaldee expoundeth the brightness of thy face. This is contrary to the lifting up of the light of Gods face, Psalm. 4. 7. and importeth trouble and grief; and is caused by syn; and is the cause of many adversities and discomforts: Deut. 31. 17. 18. Isa. 59. 2. Ezek. 39. 23. 24. 29. therefore this propheth often complaineth herof, and pray against it. Psal. 30. 8. & 104. 29. & 88. 15. & 69. 28. & 102. 3. & 143. 7. & 17. 9.

3 V. 3. set counsels] that is, consult and devise, with my self, how to escape. by day] that is dayly: in Greek, day and night.

4 V. 4. lighten my eyes] that is, make them see clear, and consequently, make me joyful; for, the light of the eyes, rejoiceth the hart; Prov. 15. 30. Or, keep me alive: which sense, the words following seem to imply; and the like speeches in Prov. 29. 13. Eccles. 11. 7. 8. The eyes at sayd to be enlightened, when penurie, sorrow, sickness or other affliction wherby they were dulled, is doon away;

and the senses by some means refreshed. 1 Sam. 14. 27. 29. Esdr. 9. 8. also when ignorance is by Gods word and spirit, doon out of the mind. Psal. 19. 9. Eph. 1. 18. See also Psal. 38. 11. lest I sleep] or, that I sleep not the death, meaning the sleep of death; that is, lest I dye. For death is often called sleep, in the scripture; Psal. 76. 6. Job. 3. 13. & 14. 12. Act. 7. 60. & 13. 36. the sleep of eternitie, Jer. 51. 39. The Chaldee paraphraseth thus, Enlighten mine eyes in thy Law, lest I syn, and sleep with them which are gullie of death.

V. 6. But I,] or And I; as for me, bounteously-rewarded]. The original word Gamal signifieth to give one thing for another; as prosperity, after one hath been in adversity, &c. And though it be sometime used for rewarding evil for good, Psal. 7. 5. or evil for evil Psal. 137. 8. yet from God to his people, it commonly signifieth a bountiful rewarding of good things, in stead of evil, which we rather doe deserve. So Psal. 116. 7. & 119. 17. & 142. 8. & 103. 2. 10. The Greek tranlateth dealt-bounteously: the Chaldee, rewarded me good.

PSALME 14.

David describeth the corruption of all natural men; 4. and convinceth them by the light of their consciences. 6. He sheweth their enmitie against Gods people, who wither and glorie in his salvation.

To the mayster of the musick, a Psalm of David.

1 The fool, sayth in his hart, there is no God: they have corrupted, they have made-abominable, their practise; there is none that doeth good. Jehovah from the heavens; looked down upon the sons of Adam: to see, if there were any that understandeth; any that seeketh God. All is departed, together they are become unprofitable: there is none that doeth

E 2 good;

4 good; none, not one. Doe they not know, all that work painful iniquity: that eat my people, as they eat bread; 5 they call not, on Iehovah. There, dread theya dread: because God, is 6 in the just generation. The counsel of the poor-afflicted, ye would make-abashed: because, Iehovah is his hope. Who will give out of Sion, 7 the salvation of Israel? when Iehovah returneth the captivitie of his people: Iakob shall be glad, Israel shall joyce.

Annotations.

1 **T**he fodi] Nabal (which hath the signification of fading, dying, or falling away as dooth a leafe or houre, Iſa. 40. 8. 1 Pet. 1. 24.) is a title given to the foolish man, as having lost the juice and sap of wisdom, reason, honestie, godlynes; being fallen from grace, ungratefull, and without the life of God; as a dead karkes, (which of this word is called Nabal, Levit. 11. 40.) and therefore ignoble, & of vile esteem: opposed to the noble man, Iſa. 32. 7. The Apostle in Greek turneth it imprudent or without understanding; Rom. 10. 19. from Deut. 32. 21. [sayth in his hart] that is, minded, and perswaded himself in secret. So Psal. 10. 4. and 53. 2. no God] the Chaldee expoundeth it, no power (or dominion) of God in the earth. they have corrupted] married, to weete themselves; Therefore the Greek sayth, they are corrupted, the Chaldee sayth, corrupted their works. This word is used for corruption both of religion and manners, by idolatry and other vices. Exod. 32. 7. Deute. 31. 29. Genes. 3. 1. And that which he spake before as of one man, he now applieth to all mankind. made abominable] or made lothsome, to weete their adon or themselves: as the Greek sayth, they are abominable: or become loth-

some So in 1 King. 21. 25. The Chaldee interpreteth, they abhor good. meaning their evil actions: therefore in Psal. 53. 2. it is gavel, evil; which here, is gavelah, action.

V. 3. All is] or the all, that is, the whole universall multitude is departed; All in generall, and every one in particular, as is expressed, Psal. 53. 4. become unprofitable] or fit for no use; so the Apostle expresseth it in Greek, the word here used, being rare, and taken from Job 15. 16. & betokeneth a thing lothsome, stinking, and so unfit for use.

V. 4. Doe they not know? meaning, doubtless they know; & cannot plead ignorance. A question hath often the force of an earnest asseveration. eat my people] that is, the poor; as is added for explanation, in Exod. 22. 25. for Gods people commonly are the poorer sort, Lam. 2. 5. 6. Luk. 6. 20. and such are eaten or devoured of the wicked, Psal. 72. 7. who eat their flesh, and stay off their skin, and chop them in pieces as flesh for the cauldron, Mic. 3. 3. as they eat bread] the word as seemeth here to be understood, or without it, we may read, they eat bread; that is, are secure, and without remorse, doe give themselves to eating and drinking. So eating of bread, is used for banqueting; Exod. 18. 12.

V. 5. There, dread they a dread] that is, they are sore a dread: or fear a great fear, as Luke 2. 9. So, hath sinned a syn, Lam. 1. 8. that is, hath grieved himself. And by there, he meaneth the suddennes of it, as also in Psal. 36. 12. or, there, that is, in their hart and conscience. The Greek translateth they dreaded with feare, where no feare was: the Chaldee, they feared with a false feare with which it was not meet to feare. because God is] this may be taken as a cause of their foresayd fear; as Saul was afraid of David; 1 Sam. 18. 14. 15. or it is an opposition to their dread, but God is in the just generation; and therefore they dread not; but are defended from the siege of their enemies; as Psal. 53. 5. The Chaldee sayth, because the word of the Lord is in the generation of the just. V. 6.

V. 6. ye would make abashed] that is, ye reproch it, & would confound frustrate & bring it to nothing. So abashing & shame, is often used, for frustration of ones purpose and hope. Psal. 6. 11. because Iehovah] or, but Iehovah is his shelter, and hope, therefore he shall not be abashed. Psal. 53. 3. Contrarywise, the wicked shall be abashed, because God resisteth them, Psal. 53. 5.

Vers. 7. Who wil give] or, O that some would give! it is a form of wishing, often used in the scripture, as Psal. 55. 7. Deut. 5. 29. Job. 6. 8. out of Sion] this is meant of Christ the salvation of God to Israel, who was expected out of Sion; as it is written; the redemption come out of Sion, and shall turn away impiety from Iakob, Rom. 11. 26.

returneth the captivity] that is, bringeth again those that were led captives: according to the promise, Deut. 30. 3. and this was performed by Christ, Luk. 4. 18 Ephe. 4. 8. Captivity, or Leading-away, is here used, for the people led-away; as an other word, of the signification is so used, Ezek. 11. 24. 25. So Psal. 125. Iakob, Israel] that is, Gods people, the posteritie of Iakob, who also was called Israel (So Aaron is put for his posteritie, the Aaronites, 1 Chron. 12. 27. and 27. 17. and David, for his children, 1 Chron. 4. 3.) Iakob is a name that noeth immortality; for he strove for the first birth-right, but obtayned it not, when he took his brother by the heel in the womb; and thereupon was called Iakob, Gen. 25. 22. 26. Put Israel is a name of power and principallities; for after he had wrestled with the Angel, behav'd himself princely, wept, prayed, & prevailed; his name was changed from Iakob to Israel; as a prince or prevaileth with God, Gen. 32. 24. 25. 28. H. 12. 24. Therefore is the name Israel, given to all Gods people, even the Gentiles also: that have Iakobs faith; Gal. 6. 16. as long before, whether, who was by name an Israelite, 1 Chr. 7. 17. was for his faith and religion, called an Israelite, 2 Sa. 17. 25. It may also be observed, how in this word ISRAEL are conveyed the first letters of the names of Abraham and Sarah his wife, of Isaac &

Rebekah his wife; of Iakob and of both his wives Leah and Rachel; all which persons (except Rachel,) were also buried together in one cave; Gen. 49. 29. 31.

PSALME 15.

David describeth a citizen of Sion, by his godly and righteous conversation.

A Psalm of David; Iehovah, who I shall sojourn in thy tent: who shall dwell, in the mountayn of thy holynes? He that walketh perfect, and worketh justice: and speaketh truth, in his hart. Slandereth not, with his tongue; doeth not evil to his next friend: and taketh not up, a reproch, against his neighbour. In whose eyes, an object is contemned; but he honoureth, them that fear Iehovah: sweareth to his hurt, & changeth not. Giveth not his money, to biting usury; & taketh not a bribe, against the innocent: he that doeth these things, shall not be moved for ever.

Annotations.

1 **I**n thy tent] or pavilion: called in Hebrue Obel, of spreading over. God caused an habitation to be made in the wilderness, wherein he dwelt among men: Exod. 26. Psal. 78. 60. that mansion, made of ten curtains, he called Mishcan, an Habitate, or Tabernacle; Exod. 26. 1. Psal. 26. 8. over which, other curtains were made and cast for a covering, called Obel, a Tent or covering, Exod. 26. 7. Hereupon the whole place is called, sometime Obel, a tent, sometime Mishcan a tabernacle. To this tent, all

all Gods people were to come for his publick worship; *Levit. 17. 4. 5. Deut. 12. 5. 6.* It was a moveable place; and so differed from an house or settled habitation; *2 Sam. 7. 1. 6. 1 Chron. 17. 5.* yet for the use, it is sometime caled a house, as is noted on *Psal. 5. 8.* mountayn] the mount Ston, wherof see *Psal. 2. 6.* The Chaldee calleth it, *the mount of the house of thy holynes.*

V. 2. *walketh perfect*] that is, leadeth his life perfect, intire, simple, sincere, and unblemished. It noteth the integritie that is before God, in hart and spirit; according to the covenant, *walk before me, and be perfect, Gen. 17. 1. and, thou shalt be perfect with Jehovah thy God; Deut. 18. 13. Math. 5. 48.* Therefore this perfectnes must first be in the hart, *Psal. 119. 80.* then in the wayes, *Psal. 18. 33. & 119. 1.* worketh] or effecteth justice: this is wrought by faith, *Heb. 11. 33.* and such a man is acceptable to God. *Act. 10. 35.*

V. 3. *Slandereth not*] or defameth not; backbiteth not. This word *Regal* (from whence *Regel*, a foot, is derived) properly noteth a going to and fro, prying and spying, and carrying tales and rumors; and is used for defaming, or calumniating by craft and guile, *2 Sam. 19. 27.* and here generally for all busy, crafty, deceitful or malicious abuse of the tongue: which the Greek expresseth by using *frward* or *dole*. taketh not up a reproch] or layeth not on; or beareth not a reproch. This importeth both the first rayning, and the after receiving and reporting of a reprochfull tale. *Exod. 23. 1. Levit. 19. 15.* The like phrase is used sometime for bearing or suffering reproch, *Psal. 69. 8. Ezek. 36. 15.* that sense is not amys here; beareth not reproch vpon his neighbour, that is, suffereth not his neighbour to be reproched; as elsewhere he sayth, *bear not syn vpon thy neighbour; or suffer him not to syn. Levit. 19. 17.*

V. 4. *In whose eyes an abject*] or, in his eyes, a reprobate is contemned. The order also may be changed thus, *in whose eyes the contemptible (or vile person, as Dan. 11. 21.)*

is rejected. See examples of such carriage, *2 King. 3. 14. Esth. 3. 2. Luk. 23. 9.* The Greek translateth it, *an evil doer* [set at nought before him: the Chaldee thus, *He that is despised in his own eyes, and contemned, (sweareth to his hurt,] or to his evil, his hinderance; or to afflict himself.* Which may be understood of oaths to men, turning to his own loss and damage, which yet he keepeth; or of oaths to God, vowing to afflict himself, by abstinence. The Hebrew word which signifieth evil, is often used for affliction; as in *Ruth. 1. 21. the Almighty hath doon evil vnto me; that is, hath afflicted me.* Otherwise if we understand it of doing evil to another, the meaning is, *sweareth to doe evil, but doth not recompense it; that is, performeth it not: for the word change, here used, sometime signifieth recompense, as Job 15. 31. Compare this place with the Law for swearing to doe evil, or good, Levit. 5. 4.* The Greek translateth *sweareth to his neighbour: for rancor, evil; reading rancor, a neighbour: this sense is good.* And *rancor*, though not usual, may be taken for a neighbour, here, and in *Prov. 6. 24.*

V. 5. *money*] Hebr. *silver*, that is, money usually made of silver. to bising-usury] or with biting; that is, usury, sily so caled, because it biteth and consumeth the borrower and his substance. See the notes on *Exod. 22. 25.* be moved] or shaken, removed. And commonly it importeth in it, some evil to the thing moved; *Psalm. 38. 17. & 94. 18. & 13. 5. & 60. 4.* and often in the psalms; therefore the just have this privilege of God, *never to be moved. Psal. 55. 23. Prov. 10. 30. & 12. 3.*

PSALME 16.

David prophesieth of Christs confidence in God, and love to the Saints on earth. 4. The sorrowes of Idolaters, with whom he hath no communion. 5. He is content with his lot and heritage,

heritage, 7. blesteth God in his afflictions, 9. professeth his hope of resurrection from the dead, & eternal joyes at the right hand of God.

Michtam of David: Preserve me O God, for I hope-for-safety in thee. Thou hast sayd to Iehovah, thou art my Lord: my good, not unto thee. To the saints, which are in earth: and the excellent, all my delight in them. Their sorrowes shall be multiplied, that endow an other: I will not poure out their poured-out-oblations of blood; neyther will I take-up their. mes, upon my lips. Iehovah the portion of my part & of my cup; thou; sleepest my lot. The lines are fallen to me, in the pleasant-places: yea the heritage, is fayr for me. I will blese Iehovah, which hath counselled me: yea in the nights, my reins doe chastise me. I have proposed Iehovah before me continually: for he is at my right hand, I shall not be moved. Therefore my hart rejoyceth, and my glorie is glad: also my flesh, shall dwell in confidence. For thou wilt not leave my soule to hell, thou wilt not give thy gracious-faith, to see corruption. Thou wilt make me know, the way of life: satisfaction of joyes, before thy face; pleasures, at thy right hand to perpetuities.

Annotations.

Michtam of David:] Davids jewell; or, a precious song. Ceibem is fine-glittering gold, *1 Sam. 10. 10.* of that this Michtam may be derived, for a golden jewel: and so note the excellencie of this Psalm. The like title is before the *56. 57. 58. 59. and 60. Psalms.* Preserve me O God:] Christ

speaketh this Psalm, by David his figure, as wee are taught in the new Testament, *Act. 2. 25. 31. & 13. 35.* and here is handled his mediatorship, death, resurrection and ascension. in thee] Chaldee, in thy word.

V. 2. *Thou hast sayd]* he speaketh this to himself; *Thou O my soule* Jewell: so the Chaldee paraphrase explaineth it: & the Greek to make it playner, translateth *I have sayd.* Or, it may be spoken to the spouse or church of Christ. *my good not unto thee]* understand, *extende it not or pertaineth not to thee; or is not for thee;* which the Greek expoundeth thus, *of my goods thou hast no need.* For, if man be just, what giveth he to God: or what receiveth hee at his hand? *Job 35. 7.* The Chaldee sayth, *my good is not given but of thee.*

V. 3. *To the saints]* to weete, my good extendeth as elsewhere Christ sayth, *for their sakes sanctify I my self,* that they also may be sanctified, through the truth, *Job. 17. 19.* are in earth:] such is the meaning of the Hebrew phrase, *in earth they:* the relative being put for the verb, which sometime the Hebrew it self explaineth: as he not the *King of Israell, King. 22. 33.* for it was not the *King. 2 Chron. 18. 32.* so, he overseer, *2 King. 25. 19.* for was overseer; *Jer. 52. 25.* and sundry the like. excellent] or noble, glorious, wonderfull: an honourable title given to Christians. See *Psalm. 8. 2.* The Chaldee addeth, *excellent in good works.* all my delight in them] or, in whom all my pleasure is. Hebr. *Chephsi-bam;* that is, my pleasure in them; so in *Psalm. 62. 4.* the church is called *Chephsi-bab;* that is, my pleasure in her.

V. 4. *Their sorrowes shall be multiplied.]* This is meant of Idolaters, who hastily endow, that is, offer sacrifice to an other God, and so increase their griefs; which may be understood of afflictions, or of grievous idols: for the Hebrew *ghatsabim.* sorrowes, is often used for idols; as in *Psalm. 115. 4.* and so the Chaldee paraphrase taketh it here, saying, *the wicked multiply their idols, and after they hasten to offer their gifts.* Accordingly the sense may be this, *They whose grievous idols are multiplied, they that endow an other God:*

God: I will not poure out their oblations, that is, I will not partake with them, or be a mediator for them.

endow an other] or hasten to another. A similitude from dowries given in marriages, meaning gifts & oblations hastily brought for divine worship. powdered-out oblations] or shed-offerings; effusions properly, put by figure of speech for effused or powdered out liquor, commonly called drink offerings, which were wont to be powdered-out upon the sacrifices; and by Gods law were to be of wine or Shecar, Num. 15. 5. 7. 10. and 28. 7. but among idolaters were of blood. The Chaldees giveth this sense, & will not receive with favour their drink offerings, nor the blood of their sacrifices.

take-up their names] that is, not mention or speak of them; according to the law, Exod. 23. 13. Iof. 23. 7.

V. 5. of my part] or, of my partage; that is, of the inheritance parted, shared, and dealt unto me. So the Greek turneth it, of mine inheritance. The word is generally vied for lands, cities, goods, spoiles &c, that are shared out. And this here hath reference to the law of the Preists, which had no part among the people, for that the Lord was their part and inheritance, Num. 18. 20. The Lord is his peoples part, Ier. 10. 16. & 51. 19. and agayn, his people are caled his part. Deut. 32. 9. my cup] that is, measure and portion, of joyes or afflictions. Psal. 23. 5. & 11. 6. my lot] this also is used for an inheritance obtained by lot, Iob. 18. 11. Iudg. 1. 3. The Apostlle calleth Christs church by this name, 1 Pet. 5. 3. The Greek translateth, thou art he that restorest mine inheritance to me.

V. 6. The lines] or Cords; such were used in measuring of lands or heritages; Psal. 105. 11. & 78. 55. 2 Sam. 8. 2. and figuratively a line is put for the portion measured. Iof. 17. 5. 14. is sayd for mee] or, which is sayd unto me; that is, which pleaseth me well.

V. 7. counselled me] given me counsel by his word and spirit, touching my sufferings, and the glorie that shall follow. 1 Pet. 1. 11. Luk. 24. 25. 26. God is wonderful

in counsel, and excellent in work. Eps. 28. 29.

V. 8. I have proposed] or equally set; the Greek (which th' Apostlle foloweth) sayth, I beheld-before. Act. 1. 25. he is at my right hand] The word is, is supplied. Act. 2. 25. For God to be at the right hand, is powerfully to assist and comfort: as on the contrary, for Saran to be there, is greatly to resist and annoy. Psal. 109. 6. Zech. 3. 1. I shall not be moved] or, that I be not moved. Act. 2. 25.

V. 9. my glorie] This by the Apostlle is applied to the tongue, Act. 2. 26. which is the instrument wherewith we glorify God. See Psal. 30. 13. & 57. 9. Gen. 49. 6. dwell in confidence] or, abide with hope; that is, boldly, safely, and securely; meaning that his flesh, (his body) should abide (or rest) in the grave, with sure hope of rising again from death, the third day.

V. 10. my soule] The Hebrue Nephesh, & Greek Psuche, which we call soule, hath the name of breathing or respiring; and is therefore sometime used for the breath; Iob. 41. 12. it is the vitall spirit that all quick things moove by; therefore beasts, birds, fish and creeping thinges, are called in scripture, living soules, Gen. 1. 20. 24. And this soule is sometime called the blood, Gen. 9. 4. because it is in the blood of all quick things, Levit. 17. 11. it is often put for the life of creatures; as keep thy soule, Iob. 36. 4. that is, spare his life: a righteous man regardeth the soule of his beast, Prov. 12. 10. that is the life: so to seek the soule, is to seek ones life; to take it away: Psal. 54. 5. Mat. 20. 10. It is also many times used for ones self; as Iob justified his soule: that is, himself; Iob. 32. 2. Take heed to your soules; that is, to your selves, Deut. 4. 15. so Gen. 19. 20. Luk. 12. 49. And thus it is put for the person, or whole man; as, give me the soules; that is the persons; Gen. 14. 21. so an hungry soule, Iof. 8. 57. 9. a full soule, Prov. 27. 7. a weary soule, Iob. 25. 25. eight soules, 1 Pet. 3. 20. severnte five soules, Act. 7. 14. And many the like. It is used also for the lust, wil or desire, as Psal. 41. 3. Exod. 15. 9. for the afflictions of the heart, Psal. 25. 1. for the body of man that hath life

life and sense, Psal. 105. 18. & 35. 13. and finally it is sometime a dead body or corpse, Num. 5. 2. & 9. 10. & 19. 11. 13. though this be figurative and very unproper, for at ones death, the soule goeth out, Gen. 35. 18. The word being thus largely used, is to be weighed according to the matter and circumstances of ech text. For this here in the Psalme, compare it with the like in other places, Psal. 30. 4. & 116. 8. & 87. 49. & 88. 4. & 94. 17. Christ gave his soule for the ransom of the world, and powdered it out vnto death. Isa. 53. 12. Mat. 20. 28. Iob. 10. 11. 15. 17. & 15. 13.

to hell] or in hell, in deathes estate, or death-bed. This word hell, properly signifieth deep, whether a high or low: & though by custome it is usually taken for the place of devils and damned wights; yet the word is more large: and as heaven is not onely the dwelling place of God and his sainds, but generally all places above us, where the stars, the clouds, the winds, the birds &c. are, as is shewed Psal. 8. 9. so hel is all places beneath. Wherefore it may in this large sense, serve to express the Hebrue word Sheol here used: which Sheol is a deep place, Iob. 11. 8. Prov. 9. 18. and sayd in scripture, to be beneath, Psal. 86. 13. Deut. 32. 22. Isa. 14. 9. as heaven is above; and it, with the Greek word haides, is opposed to heaven Psal. 139. 8. Amos. 9. 2. Mat. 11. 23. It cometh of Shaal, to Cave, ask, or require; because it requireth all men to come vnto it, and is never satisfied, Gen. 89. 49. Prov. 30. 15. 16. & 27. 20. It is a place or estate, which all men, even the best, come vnto: for Iakob made account to goe thither, Gen. 37. 35. and Iob desired to be there, Iob. 14. 13. (for he knew it should be his house, Iob. 17. 13.) and our Lord Christ was there, as this Psalme with Act. 2. 31. sheweth; and Solomon telleth, that all goe thither, Eccles. 9. 10. It is usually joyned with grave, pit, corruption, destruction and the like words pertheyning to death, with which Sheol or haides, is joyned as a companion therof, Rev. 1. 18. & 6. 8. Dathan and Abiram, when the earth

swallowed them up, ar sayd to goe down quick into Sheol, Num. 16. 30. 32. 33. Ionas in the whales belly, was in the belly of Sheol, Ion. 2. 3. and other holy men that were delivered from great miseries and perils of death, ar sayd to be delivered from Sheol or hell, Psal. 86. 13. and 30. 4. and 18. 6. and 116. 3. and those that are dead, are gone to Sheol, Ezek. 32. 21. 27. And as death is sayd figuratively, to have gates, Psal. 9. 14. so Sheol, haides, hell, hath gates, Isa. 38. 10. Math. 16. 18. and a soule, Isa. 5. 14. and a hand, Psal. 49. 16. & 89. 49. and a mouth, Psal. 141. 7. and a sting, which by Christ is doen away; 1 Cor. 15. 55. so that as he was not left to Sheol, but rose fro death (from the hart of the earth, Mat. 12. 40.) the third day: so all the sainds shall likewise be delivered from Sheol, or haides, Psal. 49. 16. Hof. 13. 14. and it with death shall be abolished. Rev. 20. 14. So by the Hebrue word Sheol, the Greek haides, and our English hell, we are to understand the place, estate, or depth of death; deathlyed. See the annotations on Gen. 37. 35. And these words, thou wilt not leave my soule to hell; teach us Christs resurrection; as if he should say, thou wilt not leave me to the power of death or grave, to be consumed; but wilt raise me from the dead, as the words following, and the Apostles explanation doe manifest. Act. 2. 24. 31. & 13. 34. 35. thou wilt not give] not grant, or suffer. An Hebrue phrase often used; as I gave thee not to touch her, Genes. 20. 6. God gave the not to hurt mee, Gen. 31. 7. he will not give you to goe, Exod. 3. 19. So Psal. 55. 23. and 56. 9. and 119. 18. and many the like. to see corruption] that is, to feel corruption, or, to corrupt, to rot. As to see death, is to dye, Psal. 89. 49. Luk. 2. 26. Iob 8. 51. 52. so, to see evil, Psal. 90. 15. and to see good, Psal. 34. 13. is to feel & enjoy it: & to see the grave, Psal. 49. 10. corruption] the Hebrue Shachath properly signifieth corruption or rottenness, and is so to be taken here, as the Apostlle vgeth the force of the word Act. 13. 36. 37. David saw corruption, but he whom God raised up, saw not corruption, Y.

often,

often the word is used for a pit, or ditch, wherein karkles doe couprup. See the note on Psal. 7. 16.

V. 11. Thou wilt make me know] or, *hast made me know*; (as Act. 2. 28.) that is, *giveſt me experience of*. the way of life] or journey of lives; the way or course to life from death, and to continue in life eternal; the Apostle sayth *ways of life*; Act. 2. 28. And hereby, life in heaven with God is implied: as, to enter into life, Mat. 18. 9, is to enter into the kingdom of God, Mar. 9. 47. before thy face] or, with thy face: that is, in thy presence I shal have fulnes of joyes. The Greek, which the Apostle followeth, Act. 2. 28. sayth, *Thou wilt fill me with joy, with thy face*. The Hebrew *eh penei* and *liphnei*, with or before the face, are both one, and sometime put one for another: as 1 Kin. 12. 6. with 2 Chron. 10. 6. Gods face or presence, as it is our greatest joy in this life, Exod. 33. 14, 15, 16. so shall it be in the next. Psalm. 17. 15. Wherefore the wicked that then be punished: from his presence. 2 Theſ. 1. 9. pleasures] or pleasures, (that is, pleasant-joyes) at thy right hand; the place of honour, delights and joyes eternal. Math. 25. 33-34-46.

PSALME 17.

David in confidence of his integritie, craveth defense of God against his enemies. 10. he sheweth their pride, craft and eagernes, 13. he prayeth to be delivered from them, who have their portion in this life; but his hope is for the life to come.

1 A Prayer, of David: H Eare thou Iehovah; justice, attend to my shrill-cry: hearken to my prayer: with out, lips of deceit. From before thy face, let my judgement come forth: let thine eyes, view righteousnes. Thou hast proved my hart;

hast visited, by night; thou hast tried me but hast not found: I have purposed, my mouth shall not transgress. For the works of men, by the word of thy lips: I have observed, the paths of the breaker through. Sustain thou my steps, in thy beaten paths: that my footsteps be not removed. I call upon thee, for thou wilt answer me o God: bow thine ear to me, hear my saying. Marvelously separate thy mercies, o saviour of them that hope for safety: from them that raise up themselves, with thy right-hand. Keep thou me, as the black of the apple of the eye: in the shadow of thy wings, hide thou me. From faces of the wicked that waste me: my enemies in soule, that inviron round against me. With their fat they have closed-up: with their mouth, they speak in pride. In our steps now they compals us: their eyes they set, bending-down into the earth. His likeness, is as a renting-Lion, that is greedy to tear: and as a lurking-Lion, sitting in secret-places. Rise-up Iehovah, prevent thou his face, make him bow-down: deliver my soule, from the wicked one with thy sword. From mortal-men with thine hand Iehovah, from mortal-men of the transitorie-world; who have their part in this life; and their belly thou fillest with thine hidd-measure, satisfied are the sonns: and they lay up their overplus, for their babes. I, in justice shall view thy face; shalbe satisfied when awake, with thine image.

Annotations.

Iudice

1 Justice] that is, my justice, as the Greek explaineth it: my just cause and complaint. The Chaldee sayth, accept Lord my prayer in justice. shrill-cry] or showing, that is, loud complaint: see Psal. 5. 12. without lips] or, not with lips of deceit: that is, which prayer is unfeigned; not uttered with guile.

2 V. 2. come forth] or proceed, that is, let my judgement be clearly pronounced and executed. Therefore in Hof. 6. 5. he addeth the similitude of the light or sun. righte-ousness] or equities: this is all righteous causes and persons: or my most righteous cause.

3 V. 3. hast tried] or, examined me; to weet, a metall in the fyre; So Psal. 66. 10. hast not found] or not at all find: to weet, any dross, or a. or, as the Chaldee addeth, corruption. The Greek translateth, iniquitie was not found in me. shall not transgress] or, transgresseth not: that is, I purposed not to transgress with my mouth, by murmuring against thy justice trial of me: or, that which I purposed, my mouth transgresseth not, but my thoughts and words agree. The Chaldee thus, I have thought evil, it hath not passed my mouth.

4 V. 4. For the works] or concerning the works of men: Adam is here used for all earthly men. have observed] or taken heed of; to weet, lest they should hurt me, or, that I should not walk in them; as the next verse sheweth: otherwise sometime, to observe wayes, is to walk in them. Psal. 18. 22. the breaker through] that is, the robber or thief; as this word is expounded in Greek, Math. 21. 13. from Ier. 7. 11. one that breaketh boundes or limits, houses, hedgers, lawes, &c. So Ezek. 18. 10.

5 V. 5. Sustain] Hold-up, or conteyn; this is spoken praverwise to God, as the next verse manifesteth. The Greek turneth it, Make-perfect. It may also be read, Sustain-ing, or To sustain; & so have reference to the former verse, I observed the robbers paths; not to walk in them, but to sustain (or sustaining, holding-fast) my steps in thy pathes. The Hebrew Tamoeh may be Engliſhed Sustain thou; as Zachor is remember thou, Exod. 20. 8. Shamor, observe thou, Deut.

5. 12. Hsloc, is Goethou; 2 Sam. 24. 13. for which in 1. Chron. 21. 10 is written, Lec Goethou. my steps] or, my steps-for-ward; my right-forth-steps. So Psal. 37. 31. & 40. 3. beaten paths] or round-paths; properly the word signifieth paths beaten with wagon wheels; here used generally for straight, direct, and beaten wayes. So Psal. 23. 3. & 65. 12. & 140. 6.

7 V. 7. marvelously separate] or make-marvelous; that is in wondrous and excellent sort shew me thy mercies, which are comon unto all, let them now peculiarly be bestowed on me. See Psal. 4. 4. The Greek sayth, Make-marvelous. When Christ cometh, he will be made marvelous in them that believe. 2 Theſ. 1. 10. hope for safety] or, trust, to weet, in thee, as the Greek explaineth it; or in thy right hand; as is after expressed. God is saviour of all men, specially of them that believe. 1 Tim. 4. 10. with thy right hand] this seemeth to have reference to the first, o saviour (or thou which saveſt) with thy right hand; as Psal. 138. 7. & 60. 7. It may also be referred to the second, them that hope in thy right hand: or to the last, them that raise up themselves against thy right hand: And thus the Greek turneth it. But the Chaldee otherwise, Avenge them on those which rise up against them, with thy right hand.

8 V. 8. the black] that is, the sight in the mids of the eye, wherein appeareth the resemblance of a little man; and therupon seemeth to be called in Hebrew, Iſhon, of Iſh which is, a man. And as that part is blackish; so this word is also used for other black things, as the blacknes of the night, Prov. 7. 9. and blacknes of darknes, Prov. 20. 10. of the apple] so we call that which the Hebrew here calleth bath; and in Zach. 2. 8. babath, that is, the little image appearing in the eye, as before is noted. The word bath, also signifieth a daughter, whereto the Greek core dooth agree. By this is meant the tender care of God for his people: and David here useth both words, for more vehemencie; whereas elsewhere one of them only is used; Iſhon, the black; in Deut. 32. 10. Prov. 7. 2. babath and bath, the apple, in F 2 Zach,

Zach. 2. 8. Lam. 2. 18. *hide thou me*
 Heb. thou shalt hide, or, keep me secret. It is
 the property of the Hebrue tongue, oft to
 set down a prayer in this forme, especially
 in the end of a sentence; as noting
 some assurance to have the request fulfilled.
 See in Psal. 54. 3. & 59. 2. & 64. 2. Job
 6. 23. & 21. 3. & 40. 5. see also the note on
 Psal. 10. 17.

V. 9. *from faces* or *b. cause of the wicked*. See Psal. 3. 1. *enemies in soules*
 or, for the soule: meaning deadly enemies that
 seek the soul or life. See Psal. 35. 4. The Chal-
 dee expoundeth it, in the will (or desire) of
 their soule.

V. 10. *They have closed-up*] to weat,
 their face or body; (much like that speech
 in Job 15. 27. he hath covered his face with his
 fatnes.) or their fat they close-up; meaning
 that they pamper and harden themselves. in
 pride] that is, proudly or haughtily.

V. 11. *In our steps*] or in our going, that
 is, wheresoever we goe, they trace our footing:
 they compass me and us: the Hebrew hath
 both these readings; meaning David, with
 with his company. they set] to weat,
 upon us. *bending down*] to weat, them-
 selves, that they be not espied: as Psal. 10. 10.
 or to bend-down, to weat us; to overthrow
 us: or to set down their nets and snares.

V. 12. *His likeness* that is, the likeness (or
 hiew) of every one of them: or, he may mean
 some one principal, as Saul.

V. 13. *prevent his face*] that is, first come
 to help me; and suddenly and unlookt for, come
 upon him; and disappoint him. *with thy*
sword] that is, thy judgement and vengeance:
 for all means of destruction, are the Lords
 sword. Isa. 66. 16. & 27. 1. Jer. 47. 6. Zeph. 2.
 11. The Chaldee expoundeth it, the wicked
 which deserveth to be killed with thy sword, or
 understand, which wicked man is thy sword:
 as Asshur is called the rod of his wrath. Esa.
 10. 5. and so in the verse following: from
 mortal men, which are thy hand: or with thy
 hand, that is, thy judgement or plague: for so
 Gods hand often signifieth. Exod. 7. 4. Act.
 13. 11.

V. 14. *of the transitorie world*] that is,

worldlings; as they of the citie, are citizens,
 Psal. 71. 16. The word *Cheled*, is used also
 for the short time of mans age and durance, Ps.
 39. 5. and 89. 48. Here and in Psal. 49. 11
 is the world, named of the transitorines for
 the fashion of this world passeth away; 1. Cor.
 7. 31. *in this life*] according to Abra-
 hams speech, Son remember that thou in thy
 life time, receivedst thy good things: Luk. 16. 26.

Of the wicked prosperitie here, see Job.
 21. 7. &c. *the sons*] to weat, of those
 worldlings; meaning that both they and their
 children have their pill. Or, justified are they
 with sons: as in Job. 21. 11. they send forth
 their children like a flock. *their overplus*,
 the residue of their store; or their excellencie.
 For this word *zeher* is used sometime for
 overplus in quantity; Exod. 23. 11. 1 King.
 11. 41. sometime it noteth also the excellen-
 cie or dignitie, Gen. 49. 3.

V. 15. *in justice*] meaning in the justice
 (or righteousness) which is of God by faith in
 Christ; as Phil. 3. 9. *view thy face*] that
 is, enjoy thy comfortable favour, as Psal. 47. &
 16. 11. or shall see and know the plainly and
 perfectly, as 1 Cor. 13. 12. 2 Cor. 3. 18. 1 Job.
 3. 2. *when I awake*,] to weat, out of the
 dust of the earth, from the sleep of death; as E-
 sa. 26. 19. *with thy image*] to weat, I
 shall be satisfied with it; so meaning by image,
 Gods glorie: or, with thy image, that is, ha-
 ving it upon me: for, as we have born the image
 of the earthly man; so shall we bear the image of
 the heavenly, 1 Cor. 15. 49. Compare here with
 Psal. 73. 20. The Hebrue doctors expound
 this *in justice*, to be meant of the garden of
 Eden (the heavenly paradise), called *justice*:
 and that in the world to come, which is after the
 raising of the dead to life: in the light stored
 up, called the Image; & this is that (in Psal.
 17.) I shall be satisfied, when I awake. with
 thine image: sayth R. Menachem on Deut. 4.
 But the same Rabbin on Lev. 10. giveth
 a better exposition of this word *justice*,
 saying, For there is no coming before the most
 high and blessed King, without the Shechinah,
 (that is the divine majestie of God in
 Christ.) to signify which thing (it is sayd) in
 justice shall view thy face.

Psal. 18.

PSALME 18.

David having been delivered from all his
 enemies, professeth his love unto God therefore.
 5. He remembereth the great dangers wherein he
 had been; 7. his cries unto God; 8. the Lords
 wonderful judgments upon his enemies; 17. and
 deliverance of David. 21. He sheweth his inte-
 gritie of life. 27. Gods justice towards all men,
 33. the victories which he gave unto David, 44.
 and dominion over peoples. 50. The glorie of
 God: name among the Gentiles, for his salvation
 of Christ, (where David figured,) and of all
 nations by him.

TO the master of the musick, a Psalm
 of the servant of Iehovah, of Da-
 vid; which spake, to Iehovah, as the
 words of this song; in the day, that,
 Iehovah had delivered him, from the
 hand of all his enemies; and from the
 hand of Saul.

And he sayd; I will deeply love
 thee, Iehovah my firm-strength. Ie-
 hovah, my rock and my fortresse, and
 my deliverer, my God my rock, in
 whom I hope for shelter: my shield
 and horn, of my salvation, mine high-
 defense. I leaned upon the prayled
 Iehovah: and from mine enemies, I
 was saved. The pangs of death co-
 passed me: and the streams, of Belial
 frighted me. The pangs of hell
 went round about me: the snares of
 death, prevented me. In the distress
 upon me, I called on Iehovah, & un-
 to my God I cried-out: he heard my
 voice, out of his pällace; and my out-
 cry, before him, entred into his ears.
 And the earth, shaked and quaked;

and the foundations of the moun-
 tains were shakred: and they shook
 themselves, because he was wroth.
 Smoke ascended, in his anger; and
 tyre out of his mouth did eat: coles,
 burned from it. And he bowed the
 heavens, and came down: and gloo-
 my-darknes, was under his feet. And
 he rode upon the Cherub, & did fly:
 and he flew swiftly, upon the wings
 of the wind. He set darknes, his
 secret place; round about him his pa-
 vilion: darknes of waters, thick-
 clouds of the skyes. From the
 brightnes that was before him: his
 thick clouds passed-away; hayl, and
 coles of fyre. And Iehovah, thun-
 dered in the heavens; and the Most-
 high, gave his voice: hayl, and coles
 of fyre. And he sent his arrows,
 and scattred them afunder: & light-
 nings-he hurled forth, and terribly
 stroke them down. And the chan-
 nels of waters, were seen; and the
 foundations of the world, were reve-
 led: at thy rebuke Iehovah; at the
 breath, of the wind of thine anger.
 He sent from the high place, he took
 me: he drew me, out of many waters.
 He ridd me, from my strong enemies:
 and from my haters, for they were
 mightier then I. They prevented
 me in the day of my cloudy calamitie:
 and Iehovah was, for a staff unto
 me. And he brought me forth to
 a large roomth: he released me; be-
 cause, he desired in me. Iehovah
 rewarded me according to my justie:
 according to the purenes of my
 hands, rendered he unto me. Be-
 cause I observed, the wayes of Ieho-
 vah: and did not wickedly, from my

F 3 God.

23 God. For all his judgements were
 24 before me: and his decrees, I did not
 25 turn away from me. And I was
 26 perfect with him: and kept my self,
 27 from mine iniquitie. And Iehovah
 28 rendred to me according to my jus-
 29 tice: according to the purenes of my
 30 hands, before his eyes. With the
 31 gracious-sainct thou wilt shew thy-
 32 self-gracious: with the perfect man,
 33 thou wilt shew thy self perfect. With
 34 the pure thou wilt shew thy self pure:
 35 and with the froward, thou wilt shew
 36 thy self-wry. For thou, wilt save
 37 the poor-afflicted people: and wilt
 38 bring low, the lofty eyes. For thou,
 39 hast lighted my candle: Iehovah my
 God, hath brightned my darknes.
 For by thee, I have broken-through
 an host: and by my God, I have leaped
 over a wall. God, his way is
 perfect: the saying of Iehovah is tried:
 he is a sheild, to all, that hope for-
 safetie in him. For, who is God,
 besides Iehovah: and who is a rock,
 except our God? God, that girdeth
 me with valour: and giveth, my
 way perfect. He marcheth my feet,
 as Hindes feet: and upon my high-
 places, he maketh me stand. He
 learneth my hands, to the warr: and
 a bow of brasse is broken, with myne
 armes. And thou hast given to me,
 the sheild of thy salvation: and thy
 right hand hath vpheld me: and thy
 meeknes hath made me to encrease.
 Thou hast widened my passage under
 me: and my legges, have not stagge-
 red. I folowed mine enemies, and
 overtook them: and turned not, til I
 had consumed them. I wounded
 them, and they could not rise up:

they fell, under my feet. And thou
 hast girded me with valour, to the
 warr: them that rose against me, thou
 hast made to stoupe down, under me.
 And thou hast given to me the neck,
 of mine enemies: and them that hat-
 ed me, I have suppressed. They
 cryed-out but *ther was* none to save:
 unto Iehovah, but he answered them
 not. And I did beat them-smal,
 as dust before the wind: as the clay
 of the streets, I did powr them-out.
 Thou hast delivered me, from the
 contentions of the people: thou hast
 put me, for the head of the hethens:
 a people, whom I have not known
 doe serve me. At the hearing of
 the ear, they obey me: the sonns of
 the stranger, falsly deny unto me.
 The sonns of the stranger, fade-away:
 and shrink-for-fear, out of their clo-
 sets. Iehovah live, and blessed be
 my rock: and exalted be the God of
 my salvation. The God, that giveth
 vengeance to me: and subdueth
 peoples under me. My deliv-
 erer, from mine enemies: also from
 them that rose up against me, thou
 hast exalted me: from the man of
 violent-wrong, thou hast rid me.
 Therefore, I wil confesse thee, among
 the hethens Iehovah: & to thy name,
 I wil sing-psalm. He maketh great,
 the salvations of his King: and doeth
 mercy, to his anointed; to David
 and to his seed; for ever.

Annotations.

T He servant of Iehovah] So he intituleth
 him selfe here and in Psal. 36. 1. for
 his

his service in administ'ring the king-
 dome. This song is also written in 2. Sa.
 22. with some litle chage of a few words
 which shalbe observed. *hand of Saul]*
 which noteth the power of the King, above
 that which is noted by the *hand or palm*
 of other enemies: yet for this word, *hand*,
 in 2 Sam. 22. 1. is used, *palme*: the Chaldee
 expoundeth it, the sword of Saul.

V. 2. *I will dearly love]* or, *I love-hartily*,
 with my inmost bowels. The original word
 is in this place for intyre love; but other-
 where is oft used for tender mercie or bow-
 els of compassion. Psal. 25. 6. & 102. 14. & 103
 13. This verse is added here, more then
 in 1 Sam. 22.

V. 3. *fortr* or munition, a place or
 hold to flee unto, when one is hunted &
 chased. See Psal. 31. 3. *rock]* Two
 names of a Rock are in this verse: the first
Selaugh, a firm stony rock or cliff, the later,
Tjrsa strong or sharp rock; and is often the
 title of God himself, and turned in Greek
 Theos, that is God: as in the 32. and 47. ver-
 ses of this Psalm, Deut. 32. 4. 18. 30. 31. Psa.
 71. 3. and in many other places. *horn of*
my salvation] that is, the horn that saveth me.
 A horn, signifieth power and glorie, Psal. 92.
 11. Amos 6. 13. Habac. 3. 4. therefore horns
 are used to signify Kings, Dan. 8. 21. Rev. 17.
 12. And Christ is called, the horn of salvati-
 on. Luk. 1. 69. *high defense]* or tower, refuge.
 See Psal. 9. 10. In 2 Sam. 22. 3. there is ad-
 ded more, and my refuge, my saviour, from
 violent wrong thou savest me.

V. 4. *Prais'd]* that is, glorious, excellent,
 praise-worthy; and accordingly, for his mer-
 cies, usually praised of his people. So Psa.
 48. 2. The Chaldee expoundeth it, with a
 praise (or Hymne) I prayed before the Lord.
 And the Greek, praying I will call upon the
 Lord.

V. 5. the pangs] paynes, throwes for-
 ward, as of a woman in child birth; so the origi-
 nal word signifieth, Hof. 13. 13. Esai. 13. 8.
 & 66. 7. & so the Chaldee explaineth it,
 Anguish compassed me as of a woman which
 striveth in the birth, and hath no strength to bring
 forth, and she is in danger of death. Or, The
 bands,

bands, the cords: (as the word also signifi-
 eth, Job. 36. 8. Prov. 1. 22.) For this, in 2.
 Sam. 22. 5. an other word is used, that sig-
 nifieth breaches; which also is applied to
 the breaking forth of children at the birth. Hof.
 13. 13. Esai. 37. 3. and to the billows of the sea.
 Psa. 42. 8.

streams] or brooks, bourns.
 The original word *Nachal* is used as our
 English *bourn*, both for a brook or stream
 running in a vally; and for the vally it self.
 1 King. 17. 3. 4. Waters doe often figure out
 afflicions; Psa. 69. 2. 3. bourns or streams
 of waters, mean vehement and violent afflicions.
 Psa. 124. 4. 1er. 47. 2. *Belial]* or ung-
 dlines. The Hebrew *Belialghabul* (which the
 Apostle in Greek caletth *Belial*, 2 Cor. 6. 15)

is used to denote extreame mischief and wic-
 kednes, or most impious and mischievous per-
 sons, called *sons of Belial*, Deuteron. 13. 13.
 daughters of Belial, 1 Sam. 2. 16. men of Belial,
 1 Sam. 25. 25. and sometime Belial it self; as
 in Nahu. 1. 15. Belial shal no more pass through
 thee; and 2 Sam. 23. 6. Belial shalbe every one
 as thorns thrust away: and Job. 34. 18. Wilt
 thou say to a king, Belial? It is also applied
 to special synns, and synners, as a wines of Be-
 lial, Prov. 19. 28. a counsellor of Belial, Nahu.
 1. 15. Also to mischievous thoughts, words or
 things; Deut. 15. 9. Psa. 41. 9. & 101. 3.
 The Apostle opposeth *Belial* to Christ, 2 Cor-
 inth. 6. 15. & it seemeth to be put for the
 Devil or Satan, (as the Syriack and Arabick
 translations there explaine Pauls term:)
 or for Antichrist; for so Belial is opposed to
 Christ and his kingdome, 2 Sam. 23. 6.
 By interpretation, *Belial* signifieth an Vn-
 thrift, or Without yoke, lawless; as Anti-
 christ is named the lawless man, 2 Thes. 2. 8.
 and in this Psalm, the Greek translate h
streams of lawlesnes, or iniquitie: which the
 Chaldee paraphrast caletth the company of
 the unrighteous. *frighted me]* skared, or
 vexed with terrour. This word is used of
 Sauls vexation by an evil spirit: 1 Sam. 16. 14,
 15.

V. 6. of bel] which the Chaldee ex-
 poundeth a company of wicked persons.
snarcs of death] deadly snarcs; engines set for
 my death; a similitude taken from fowlers
 snarcs,

snare, Eccle. 9. 13. So Prov. 13. 14. and 14. 27. The Chaldee explaineth it, men armed with weapons of slaughter. Prevented me] that is, were ready to take hold on me suddenly, and unawares.

7 V. 7. distress upon me] or to me; that is, in that my distress; or while it was upon me. So Psal. 96. 13. he heard] The Hebrue properly is, will hear; but the time to come, is often put for the time past; therefore in 2 Sam. 22. 7. it is plainly written, &c. he heard; so after in the 12. verse, he will see: which in Samuel is written and he set: again in the 14. verse, thondred; for which in Samuel is written, will thunder; the like may be observed of the Hebrue phrase, in the 16. 39. 41. and 44. verses of this psalm, compared with the same in 2 Sam. 22. So often in other scriptures, which the Hebrue text it self sometime sheweth, as hikkubu, they smote him, 2 Chron. 22. 6. for which in 2 King 8. 29. is written jakkubu. See also the note on Psal. 2. 1. his palace] or his Temple: which the Chaldee explaineth thus, He received my prayer from the Pallace of his sanctuary which is in heaven. entered] or came into; this word is omitted in 2 Sam. 22. 7. supplied here; as often times there wanteth wordes, which are to be understood. So verse 29. and Psal. 59. 11.

8 V. 8. foundations of the mounts] that is, the roots and bottoms of the mountayns. By these and the words following, under the similitude of a fore tempestuous wether, Gods judgments against the wicked, are excellently set forth. Compare herewith, Psal. 82. 5. and Deut. 32. 22. where the foundations of the mountayns are set on fyre. For mountains in 2 Sam. 22. 8. is written heavens: eyther for that the mountayns reaching hye, seem to be the foundation and as they are called in Job. 26. 11. the pillars of heaven; or in a mytticall sense, as the shaking of heaven and earth, signifieth the changing of civil polities and of religions. Heb. 12. 26. 27.

he was wroth] or kindled to him was his anger; or burn did his nose: for in the Hebrue, as other word is sometimes added, which

signifieth anger or nose. Deut. 6. 15. Exod. 32. 11. See the notes on Psal. 2. 5. and the note here following. The Greek translatheth, for God was angry with them.

V. 9. in his anger] or, in his nose: the like speech is in Esa. 65. 5. these are a smoke in my anger; or, for these a smoke is in my nose; and it noteth sore indignation; for Smoke is a signe of vehement anger, Psal. 74. 1. & 80. 5. Deut. 29. 20. This narration here, may be compared with the giving of the law, Exod. 19. 18. &c. where was smoke, fyre, earthquake, thunder, lightning, and the like. For these with the speeches following of cloudes, windes, tempests, thonderbolts, hail, &c. doe lively describe Gods Majestie, appearing in his works, and for punishment of his enemies, as Exod. 9. 23. 24. Job. 10. 11. Judg. 5. 20. 1 Sam. 2. 10. & 7. 10. & 12. 17. Rev. 16. 18. 21. did eat] that is consume. See Psal. 50. 3. The Chaldee poundeth it, he sent his wrath like burning fyre; coles of fyre were kindled at his word.

V. 10. he bowed the heavens] this was for the help of David, and discomfiture of his enemies: therefore the Prophet prayeth for the like againe, Psal. 144. 5. 6. Esa. 64. 1. 2. and came down] that is, as the Chaldee openeth it, his glorie appeared, gloomy darknes] myrk and thick darknes, or a dark cloud: as 2 Chron. 6. 1. Job. 22. 13. such as was on mount Sinai, when God came down on it, Deut. 4. 11. & 5. 22. 2 signe of terror, as th' Apostle sheweth, Heb. 12. 18. So Psal. 97. 2.

V. 11. on the Cherub] a Cherub, and the plural number Cherubim or Cherubines, is a name given to the Angels, Gen. 3. 24. & to the golden winged images which were in the tabernacle and temple, Exod. 25. 18, 19, 20, 1 King. 6. 23, 24, 25, 29, 32. The living creatures also which Ezekiel saw in vision, Ezech. 1. 5. are called Cherubines, Ezech. 10. 1. 15. Likewise the king of Tyre, is called an anointed and a covering Cherub; Ezech. 28. 14. 16. The Hebrue name hath affinity with Rechub a Charret, used in Psal. 104. 3. almost in like sense as Cherub is here; and the Cherubines are called a Char-

ret, 1 Chron. 28. 18. and Gods Angels are his charrets, Psal. 68. 18. and they seem to be meant in this place, for as the Angels are sayd to fyre, Dan. 9. 21. so the Cherubines had wings, Exod. 25. 20. and are of the Apostle called Cherubines of glory, Heb. 4. 5. In Psal. 80. 2. God is sayd to sit on the Cherubines; as here to ride: and a Cherub, may be put for many or all the Cherubines; as charret for charrets, Psal. 68. 18. See the note on Psal. 8. 9. The Chaldee paraphraseth thus, And he was seen in his strength upon the leight Cherubines; & brought his power, upon the wings of the Whirwinde. flew swiftly] or glauified, a similitude taken from Eagles and like swift fowles that fly with a swinge. Deut. 49. Jer. 48. 40. For this, in 2 Sam. 22. 11. is written jera, that is, he was seen: which here with litle difference of one letter, is jeda, that is, he flew swiftly. So in Psal. 104. 3. God is sayd to walk upon the wings of the wind.

V. 12. his pavilion] or covert, tabernacle. In the Chaldee it is explained thus; He placed his divine presence in the darknes, and his glorie was compassed with cloudes as a pavilion: and he made rayn to come down upon his people; & mighty waters, from the moving of the dark cloudes, upon the wicked, from the height of the world. darknes of waters] that is, dark, black waters: meaning warrie cloudes, as Psal. 104. 3. & 29. 3. In 2 Sam. 22. 12. this is thus set down: and he set darknes round about him, for bootes blacknes of waters &c. theskies] that is, the heavens, named in Hebrue Shechakim, of their thin fine & subtil substance.

V. 13. passed away] that is, vanished; for Gods brightness expelled them. So passing away is used for vanishing, Esa. 29. 5. hayl and coles] that is, there was, or, there came hayl, to weet from his brightness, as in 2 Sam. 22. 13. it is written, From the brightness before him, there burned coles of fyre. Hayl, and fyre, are instruments of Gods war and punishments. Job. 38. 22. 23. Job. 10. 11. Rev. 16. 21. Zach. 12. 6. Ezech. 10. 2.

V. 14. thondred] this also is a signe of Gods anger, 1 Sam. 2. 10, & 7. 10. Esa. 29.

6. and of his power and glory. Psal. 29. 3 & 77. 19. Job. 26. 14. & 37. 4. 5. & 40. 4. gave his voyce] a common phrase for all lowd and high speech, cry, noise, thondring &c. Psal. 46. 7. and 68. 34. and 77. 18. and 104. 12. Jer. 2. 15. Num. 14. 1. 2 Chron. 24. 9. Hab. 3. 10. The Chaldee expoundeth it thus, the most High lifted up his word; he cast hayl, and coles of fyre. coles of fyre] that is, fyre vapours, lightning &c. This sentence is omitted, in 2 Sam. 22. 14. and is wanting also in the Greek version here.

V. 15. his arrowes] the instruments of his wrath and judgements; for God hath arrowes of pestilence, Psal. 91. 5. of famine, Ezech. 5. 16. and other arrowes to wound the hearts of his enemies; Psal. 45. 6. & 64. 8. or to smite his children Psal. 38. 3. Job. 6. 4. Here and in Psal. 144. 6. by arrowes may be meant thunderbolts, or the baylstones for mentioned, as the baylstones that fell, Job. 10. 11. are called arrowes Hab. 3. 11. The Chaldee sayth, he sent his word as arrowes. he hurled] or, he shot, as the word signifieth, Gen. 49. 23. it may also be turned, he multiplied. This is omitted in 2 Sam. 22. 15. terribly stroke them down] discomfited, troubled, and felled them down with dread, noise and tumult. This word is used in the examples of his wrath, Exod. 14. 24. Job. 10. 10. Judg. 4. 15. 1 Sam. 7. 10. Deut. 7. 23.

V. 16. channels of waters] that is, of the sea; 2 Sam. 22. 16. channels signify violent currents, or forcible streams, running rivers. So Psal. 42. 2. and 126. 4. The Greek here translatheth them, fountains of waters.

foundations of the world] that is, the deep waters and mayn seas, wheron the world is founded, Psal. 24. 2. wind of thine anger] or, of thy nose, as before, vers. 9. meaning a blast, storm, or whirwind, which God in anger sent forth. This manner of speech is taken from Job. 4. 9.

V. 17. drew me out &c.] this hath reference to Moses case, who was drawn out of the water, and theryupon called Mosheh; Exod. 2. 10. that word Maslah, is used here by David, and nowhere els in Scripture.

Waters signify troubles, as is noted vers. 5. and sometime multitudes of peoples, Rev. 17. 15. to the Chaldee turneth it here, he delivered me from many peoples.

19 V. 19. cloudy calamitie] The Hebrue *Aid* is a fog, vapour, or mystic-cloud; Gen. 2. 6. Job. 36. 27. by figure, it is put for calamitie or miserie of man. Deut. 31. 35. As elsewhere, the cloudy and dark day, Ezek. 34. 12.

22 V. 22. from my God] meaning by swarving, or turning away from him: which the Chaldee expresth thus, I walked not in wickednes, before my God.

23 V. 23. not turne away from me] in 2 Sam. 22. 23. it is, turned not away from it; that is, from any of his statutes. The Greek translateth, they departed not from me.

24 V. 24. from mine iniquitie] that is, from the iniquity that I am prone to fall into. The Hebrue word signifyeth that which is unright, unequal, crooked or perverse; opposed to that which is right: and is fitly applied to syn; and so translated by the Apostle, Rom. 4. 8. from Psal. 32. 2. In this estate we all are born, Psal. 51. 7. for it noteth the viciousity or crookednes of nature and original syn; which the Apostle called the syn dwelling in him; Rom. 7. 17. and he that was first born, first applied this word to himself, Gen. 4. 13. It is figuratively vsed oft times for punishment due to syn: whereof see Psal. 31. 11. The Chaldee openeth this verse thus: And I was perfect in his feare, and he was the savor of my soule from synus.

25 V. 25. puresnes of my hands] in 2 Sam. 22. 25. my puresnes.

26 V. 26. gracious] or merciful, pious, godly. See Psal. 4. 4. man] or mighty-one: called Geber, of his strength, valour, and superiority: for which in 2 Sam. 22. 26. is put Gibbor, that is, Strong, or a champion: a mighty man: Psal. 19. 6. and 45. 4. with the forward, thou wilt shew thy self wry. A like speech is vsed in Moses, Levit. 26. 27. 28. if ye walk stubbornly against me, I will walk stubbornly in anger against you: But here David vsed two words, whereof the first, forward or crooked, is alwayes spoken of do-

ing evil and wrong; the later word wry, not to, but is a similitude taken from wrastlers, and noteth a writhing of ones self against an adversarij. The Chaldee paraphrast applieth this gracious saint, to Abraham, the perfect man, to Isaac, the pure, unto Jacob; and the forward, unto Pharaoh & the Egyptians.

V. 28. the lofty eyes] in 2 Sam. 22. 28. it is thus set down: and thine eyes are upon the lofty, that thou mayst bring them low.

V. 29. hast lighted my candle] or, dost lighten my lamp: that is, givest me comfort, joy, prosperity after troubles; as on the contrary, the wicked's candle shall be put out. Job. 18. 6. & 21. 17. Prov. 13. 9. & 14. 10 & 20. 20. In 2 Sam. 22. 29. this word lighted, is left out to be vnderstood, as before in the 7. verse. Sometime the eye is called the candle of the body; Mat. 6. 22. and Solomon sayth, that a mans mind, (or soule) is the candle of the Lord, Prov. 20. 27. sometime ones child succeeding him in government, is his candle, Psal. 132. 17. 1 King 11. 36. & 15. 4. Num. 21. 39. All these in David, were lighted; and Christ his son according to the flesh, is the candle of the new Jerusalem, Rev. 21. 23. the true light, which lighteth every man that cometh into the world, Job. 1. 9. brightned my darkness] that is, turned my grief and affliction, into joy, and comfort. Job. 29. 3. Eph. 3. 16. Luk. 1. 79.

V. 30. broken through an host] Hebr. *shal break*, or run through an host, or troop. This, and the leaping over a wall which followeth, may be understood, both of escaping danger himself; and of quelling his foes, and winning their walled cities, & both these, speedily. The Chaldee explaineth it thus, For by thy word, I shall multiply armies: & by the word of my God, I subdue fenced towers.

V. 31. in him] the Chaldee sayth, in his word.

V. 32. who is a rock] that is, a mighty

seivour and defender. The Greek here for rock hath, a God; and in 2 Sam. 22. 32. a Creator. And this hath reference to the words of Anna, there is no rock like our God. 1 Sam. 2. 2.

V. 33.

V. 33. that girdeth me] that is, prepareth and strengtheneth me: therefore in 2 Sam. 22. 33. it is written, my strength: elsewhere he speaketh of being girded with joy, Psal. 30. 12.

valour] or power, force, prowess. And this word is used, both for valour, activity, and courage of body & mind; also for a power, or army of men, Psal. 33. 16. and 136. 15. and also for wealth gotten by industry, whereby men are able to doe much. Psal. 49. 7. 11. & 62. 11. and giveth] that is, maketh or disposeth my way to be perfect; that is, without impediment, or, as the Greek translateth, without blemish. For giveth, in 2 Sam. 22. is, looseth; which also freeth from let.

V. 34. I natcheth my feet as hinds] that is, maketh me swift to run like the Hinds; and so to escape danger, and stand safe upon my high places; which usually denoteth security, honour and prosperity. Deut. 32. 13. & 33. 29. Iff. 58. 14. The like speech Habakuk hath in the end of his song. Hab. 3. 19.

V. 35. bow of brass] or of steel; and this is observed to be stronger then yron. Job. 20. 24.

V. 36. thy right hand hath upheld me] or, firmly stayed (and strengthened) me. This sentence is added here, more then 2 Sam. 22. 36. thy meeknes] or modesty, lenitie, humilitie, whereby thou abasest thy self to regard me, and deal meekly with me; even gently chastising and nurturing me. Wherefore the Greek turneth it this s, thy chastisement hath redified me. The Chaldee sayth, and by thy word, thou hast made me to increase.

V. 37. hast widened my passage] or enlarged my pafe; that is, given me room to walk steadily and safe. Contrary to that which is sayd of the wicked, that his strong (or violent) passages are streightned; (or made narrow), Job. 18. 7.

V. 38. overtook them] and consequently, quelled, or cut them off; as is expressed, 2 Sam. 22. 38.

V. 39. I wounded them] or stroke through, embued with blood. This verse in 2 Sam. 22. 39. is read thus. And I consumed them, and wounded them, and they rose not: but sel

under my feet.

V. 41. the neck of mine enemies] that is, put them to flight, and subdued them: 2 Chron. 29. 6. Gen. 49. 8. And this respecteth Gods promise, Exod. 23. 27.

V. 42. They cryed out] for an helper, as the Chaldee addeth. For this, in 2 Sam. 22. 42. is, They locked. answered] in Chaldee, they prayed to the Lord, and he received not their prayer.

V. 43. powre them out] or empty them, that is, tumbled them down, to be troden as dirt; I fired them abroad; as in 2 Sam. 22. this verse is written, And I did beat them small; as the dust of the earth: as the clay of the streets I pownded them, I sried them abroad.

V. 44. of the people] in 2 Sam. 22. it is, the contentions of my people, I kept me for the head &c. and hereby Christs headship over the church of the Gentiles is signified, and the contradiction of his own people the Jewes. Rom. 10. 20. 21. See after in verse 50.

V. 45. At the hearing of the eare] that is, speedily, so soon as they hear without further a doe. or, By the hearing of the ear, that is, with diligent hearkning and attendance, sunus of the stranger] of the aliant, or of alienation; that is, aliens, outlanders, strangers from the common wealth of Israel; they & their progenitors. So Psal. 144. 7. Iff. 61. 8.

falsly deny] or dissimble. In the Greek, they lye: meaning they feignedly submit them selves, for fear or other finisler respect, against their wills. And this agreeth with the last promise of Moses; Deut. 32. 29. thy enemies shall falsly deny to thee. The original word is vsed both for denying, Gen. 18. 15. and for lying or falsifying; 1 King. 13. 18. See after, Psal. 59. 13. & 66. 2.

V. 46. fade away] or fall, to weet, as leaves of trees that wither.

V. 47. my Rock] in Greek, my God. V. 48. that giveth vengeance to me] that is, giveth me power to be avenged of my foes: or, giveth vengeance for me; that is, avengeth and punisheth for my sake. Whereupon he is called the God of vengeance, Psal. 94. 1. So to give vengeance, is to execute it. Num. 31. 3.

G 2

suadueth

subdueth], bringeth into good order and subjection, therefore in 2 Sam. 22. it is sayd, subdueth or bringeth down. And sometime this word signifieth a subduing by overthrow and destruction; as 2 Chron. 22. 10. she subdued: for which in 2 King. 11. 1. is written shee brought to perdition: or destroyed.

V. 50. I will confesse thee] that is, give thee publick and solemn prayse & thanks. This verse is applied in Rom 15. 9. to the calling of the Gentiles unto the faith of Christ, and prayse unto God therefore. By which we are taught, that of Christ & his kingdom, this Psalm is chiefly intended.

V. 51. He maketh great] or magnifieth; He is the magnifier of the salvations; that is, of the full salvation and deliverance. In stead of Magdal, that is mag usser: in 2 Sam 22. 51. there is Migdol, which is so written, as by the vowels signifieth a tower of salvations; and by the consonants a magnifier. Hereupon the Hebrue doctors (in Midras tulin upon this place) say, One scripture sayth MAGNIFIER, and another sayth TOVVER: & what tower is made for them? The King Christ is as a tower, as it is sayd, the tower of salvations: it is also written, The name of the LORD, is a strong tower. &c. Prov. 18. 10. his anointed] or his Messias; his Christ: as before in Psal. 2. 2. David and his seed] this may be referred, both to the first David & his posterity, on whom God shewed great mercy: and also to our Lord Christ; who is called by the Prophets, David; Ezek. 34. 23. 24. Hof. 3. 5. and his seed, are his disciples, the children which God hath given him; Heb. 2. 13. or himself is the seed here mentioned; Act. 13. 23. Rom 1. 3. as he also is called, Abrahams seed: Gal. 3. 16.

PSALME 19.

2. The creatures shew Gods glorie. 3. The Law more clearly revealeth his will. 13. His grace cleanseth and sanctifieth through Christ the Redeemer.

To the mayster of the musick;
a Psalm of David;

THe heavens, doe tell the glory of God: and the out-spread firmament sheweth, the work of his hands. Day unto day, uttereth speech: and night unto night, manifesteth knowledge. There is no speech, and no wordes: not heard is their voice. Through all the earth, gone-out is their line; and to the utmost end of the world, their speakings: he hath put a tent in them, for the Sun. And he is as a brydegroom, going forth out of his privy-chamber: joyeth as a mighty-man, to run a race. From the utmost-end of the heavens, is his egress; and his compassing-regress, is unto the utmost-ends of them: and none is hid, from his heat. The law of Iehovah is perfect; returning the soule: the testimonie of Iehovah is faithful, making-wise the simple. The precepts of Iehovah are right, giving-joy to the hart: the commandement of Iehovah is pure, giving-light to the eyes. The fear of Iehovah, is clean, standing to perpetuall: the judgements of Iehovah are truth: just they are, together. To be desired, more then gold, and then much fine-gold: and sweeter than hony, & liquour of the honey-combs. Also thy servant, is clearly-admonished by them: in keeping of them, there is much reward. Vnadvise-d errors who doeth-understand? from secret-faults cleanse thou mee. Also from presumptuous-synns, withhold thou thy servant; let them not have dominion in me, then shall I be perfect, & made-clean, from much trespass. Let

the words of my mouth, and the meditation of my hart before thee, be to favourable-acceptation: Iehovah, my Rock and my redeemer.

Annotations.

Doe tell] to weet unto men; and so give occasion unto them to tell, as the Chaldee translateth, They that look upon the heavens doe tell &c. the glorious work; so in Exod. 16. 7. Num. 14. 21. 22. Job. 11. 40. the out-spread firmament: a whole cope of heav'n with the aier: the Chaldee sayth, they that behold the aier: which thought it be soft and liquid, and spread over the earth, yet is it fait and firm: and therefore called of us, according to the comon Greek version, a firmament the holy Ghost expresseth it by another term, Mid-heaven: Rev. 8. 13. & 14. 6. & 19. 17. This Out-spread firmament or expansion, God made amidst the waters for a separation, and named it Heavens, Gen. 1. 7, 8. which of David is sayd, to be stretched out as a curtayn, or tent Psal. 104. 2. and elsewhere is sayd to be firm, as molten glass, Job. 37. 18. So under this name Firmament, be comprised the orbs of the heavens, and the aier, and the whole spacious rounth above the earth.

V. 3. Day unto day] one day unto and after another: so unto is said for after, in Exod. 15. 1. & 19. 1. Vicereth] or wellets out, as a fountayn, continually & plentifully. manifesteth] or sheweth lively.

V. 4. not heard is their voice] that is, whose voice is not heard, or understood: meaning that they are no mute or obscure speeches, whereby the heavens preach to the world, but manifest to all, as the next verse sheweth, and Paul plainly confirmeth, Rom. 1. 19, 20. and the Greek version here leadeth us so to understand this sentence, together with the Apostles allegation, Rom. 10. 19, and the like Hebraisines

are usual, as Job. 3. 3. Let the day pe- ish, I was born in it, that is, wherein I was born: & hearing is often put for understanding, Gen. 11. 7. 2 King. 18. 26. 1 Cor. 14. 2. Compare also herewith that Hebrue phrase in Jer. 38. 5. Or we may read it thus: There is no speech, nor words: not heard is their voice: that is the heavens make no speech, or sermon, nor utter any reanable words: no nor any voice (or sound) at all of theirs is heard: but their line is gone forth, &c. Or, (taking words for peoples that speak them,) there is no speech, nor words, where the voice of the heavens is not heard.

V. 5. their line] or, their rule, their delineation: which is a mean to teach the rude & simple; as Esa. 28. 10. or by line is meant a building, frame or edifice, which is made by line and rule. Zach. 1. 16. Job. 39. 5. The Greek translateth it, their sound: which word to Apollie also useth, Rom. 40. 18.

here he speaketh of the preaching of the gospel, by which the church is taught and edified. their speakings] or, their words: but this is used sometime generally for signification any manner of way: as Prov. 6. 13. he speaketh (that is, signifieth) with his feet. And taking him before to have shewed how the heavens have no speech: words nor voice; this here may be meant of their significations, by the wonderful frame, course, order &c. that all men may see in them. he hath put a tent] God hath put (or set) in the heavens a tabernacle, that is, a sitting habitation: for that the sun never stayeth in one place. The Sun is in Hebrue called Shemesh, that is, a minister or servant; which very name should have kept the nations from worshipping & serving it, which God hath distributed to all people under the whole heaven; as Deut. 4. 19.

V. 6. as a brydegroom] the Chaldee addeth in the morning as a brydegroom. The Sun when he riseth, is gloriously adorned with bewtiful rayes, and seemeth most cheerful; which two things are set forth by similitude of a brydegroom. Esa. 61. 10. & 62. 5. to turn a race] a long-way journey.

or, *course*. The swift course of the Sun, is joyfully performed, as when a champion runneth for a game.

V. 2. *The law* or *doctrinal*: an orderly manner of instruction: an *Institution* or *Disposition*; called in Hebrue *Torah*, which implieth both *doctrine*, and an orderly *disposition* of the same; therefore, where one Prophet relating Davids words, sayth the law of man; 1 Sam. 7. 15. another sayth, the orderly *effaite* (or *course*) of man. 1 Chron. 17. 17. The holy Ghost in Greek calleth it *Nomos*, a law: Heb. 8. 10. from Jer. 31. 33. This name is most comonly ascribed, to the precepts givē by Moses, at Mount Sinai; Deut. 33. 4. *Mal.* 4. 4. *Joh.* 1. 17. & 7. 19. it is also largely used for all his writings. For the history of Genesis, is called *Law*; Gal. 4. 21. from Gen. 16. And though sometime the *Law* be distinguished from the Psalms and Prophets, *Luk.* 16. 16. & 24. 44. yet the other Prophets books are called *Law*; 1 Corin. 14. 21. from *Esai.* 28. 11. the Psalms are also thus named, *Joh.* 10. 24. & 15. 25. from *Psal.* 82. 6. & 35. 19. Yea one Psalm, is called a *Law*, *Psal.* 78. 1. and the many branches of Moses doctrine; as the law of the syn offering &c. *Levit.* 6. 25. and generally it is used for any *doctrine*; as the law of works: the law of faith &c. *Rom.* 3. 27. is perfect] or, is a perfect law.

The word before, is againe understood here and in the speeches following: as sometime it is fully expressed, *Psal.* 12. 7. *returning the soule*] or, *restoring the life*: *to return the soule*, is sometime to deliver it fro evils, *Psa.* 35. 17 *Joh.* 33. 3; sometime to refresh it as with food, that keepeth in life, *Lam.* 1. 11. 19. to refresh it with rest, *Prov.* 25. 13. and the like, *Ruth.* 4. 15. *Psa.* 23. 3. *Prov.* 25. 13. All which may be found in the law of God. the testimony] God called the two tables of his law, the *Testimony*, *Exod.* 25. 15. 21. & 31. 18. and the *Ark*, wherein they were kept, had therupon the like name, *Nim.* 17. 4. *Exod.* 25. 22. and to the tabernacle wherein the ark was, *Exod.* 38. 21. *Rev.* 15. 5. Gods law hath this title because of the testification, contestation, and ear-

nest charge which he, and his Prophets gave concerning it; as *Psal.* 81. 9. 1 *King.* 17. 15. *Nehem.* 9. 29. 30. *Deut.* 31. 28. & 32. 4. and as a record, it testifieth what is Gods will and covenant, *Joh.* 5. 39. And as the law, so the gospel, (yea Christ himself) is called a *testimonie*, 1 Cor. 1. 1. 2 *Thes.* 1. 10. 1 *Tim.* 2. 6.

faithful] or, a faithful testimonie: this word meaneth also, *sure*, or *rayn*, *firm* and *constant*; as faithful *plagues*, *Deut.* 28. 59. are *sure* and *durable*: a faithful *house*, 2 Sam. 7. 16. is *settled*, *firm* and *stable* &c. Gods word hath like commendations. *Psal.* 93. 5. & 111. 7. the simple] or *silly*. The original *pethi*, meaneth one that is easily persuaded, or misled; credulous and light of beliefe; according to the proverb, *Pethi*, The simple beleeveeth every thing, *Prov.* 14. 15. Consequently, it is used for *Vanishful*, and applied sometime to evill foolish persons, *Prov.* 9. 6. & 23. 3. sometime to the good and simple, as *Psal.* 116. 6. The Greek often translateth it, *a babe*; and so Christ calleth such, *Mat.* 11. 25. This verse and the two next following, which treat of Gods law, are in Hebrue, written every of them with ten words, according to the number of the ten commandments, which are called *ten words*: *Exod.* 34. 28.

V. 2. The precepts] or, *Commissions*, *Charges*. This word is by David onely, applied to Gods commandments; called of him *Pikkudim* of *Pakud* to *Visit*; as if we should say *Visitations*; or precepts the transgressions wherof God hath threatened to visit or punish; as *Exod.* 20. 5. & 32. 34. Or of *hiphkad* to *commend* or *commit unto ones charge* and *custodie*; because these are committed unto men, carefully to be observed, as it is written, *Thou shalt commandest thy precepts*, to be kept vehemently, *Psal.* 119. 4. the commandment] that is, the commandments: one put for all; as judgement, 2 *King.* 25. 6. for judgements; *Jer.* 52. 9. and many the like.

V. 10. The fear] or reverence, that is, the religion and worship prescribed of God; as in *Mat.* 15. 9. that is called *Worship*; which in *Ise.* 29. 13. is named *Fear*; and

and this is sayd to be *clean* from all filthy-nes, because he requireth to be worshipped in spirit and truth, and with pure hands. *Ioh.* 4. 24. 1 *Tim.* 2. 8. Or, as God himself is called *Fear*; *Psal.* 76. 12. so his law may also here be called *Fear*, for that it was given with fearful majestie; and worketh in men the fear and reverence of God. *Exod.* 20. 18. 19. 20. *Deut.* 5. 24-19. standing] or abiding, continuing-*firm*, yet and perpetually.

judgments] Shuch lawes as were annexed to the ten commandments, for punishing the offenders, have this title prefixed; as *Exod.* 21. 1. These are the judgements which thou shalt set before them: &c. And as *decrees* or *statutes*: often put for the ordinances of Gods worship; (as is noted on *Psal.* 74) in that wherof David here lea-*meth* to use the former word *fear*: so judgements are lawes and rites for humane duties. These two Moses often joyneth together, saying: hearken O Israel to the statutes and to the judgments &c. *Deut.* 4. 1. 5. 8. 14. 45. & 5. 1. 31. & 6. 1. 20. & 7. 11. & 8. 11. &c. just together] that is, all of them together, and each of them apart, is just, or, justified.

V. 11. fine gold] or solid gold called *Paz*, which hath the name of strength, *firmnes*, or *clarity*: such gold was rare and precious, *Ise.* 13. 12. *Lam.* 4. 2. The Arabians now call gold, *Phes*. It was very fine, therefore when one Prophet calleth it *gold Mophaz*; 2 *King.* 10. 18. another calleth it *labor* that is *pure*, or *cleane* gold. 2 *Chron.* 9. 17.

liquor of the honey-combs] or, *liquid honey of the combs*. Each of these words is used by Solomon for the dropping *honey comb*. *Prov.* 5. 3. & 16. 24. and both are here joyned for more vehemencie.

V. 12. cleavly admonished] The word signifieth *illustrating*, *making bright* or *shining*, *Dan.* 12. 3. and so by warning or information to make the soule *clear* and *circumpect*. *Exod.* 18. 20. 2 *King.* 6. 10. *Ezek.* 4. 13. *Ezek.* 3. 17. 18. 19. 20. much reward] or much end, that is, *great profit* or *reward*; as the Greek translateth it. The

Chaldee applieth this peculiarly to David, saying, and because he kept them, he was made the Prince of Israel. The Hebrue *Gheleb*, signifying the heel or footsole; is used figuratively for the end of a thing, (as the head, for the beginning, *Psal.* 119. 160.) and so for the success, events and recompense that followeth therupon. As an other word, *achabach*, which signifieth *End*, is used also for reward, *Prov.* 23. 18. and 1 *Pet.* 1. 9.

V. 13. Undivided errors] or *ignorant faults*, *flattering* and *inconsistent* sayings. The law for which is given, *Levit.* 4. 2. &c.

who doeth understand] or, who can discern? meaning no man can. So *Psal.* 77. 5. I spake not, for, I could not speak. See the annotations there. cleave thou me] or, make me innocent, free, guiltles, empty. The word is also used for exempting, or absolving free from punishment due to syn. *Exod.* 20. 6. & 34. 7.

V. 15. be to favourable acceptation] that is, be acceptable, or well-pleasing; or as before, they shall be acceptable. For the Hebrue will bear either interpretation. Therefore also in the Greek, these two phrases are used as one, *He shall be*, *Mark.* 10. 44. and *Let him be*, *Mat.* 20. 27. Of the word acceptation see the note on *Psal.* 5. 13. my redeemer] or deliverer; the Hebrue *Goel*, is interpreted in the Greek by both these; *Rom.* 11. 26. from *Ise.* 59. 20. *Act.* 7. 35. The word is of large use, for redeeming of things sold or mortgaged, *Levit.* 25. but applied to redemption or deliverance from danger, *Psal.* 69. 19. from violence, *Psal.* 72. 14. from corruption, *Psal.* 103. 4. from the enemies hand, *Psal.* 106. 10. from death, *Hos.* 13. 14. and from all evil, *Gen.* 48. 16. and in special, one that delivereth or redemeth any person, or thing that was before alienated, and restoreth it to the first estate, by right of kinred, is called by this name, 1 *King.* 16. 11. *Ruth.* 3. 9. 12. 13. and 4. 1. 3. &c. Therefore is this title given to God, and Christ, who is our redeemer, and allyed unto us, as concerning the flesh *Ise.* 43. 14. & 44. 6. and 47. 4. 1 *Thos.* 1. 10. *Heb.* 2. 14. 15.

Psalm 20.

PSALME 20.

The Church bleſſeth the King in his exploits:
6. Promiſeth thankfulnes, 7. reſtifieth confidence
in Gods ſuccour, 8. and triumpheth by faith in
Chriſt.

To the mayſter of the muſik;
a Psalm of David.

Iehovah answer thee, in day of diſ-
treſs: the name of the God of Ia-
kob, ſet thee on high. Send thy
help from the Sanctuary: and vphold
thee, out of Sion. He remember
all thy oblations: and thy burnt-of-
fring, he turn-ro-athes Selah. He
give to thee, according to thy hart:
and fulfill all thy counſel. We wil
ſhowt, in thy ſalvation; and in the
name of our God, ſet up the banner:
Iehovah, fulfill all thy petitions.
Now I know, that Iehovah, ſaveth
his Anointed; answereth him, out of
the heavens of his holynes: with
powers, the ſalvation of his right
hand. Theſe (make mention) of char-
rets, and theſe of horſes: but we,
make-mention of the name of Iehov-
ah, our God. They, ſtoup down
and fall: but we riſe up, and ſtand-
upright. Iehovah ſave thou: the
King, he answer us in the day we
call.

Annotations.

Anſwer thee] thee o King: whome af-
ter he calleth Meſſias, or Anointed;
verſ. 7. And this ſentence is ſet down in
Iaakobs words, Gen. 35. 1. as after he men-
tioneth the God of Iaakob And the whole
Psalm, is a prophetic of Chriſts ſufferings,

& his deliverances out of them, for which
the church with him triumpheth. For
answer, the Chaldee ſayth, accept thy pray-
er. ſet thee on high] in a high-ſtage, and
ſo defend and keep the ſalt: ſee Pſal. 10.
As Gods name, even his only is advanc'd high,
Pſal. 148. 13. ſo is it alſo a ſtrong tower, which
the righteous runneth unto, and uſe on high,
Prov. 18. 10.

V. 3. from the Sanctuary] or Sanctitie;
Thus the tabernacle was called, Lev. 16. 1.
and the temple, 1 King. 8. 10. as being
the place of holynes, for the preſence of
God there.

V. 4. remember all thy oblations] This
hath reſpect to the law, which appointed
part of the oblation, (or meat-offering) to
be burnt on the altar unto God, with oil
and incenſe for a memorial, Levit. 2. 2. The
Hebrue Adinchab, is generally a gift or pre-
ſent carried to any, Pſalm. 45. 13. & 71. 10.
Genſ. 32. 13. & in ſpeciall a gift or oblation
preſented to God, Genſ. 4. 3. 4. Pſalm.
96. 8. moſt ſpecially, the oblation of ſun
or ſlow, called the meat-offering, Levit. 2.
Num. 29. Th'Apoſtle in Greeke turneth it
Proſphora, an oblation. Heb. 10. 5. 8. 10. from
Pſal 40. 6. burnt-offering] which ac-
cording to the original word Gmzalah, ſig-
nifieth, an Aſcenſion; becauſe this kind of
ſacrifice, was wholly given up to God in
fyre, Levit. 1. 3. - 9. 13. Therefore in Greeke
it is tranſlated holocaustum, that is, a whole
burnt-offering. turn to aſhes] that is,
conſume to aſhes, with heavenly fyre. For
ſo God approved and accepted the ſacri-
fices of his people. Lev. 9. 24. 1 King. 18. 28.

V. 5. fulfill all thy counſel] or accompliſh
it: Counſel is as empty, it it be not effec-
ted & accompliſhed: & the performance,
is as the filling thereof. So to fill or accom-
pliſh petitions, in the verſe following: to
fulfill joy; Job 3. 29. & 15. 11. to fulfill words,
is to confirm them; 1 King. 1. 14 and to per-
form or effect them. 1 King. 2. 27.

V. 6. We will ſhowt; or, that we may ſhowt,
or ſhrill. For theſe two phraſes are uſed
indifferently: See the note on Pſal. 43. 4.
thy ſalvation] which thou (o King) haſt
received;

received; or, which thou (o God) haſt
given. ſet up the banner] or, diſplay the
ſtag or enſigne, which was for triumph and
victory, to honour God, and to terrify the
enemies. Song. 6. 3. 9.

V. 7. he anoynded] or Meſſias: that is,
his King: verſe 10. Pſal. 2. 6. with powers,
the ſalvation] that is, with full-power (or
poſſeſſion), even with the ſalvation of his right
hand. For Gods right hand is of wondrous
excellent force, and doeth valiantly, Exo.
15. 6. Pſal. 118. 16. & 89. 14.

V. 8. Theſe] that is, Some mention char-
rets and ſome horſes. Charret is uſed for
charrets; as alſo in Pſal. 68. 18. ſo, bird for
birds: Pſal. 8. Angel for Angels. Pſal. 34. 8.
make mention the name] that is, make it
to be known and to be remembered, with hon-
our. Pſal. 45. 18. Eſa. 49. 1. 2 Sam. 18. 12.

V. 9. ſtand upright] or, ſet our ſelves ſure
to continue yet. So after in Pſal. 146. 9.
& 147. 6.

V. 10. the King, he answer us] By the
King here ſeemeth to be meant Chriſt, of
whom this whole Psalm is compoſed: as
alſo the Chaldee paraphraſt underſtood
it; and therefore explained this verſe thus;
O Word of the Lord redeme us: o mighty King
receive our prayer in the day of our invocation.
But the Lxx. not keeping the diſtincti-
ons, turn it in Greeke thus, Lord ſave the
King; and heare us in the day that we call upon
thee.

PSALME 21.

The King giveth thanks for many bleſſings
received. 8. He profeſſeth his confidence of fur-
ther grace, and prophiecieth the deſtruction of the
wicked.

To the mayſter of the muſik;
a Psalm of David.

Iehovah, in thy ſtrength the King
ſhall rejoyce; and in thy ſalvation,
how vehement glad ſhal he be! Thou
haſt given to him, his harts deſire: &

the earneſt-reqeſt of his lips, thou
haſt not kept-back Selah. For thou
prevanteſt him, with bleſſings of
goodnes: thou ſetteſt on his head, a
crown of ſine-gold. Life, he asked
of thee, thou gaveſt it him: length of
dayes, ever and aye. Great is his
honour, in thy ſalvation: glorious-
majeſtie and comely-honour, haſt
thou put upon him. For thou haſt
ſet him to be bleſſings to perpetual-
aye: thou haſt made him chearfull
with joye, with thy face. For the
King, truſteth in Iehovah: & through
the mercy of the moſt-high, he ſhal
not be moved. Thy hand ſhal find
out, all thine enemies: thy right-hand,
ſhal find out them that hate thee.
Thou wilt ſet them, as an oven of
fyre, at the time of thy face: Iehovah,
in his anger wil ſwallow them up; and
fyre ſhal eat them. Their fruit, from
the earth thou wilt deſtroy: and their
ſeed, from the ſonns of Adam. For
they have intended evil againſt thee:
they have thought a crafty-purpoſe,
but they ſhal not be able. For, thou
wilt ſet them as a butt: with thy
ſtrings, thou wilt make-ready againſt
their faces. Be thou exalted Iehov-
ah in thy ſtrength: we wil ſing and
praiſe-with-psalm, thy power.

Annotations.

In thy ſtrength] or, for thy ſtrength; thy
kingdom, ſtrong help and deliverance.
This Psalm as the former, grateleth
the victory and ſalvation of Chriſt; and is
by the Chaldee paraphraſt applied to the
reign of King Meſſias. Alſo the Hebrue
Yismach, (ſhal rejoyce) hath the letters (be-
ing

ing transplac'd,) of the name *Mashiach*,
Christ. *shal* joyce] or *rejoyceth*
continually.

V. 4. *a crown*] a sign of glorious vic-
torie: and of the kingdom.

V. 5. *length of dayes*] that is, a long con-
tinued life time. *Iſa.* 53. 10. *Iob.* 12. 12. So *Psalm*
23. 6. and 93. 5. and 91. 16. On the contra-
ry *short of dayes*, is *short lived*, *Iob.* 14. 1.

ever and age] to eternal and perpetual ay.
Christ being rayſed from death, dyeth no
more; death hath no more dominion o-
ver him; *Rom.* 5. 9. But behold he is alive
for evermore Amen. *Rev.* 1. 18. and ever
liveth, to make intercession for them that
come to God, by him. *Heb.* 7. 25.

V. 7. *haſt ſet him bleſſing*] that is, made
him to abound with all manner bleſſings himſelf;
and, to be an example of, or to impart bleſſings
unto others. So to Abram it was ſayd, be
thou a bleſſing; *Gen.* 12. 2. the like promise
is to his children, *Ezek.* 34. 26. *Iſa.* 19. 20.
with thy face] or before thy face, in thy pre-
ſence. as *Psalm.* 16. 11.

V. 9. *ſhal find out all thy enemies*] to weat,
to puniſh them, as the like phraſe importeth,
Iſa. 10. 10. or, *ſhal find for all*, that is, *ſhal be*
ynough for all thy foes, that is, ſufficiently able
to overcome them: ſo finding is uſed for ſuffici-
encie. *Num.* 11. 22. *Iudg.* 21. 14. For hand,
the Chaldee ſayth, the ſtroke of thine hand.

V. 10. *wilt ſet them*] or put them all and
every one: as is noted on *Psalm.* 2. 3. So alſo
after in verſ. 11. and 13.

an oven
offyre] a ſyry fornaice; meaning in great af-
fection. *Lam.* 5. 10.

the time of thy face]
that is, of thine anger as the Chaldee para-
phraſt explaineth it: for the face ſheweth
forth pleaſure or diſpleaſure; favour or
wrath: ſo face is uſed for anger, *Psalm.* 34. 17.
Levit. 20. 5. *Gen.* 32. 20. *Lam.* 4. 16. *Ier.* 3. 12.

ſwallow them] that is, deſtroy or aboliſh
them: ſo *Psalm.* 35. 25. and 52. 6. and 55. 10.
fyre] the Chaldee expoundeth it, the
fyre of Gehenna, (or of Hell.)

V. 11. *Their fruit*] that is, their children,
called the fruit of the body; and womb: *Psalm*,
127. 3. and 132. 11. *Deut.* 28. 4. or, their la-
bour and that which comes thereof; as

Prov. 31. 16. 31. *their ſeed*] that is,
children, or poſterity. *Psalm.* 22. 24. 31. and 37.
25. *Gen.* 17. 7. 10.

V. 12. *ſhal not be able*] to weat, to ſa-
biſh, (as the Greek explaineth,) or, to
effect it. After this word *can*, or *able*, there
often wanteth a word to be vnderſtood:
ſee *Psalm.* 101. 5.

V. 13. *a butt*] to ſhoot at; Hebr. a
ſhower; becauſe the earth is heaped up
like ſhoulders. The Chaldee paraphra-
ſeth, *thou haſt ſet them to thy people as one*
ſhoulder. *make ready*, or ſit, namely
thyne arrowes, againſt their faces. The Chal-
dee otherwiſe; in the courts of thy Tent,
thou wilt order thy Law before them.

PSALME 22.

David as a figure of Chriſt complaineth of
his many afflictions; 10. Prayeth with faith for
deliverance. 13. Foreſheweth the ſundry evils
which the wicked would doe unto Chriſt at his
death. 23. After deliverance, Chriſt declarath
Gods name and praifes to his brethren; 27. Co-
municateth the fruits of his death and reſurrec-
tion to the ends of the earth. 31. Whereupon they
ſhew forth their obedience, & preach his juſtice.

To the mayſter of the muſick; con-
cerning the Hinde of the morning
Psalm of David.

MY God my God, wherefore haſt
thou forſaken me: art farr-off
from my ſalvation, from the words of
my roring. My God, I call by day,
and thou anſweſt not: & by night,
and there is no ſilence to me. And
thou art holy: ſitting, the prayes of
Iſrael. In thee, our fathers truſted:
they truſted, and thou deliveredſt
them. Unto thee they cryed-out
and were ſafe-delivered: in thee, they
truſted and were not aſhamed. But I

am a

am a worm and not a man: the re-
proch of men, & diſpised of the peo-
ple. All they that ſee me, doe
ſkoff at mee: they make a-mow with
the lip, they wag the head. He con-
fidently-turned unto Iehovah, let him
deliver him: let him ridd him; be-
cauſe, he delicteth in him. But thou
art the drawer of me forth out of the
belly: the maker of me to truſt, even
at my mothers breaſts. Vpon thee,
I have been caſt from the womb: fro
my mothers belly, thou art my God.
Be not the one farr-off from mee,
for diſtreſs: ſee: for there is no hel-
per. Many bulloks, have compaſſed
mee about: mighty-bulls of Baſhan,
have environed mee. They have
wide-opened upon me their mouth:
as a rent and roaring Lion. I
am poured-out as waters; and all my
bones, diſpart-theſelves: my hart
is as wax; it is molten, in the midſt
of my bowels. My able-ſtrength, is
dried-up, like a potſheard; and my
tongue cleaveth to my jawes: & thou
haſt brought me-down to the duſt
of death. For doggs have compaſſed
me; the aſſembly of evil-doers, have
incloſed me: they Lion-like-peirſed,
my hands and my feet. I may tell
all my bones: they did behold, they
did view mee. They parted my gar-
ments among them: & for my coat,
they caſt a lott. And thou Iehovah,
be not farr-off: my fortitude, haſten
to my help. Ridd my ſoule from the
ſword: my lonely-ſoule, from the
hand of the dog. Save me, from the
mouth of the Lion: and from the
hornes of Vnicorns, thou haſt anſwe-
red mee. I will tell thy name to my

brethré: in the midſt of the church,
I will praife thee. Ye that fear Ie-
hovah, praife him; all ye ſeed of Iakob
honour him: & be afraid of him, all
ye ſeed of Iſrael. For, he hath not
deſpised nor abhorred, the affliction
of the poor-afflicted, nor hid his face
from him: & when he cried-out unto
him, he heard. Of thee, *ſhal be* my
praife; in the great church: my vowes
I will pay, before them that fear him.
The meek ſhall eat, and be ſatiſfied;
they ſhall praife Iehovah, that ſeek
him: your hart, ſhall live to perpetu-
al-aye. All the ends of the earth,
ſhall remember and turn unto Ieho-
vah: and all families of the hethens,
ſhall bow-downe-theſelves before
thee. For to Iehovah, *pertaines* the
kingdome: and he is ruler among the
nations. All the fat-ones of the
earth, ſhall eat & bow-down-them-
ſelves; all that goe-down to the duſt,
ſhall bend-down before him: and he
that quickeneth not, his ſoule. A ſeed
ſhall ſerve him: it ſhal be accounted,
to the LORD for a generation. They
ſhall come, and ſhall declare his juſ-
tice: to a people that *ſhal be* born; that
he hath done this.

Annotations.

THE Hinde of the morning] meaning
Chriſt, who as a Hinde was by Jewes
and Gentiles, the doggs verſ. 17. bun-
ted and wurroughed, in the morning;
Iohn. 18. 23. and alſo roſe from death the
third day early in the morning; *Ioh.* 20. 1.
when God had made his feet like Hinds
feet, and ſet him on his high place: *Psalm*
18. 34. Compare with this, *Song.* 2. 9. 17.

H 2

and 8. 14. where Christ is also likened to a young hart. And in Psal. 49. 15. the resurrection is called, the morning; for then the true light of comfort and salvation shall appear. A Hind called in Hebrue *Ajeleth*, hath the name of prowess or fortitude, (as in the 20 verse of this psalme *Ajaluth* is fortitude;) and so it may be understood for the strength (or fortitude) of the morning, that is, the help and power of God to rayle up Christ from the dead, which may be the meaning of the Greek translation for the morning help. Some of the Jewes have interpreted it, the morning star; which (although the word be no where els found in scripture, for a star;) agreeth also to our Lord Christ, who is intituled, the bright morning star. Rev. 22. 16. Others, applying this title to the musk, recygn the Hebrue words still; *Ajeleth* b-*assa-char*. The Chaldee expoundeth it, To praise (God) for the mightie continual morning sacrifice.

V. 2. *My God my God &c.*] Christ speaketh this Psalme to God his Father. The Hebrue is *Ali Ali lamnah gbnazab-tani*: which words our Lord vttered on the cross, Mat. 27. 46. (aye for the later, he vsed the Syriak, *sabachtani*, of the same signification.) At which the prophane Jewes mocked, saying that he called for Elias. Mat. 27. 47. 49. *Wherefore hast thou forsaken me?*] or, *why leavest thou me?* They are the words of faith, thriving in tentation; and doe imply both a hope of, and a prayer for deliverance; as it is noted on Psal. 10. 1. See the like also, in Psal. 42. 10. & 43. 2. *my roaring*] this argueth great grief of hart, uttered with loud complaint: So Psal. 38. 9. & 32. 3. Job. 3. 24. And Christ, in the dayes of his flesh, offered up prayers, with strong crying and teares, to him that was able to save him from death; Heb. 5. 7.

V. 3. *no silence to me*] or, *but I have no silence*; and consequently, *no rest*, or ease. So Job. 30. 20. & 27.

V. 4. *sitting*] or *sitteth*; that is, *abideft* still one and the same; as Psal. 2. 8. & 55.

20. & 102. 13. or *sitteth*, to weat, still; as Ryth. 3. 18. that is, *riseth* not up to help me: or *sitteth*, that is *inhabiteft*, as Psal. 9. 12. & 132. 16. The Chaldee translation, which *sitteth* the world, for the praise of Israel. *the praises*] in Greek *the praises of Israel*: that is, *art he to whom Israel singeth all prayes for deliverances* and of whom Israel glorizeth in all time of need. So Moles sayd to Israel, *be thy praise*, Deut. 10. 21. & Jer. 17. 24.

V. 7. *a worm*] that is, *weak*, (as the Chaldee explaineth it;) *wretched* and *trodden under foot*. So Job. 25. 6. IJa. 41. 14.

V. 8. *make a mow*] *make an opening with the lip*; which may be taken both for mowing or thrusting out of the lip, & for licentious opening thereof, to speak reproch. *wag the head*] a sign also of icorn. Esa. 37. 22. Math. 27. 39. Job. 16. 4. Psal. 41. 15. Lam. 2. 15.

V. 9. *He confidently turned*] or *rolled*; that is, *trusted*, as in the new testament this phrase is explained, Mat. 27. 43. where they mock at Christ. The Hebrue applyeth this word *Roll* or *turn*, figuratively to a confident committing of ones self, wayes, or actions unto another; as here, so in Ps. 37. 5. Prov. 16. 3. and Gol properly is *Roll* shew: but put for *he rolled*, or *trusted*; as the like phrase, *make the hart of this people fat*, &c. Esa. 6. 10. is thus resolved, *this peoples hart is waxed fat*, &c. Mat. 13. 15. or it is the indefinite, *to turn*, for *he turned*; as in Esh. 9. 16. to stand, is used for *they stood*.

V. 11. *been cast from the womb*] that is, *from my infancy committed to thy care and custodie*. So elswhere he sayth, the Lord hath called me from the womb. Etc. Esa. 49. 1. *Conerary weite the wicked are estranged from the womb*; Psal. 58. 4.

V. 13. *bullocks*] that is, *strong and lusty persons*; such as were the high preists, scribes, &c. that set against Christ. So the Chaldee expoundeth, *peoples like pushing bulls*: *mighty-bulls of Basan*] which was a fertile country good to feed cattel. Num. 32. 4. & such as there fed, were fat & strong, Deut. 32. 14. Ezech. 39. 18. The Jewes were the

the bulls of Basan, as the Prophets foretold, Deut. 32. 15. Amos 4. 1. Hof. 4. 16. and the historie sheweth, Mat. 27. Here, the word *bulls* is to be supplied unto the word *mighty*, as also in Psal. 50. 13. & 68. 31. See the notes on Psal. 10. 10.

V. 14. *wide opened*] or *gaped*; and this also is a sign of reproch & contempt. Job. 15. 10. Lam. 2. 46. & 2. 16.

V. 15. *disparateth themselves*] or *are sundred*, that is, *out of joynt*. *as wax*] that is, *tender*, and melting through faintnes & fear. Psal. 68. 3. & 57. 5. Like this is Iobs complaint. God hath sored my bast; Job. 23. 16. So the word following, *molten*, noteth *fat & dissolution*. Iosh. 7. 5. & 14. 8. Deut. 20. 8. Greek translation, as *molten wax*.

V. 16. *cleaveth*] or, *is made cleave to my jawes*; which phrase meaneth inability to speak, Psal. 137. 6. Job. 29. 10. Ezech. 3. 25. & sometime extremity of thirst, Lam. 4. 4. & so may have reference here to that thirst which our saviour felt, Job. 19. 28. *hast brought me down*] or *set and bounded me, in the dust of death*, meaning death it self, or the grave which turneth men to dust, Ge. 3. 19. the Chaldee turneth it, *the house of the grave*. See Psal. 7. 6.

V. 17. *doggs*] the Greek addeth, *many doggs*; that is, *base and vile persons*; of rancorous disposition, Job. 30. 1. Prov. 26. 11. Rev. 22. 15. Mat. 7. 6. Phil. 3. 2. Psal. 59. 7. 15. So the Chaldee paraphraseth, *a company of wicked sinners which are like to many doggs*. These were the high preists and rulers of Israel, of whom it is sayd, that Pilate knew well that for envy they had delivered Iesus. Mat. 27. 18. *they Lion-like-peined*] The original hath a double reading, *Carn*, like a lion; and *Carn*, they digged or peid. This later, the Greek followeth: but the Chaldee in the Masorites bible, keepeth both readings, *they did lye like a Lion*. This was fulfilled in the naying of our Lord to the cross, by his feet & hnds, Mat. 27. 35. Job. 20. 25.

V. 18. *d d view mee*] or *see in me*, namely, *their desire or lust*; or *the affliction upon me*,

they saw with desire. See the like phrase, Psal. 149. 9. & 59. 11. & 118. 7.

V. 19. *for my coat*] or, *my vesture*: The souldiers when they had crucified Iesus, took his garments. (and made four parts, to every souldier a part,) and his coat, and the coat was without seam, w. c. n from the top thoroughout. Therefore they layd one to another, Let us not divide it, but cast lott for it, whose it shall be: that the scripture might be fulfilled, &c. Job. 19. 23. 24.

V. 21. *from the sword*] the Chaldee sayth, *from them that kill with the sword*. *my solitary soule*] which is one alone, solitary and desolate. So after in Psal. 35. 17. & 25. 16. & 68. 7. the Chaldee expounds it the spirit of my bodie. *hand of the dog*] the power of the devil, the prince of this world, who then came to Christ, but had nought in him. Job. 14. 30. Or dog is put for *doggs*, meaning the malicious Jewes spoken of before, verse 17. and hand, is often put for power: see Psal. 63. 11.

V. 22. *mouth of the Lion*] so the Devil is named, 1 Pet. 5. 8. and wicked rulers. Prov. 28. 15. Jer. 50. 17. The Chaldee here sayth, *from the mouth of him that is strong as a Lion*, & *from Kings mighty* & *prorad like Vnicorns*. *horns of Vnicorns*] the Devils Angels, principalities, powers, worldly governments, princes of the darknes of this world, &c. Ephe. 6. 12. The Vnicorn is so fierce and wild, that he will not be tamed, Job. 39. 12. 13. &c. and his strength and pride is in his horn. See Psal. 92. 11. Num. 23. 22. Deut. 33. 17. Esa. 34. 7. *thou hast answered*] for, *answer thou mee*, a speech of faith, interied in his prayer; therefore next foloweth thanksgiving. *Answering* is here used for *safe delivering*, upo prayer: as the Chaldee translation, *hast accepted my prayer*.

V. 23. *to my brethren*] the disciples and beleivers of Christ: *for be that sanctifyeth*, and *wee which are sanctified*, are all of one; *for which cause*, he is not ashamed to call us brethren. Heb. 2. 11. 12. Job. 20. 17. *the Church*] or Convocation, Assembly, Congregation.

26 V. 26. *Of thee, my prayse*] or *From thee, shalbe my praise*: it shall begin and continue of thee, thou art the cause and ground thereof. *the great church*] eyther that assembly where Christ after his resurrection, personally appeared, to mee then five hundred brethren at once, 1. Cor. 15. 6. or the great church of the Gentiles, with whom Christ is spiritually present. Mat. 28. 19, 20. So after, in Psal. 40. 10, 11.

27 V. 27. *and be satisfied*] It was a curse of the law, that men should eat and not be satisfied, Levit. 26. 26. Mic. 6. 14. but it is a blessing of the gospel, that the meek and needy, shall eat and have enough; Psal. 132. 15 God filleth the hungry with good things, and sends away the rich empty, Luk. 1. 53. The meek meaneth the regenerate, who are mortified with Christ, and their fierce nature made meek and humble. *your hart shall live*] he turneth his speech to the meek and seekers of God; who should eat of Christs flesh, that was given for the life of the world, & thereby live for ever; Job. 6. 51. The living of the hart; importeth also the chearing, comfort and solace of the same; Gen. 4. 27. the contrary wherof, is in the dying of the hart, 1. Sā. 25. 37. See also the like promise, Ps. 69. 33. The Chaldee yeeldeth this sense, *The Spirit of prophesie shall rest in the thoughts of their hart for ever.*

28 V. 28. *All the ends &c.*] that is, the dwellers in the utmost partes and ends of the world. A prophesie of the calling of the Gentiles, by the preaching of the gospel, Rom. 16. 26. Ephe. 2. 12. &c. remember] the Chaldee addeth, *remember his miracles.* *families of the heathens*] or, *kindreds of the nations*; whero: see Gen. 10. 5, 12, 20, 31, 32.

29 V. 29. *ruled, among the brethren*] to reign over them by his word and spirit, and so to be God, not of the Jewes only; but also of the Gentiles. 1. Cor. 3. 29, 30.

30 V. 30. *All the fat ones*] that is, the rich and mighty personages, fat with plenty. Deut. 31. 20. For, Kings and Queens, and men of authority and wealth, are also called

to the participation of Christs grace in his Church, Esa. 60. 3. 5. 10. Rev. 21. 24. 1 Tim. 2. 1. 2. Sometime *famines* is used to note out Gods spiritual blessings. Psal. 36. 9. & 63. 6. & 65. 12. & 92. 15. Prov. 28. 25. *at that goe down to the dust*] this is, the poore base and wretched people, which for their miserie and affliction, are layd to goe down and sit in the dust; as Psal. 113. 7. Esa. 47. 1. & 29. 4. Job. 30. 19 Lam. 3. 29. but the Chaldee expounds it, *the house of the grave,*

that quickeneth not] or *cannot quicken*; that is, the poore wretched man, that doth not, (or cannot, as Psal. 77. 5.) *keep alive his soule*; that cannot nourish himself, he shall eat. So to keep alive, is to nourish; Esa. 7. 21. Or, he that revived, that is cheered not, nor refreshed his soule with comfort; as before, vers. 27. or, he that cannot keep alive his soule, that is, not save it from wrath and eternal death, by his own works; he shall live by faith in Christ. So this phrase to keep the soule alive, is used, Ezek. 18. 27. The Chaldee giveth this sense, *and he will not keep alive the soule of the wicked.*

V. 31. *A seed*] The posteritie of those godly, forementioned: for God chuseth the seed with the parents. Deut. 10. 15. & 30. 6. 19. Psal. 69. 37. & 102. 29. Esa. 44. 5. & 44. 3. Or the seed of Christ, the children which God giveth him; as Esa. 53. 10. Heb. 2. 13. Or a seed, that is a small remnant; as Rom. 9. 29. the Chaldee sayth, *the seed of Abraham.* *for a generation*] a race of Gods children; as Psal. 73. 15. & 24. 5. or, to generation, that is, for ever, through all ages.

V. 32. *They shall come*] The Chaldee explaineth it, *Their Jesus shall come.* *his justice*] the justice of God, which is by faith in Christ. Psal. 71. 15, 16, 24. Rom. 10. 3, 4. *people that shalbe born*] hereafter to come: or, a people born, that is regenerate; Psal. 87. 4, 5. Job. 1. 13. 1 Pet. 1. 35. So, a people created; Psal. 102. 19. *that he hath done*] hath performed or accomplished that justice, and all things apperteyning to it. The Greek referreth it to the people, whom the Lord hath made: the Chaldee, to the

the marvelous works which he hath done.

PSALME 23.

David under the similitude of a Shepherd, sheweth Gods love, and mercies to his people: wherby their faith is confirmed.

1 A Psalm of David. **I**EHOVAH feedeth me, I shall not lack. In folds of budding-grass, he maketh me lie down: he softly-leadeth me, by the waters of *life*. He returneth my soule: he leadeth me in the beaten-paths of justice, for his name sake. Yea, though I should walk in the valley of the shade of death, I will not fear evil; for thou wilt be with me: thy rod and thy staff, they shall comfort me. Thou foundest before me, a table; in presence of my distressers: thou makest fast my head, with oil; my cup is abundant. Doubtless, good and mercy shall follow me, all the dayes of my life: and I shall converse in the howse of Iehovah, to length of dayes.

Annotations.

1 **F**eedeth me] or, is my Feeder, my Pastor. The word comprehendeth all duties of a good Hierd, as together feeding, guiding, governing and defending his flock. Therefore Kings also have this title; and are sayd to feed their people, Psal. 78. 71-72. 2 Sam. 5. 2. Hereupon it is attributed to God, and to Christ, feeding his Church, as the shepheird of their soules. Psal. 80. 2. Ezek. 34. 12, 14, 15. Esa. 40. 11. Job. 10. 11. 1 Pet. 2. 25. The Chaldee referreth this to a former work, saying, *The Lord fed his people in the wilderness, they lacked nothing.*

V. 2. *of budding-grass*] pleasant pastures and leas, where green and tender herbs doe spring. *he maketh me*] or, *will make me* lie down, to weete, for rest from heat. This also is another dutie of a good Hierd; as I will feed my flock, and I will make them lie down, sayth the Lord, Ezek. 34. 15. and, *Shew me, & thou wilt own my soule loveth*, where thou feedest, where thou makest lie down at noon. Song. 1. 6. *easily-leadeth*] or *comfortably guideth*-me; it noteth a soft and gentle leading, with sustaining of infirmity; as Gen. 33. 14. Esa. 40. 11. Therefore the Greek turneth it, *he nourisheth mee.* So Psal. 31. 4. *by waters*] or *unto waters of rest*; that is, most quiet (or calm) waters; and such as give rest and refreshing. All these things Christ performeth to his flock, as it is written, *They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne, shall feed them, and shall lead them to the lively fountains of waters.* Rev. 7. 16, 17.

V. 3. *returneth my soule*] or, *will return or restore it*; and consequently, give it rest. See Psal. 19. 8.

V. 4. *shade of death*] that is, *dark and dreadfull shadow*; and in a manner, the veeery state of death. This speech denoteth imminent danger, Jer. 2. 6. sore affliction, Psal. 44. 25. and 107. 10, 14 fear and terror, Job. 24. 17. and dreadfull darknes, Job. 10. 21, 22. wherto spiritually is opposed, the light and comfort of the gospel and grace of Christ. Math. 4. 16. Luk. 1. 79. *wilt be with me*] or, *art with me*: and this implyeth his good safety and protection. As when God sayd, *I will be with thee*, Gen. 31. 3. Iakob understood it thus, *I will doe thee good*, Gen. 32. 9. for Gods preience, is a singular favour, & our preeminence. Exod. 33. 15, 16. The Chaldee expoundeth it, *thy Word shall be for my help.* *thy rod*] with such shepherds use to guide and rule their flocks, Levit. 27. 32. and with such the Lord is sayd to rule his people, Ezek. 20. 37. Wherefore the Prophet prayeth, *feed thy people with thy rod*; Mic. 7. 14. The rod is also for chastening and punishment, Psa.

89.33. And for the rebellious, God hath a rod of yron and indignation. Psal. 2. 9. Lam. 3. 1. Of Christs rods or slaves wherwith he feeds his flock, see Zach. 1. 7. &c. The Chaldee translatheth, *thy rod and thy law.*

V. 5. *Thou furnishest*] or wilt furnish; and make ready a table. This and the things following, note the abundant supply of all good things, for necessitie and for delight, as at a sumptuous banquet. Pro. 9. 2. &c. So by Christ, the good shepherd, his sheep find pasture, have life, and have it in abundance. Job. 10. 9, 10. in presence] or before them: which causeth the enemies that see, to grieve: as Psal. 112. 10.

makest fat] that is, plentifully moistnest and suppliest with oil or balsam. In those countries they used to welcome & cheer their guests, with pouring out precious sweet oiles or balsam upon their heads. Luk. 7. 46. Job. 12. 3. It signifyeth joy; Eccles. 9. 8. Eja. 61. 3. The Chaldee applieth it to the Priests of Israel, *thou hast made the Priests heads fat, with the anoynting oile.* is abundant] to weat, with liquor; (as the word importeth,) for to drink my fill.

V. 6. *converse*] or quietly repose my self, & dwell, as the Greek translatheth it. Likewise the Chaldee, saying, *I shall dwell in the house of the Lords sanctuary.* to length of dayes] that is, a long life time, or for ever. See Psal. 21. 5. & 93. 5.

PSALME 24.

Gods Lordship in the world. 3. The citizens of his spiritual kingdome. 7. An exhortation to receive him.

A Psalm of David.

THE earth is Iehovahs, and the plenty therof: the world and they that sit therein. For he, hath founded it upon the seas: and established it, upon the rivers.

Who shall ascend into the mountayn of Iehovah: and who shall stand, in the place of his holynes? The clean in hands, & pure in hart: which listeth not up his soule to false-vanitie: neyther, sweareth to deceit. He shall receive a blessing, from Iehovah: and justice, from the God of his salvation. This, is the generation of them that inquire for him: of them that seek thy face, of Iakob Selah.

Lift up ye gates, your heads; and be lifted up, ye dores of eternitie: that the King of glorie, may come in. Who is this King of glory? Iehovah, strong and valiant: Iehovah valiant in battel. Lift up ye gates, your heads; and lift up ye, dores of eternitie: that the King of glorie, may come in. Who is he this King of glory? Iehovah of hosts: he is the King, of glory Selah.

Annotations.

A Psalm of David] unto this title the Greek addeth, *of the first day of the week*: meaning that this Psalm was wont to be sung in the Temple, every first day of the week, which now with us is the Lords day, the Christians Sabbath: & of Christ, his church and kingdome, and the enterteyning of his gospel, doth this psalme treat. In Solomons Temple, God ordeyned Levites with Cymbals, Psalteries and Harpes, and Preists with Trumpets & other Levites that were singers, and in the time that the burnt offering began, the singing of the Lord began, with trumpets and instruments: and they sang praises with the words of David, and of Asaph, 2 Chron. 29. 25. -- 30. The Hebrue doctors: recording their dayly service in the sanctuary, write thus; *They sayd not the Song, but over*

the burnt-offerings of the Congregation, & the sacrifices of their peace-offerings that are spoken of in the Law &c. The Song which the Levites sayd in the first day, was (Psal. 24.) The earth with LORDS, and the plenty therof. In the second (day) they sayd (the 48. Psalm) Great is the LORD, and praised vehemently; in the third of our God &c. In the shird, they sayd (the 81. psalme,) God standeth in the assembly of God, he judgeth in the midst of the Gods. In the fourth, they sayd (the 94. Psalm) O God of vengeance &c. In the fift, they sayd (the 81. Psalm,) Showe joyfully unto God our strength &c. In the sixt, they sayd (the 93. Psalm,) The Lord is clothed with high-majesty &c. On the Sabbath, they sayd (the 92. Psalm,) A psalme a song for the Sabbath day, Maimony in Asinethom. 3. in Tamidin (or treat of the Dayly sacrifices, chap. 6. f. 7. 8. 9.

The earth is Iehovahs] or To Iehovah the earth belongeth. Of him, and by him, and for him are all things; yet in special he hath chosen Iakobs posteritie for to be his people, verse 6. Thus David maketh use of Moses doctrine, who sayd, *Loe, to Iehovah thy God, pertaine the heavens, and the heavens of heavens: the earth and all that therein is: notwithstanding, Iehovah set his desire in thy fathers to love them; & did chuse their seed after them, even you above all peoples, as appeareth this day,* Deut. 10. 14. 11. See also an other use of this doctrine, in 1 Cor. 10. 26. 28. where th'Apostle proveth, that every creature in the earth may be used of Christians for food or otherwise, because all is the Lords, and in Christ ours. plenty] or, fulnes; that is all conteyned therein: as the Chaldee expoundeth it, *the creature therof.* So the plenty of the sea, Eja. 42. 10. the plenty of the cite, Amos 6. 8. and sundry the like.

that sit] that is, dwell or inhabit; as it is noted on Psal. 1. 1. The like manner of speaking the holy Ghost useth also in Greek, Luk. 21. 35. on all them that sit on the face of the whole earth. So Psal. 69. 36. and often otherwhere.

V. 1. upon the seas] or above them. The earth is sayd to be founded (or fast settled)

upon the seas, (the heapes of waters, were called seas, Gen. 1. 10.) because the waters which naturally would stand above the high mountayns, Psal. 104. 6. are by the word of God gathered together, and thrust under the earth, that the dry land might appear and be inhabited. Exod. 10. 4. Gen. 1. 9. And these which may seem a most weak and flitting foundation, yet are firm-bases, and mighty foundations, Psal. 104. 5. Mic. 6. 2. to magnify Gods power, who as he brought light out of darknes, so setteth he the solid earth on the liquid waters; yea, hangeth the earth upon nothing. Job. 26. 7.

V. 3. *Who shall ascend*] The Chaldee paraphraseth, *Who shall worthy to ascend unto the mountayn of the house of the Sanctuary of the Lord?*

V. 4. *The clean in hands*] He whose hands or palms are clean, or free of evil, So Job. 17. 9. This noteth good works; as purenes of hart, meaneth holy faith and affections. Act. 15. 9. *not lifted up his soule*] or, my soule. The Hebrue hath two readings, by the letters in the line, *his soule*, and in the margine, *my soules*; as if this were spoken in the person of God, and of him; which then may be vnderstood of swearing. For this form of words, is vsed in the third comendement, Exod. 20. *Thou shalt not lift up* (or take up) the name of Iehovah thy God to false-vanitie. But for Name, here is put Soule. And God is sayd to swear by his soule, that is, by himself, or his life, Ier. 41. 14. Amos. 6. 8. It was also the wont in Israel, to take an oath thus, *As the Lord liveth, and as thy soule liveth*; 1 Sam. 20. 3. 2 King. 2. 2. 4. 5. Also concerning a mans own soule, in swearing this form was vsed, *I call God for a record against my soule.* 2 Cor. 1. 23. And thus the Chaldee expounds it, *which hath not sworne in vayne, to the condemnation of his soule.* Otherweise if this be not vnderstood of vayne swearing; the meaning is, he that affecteth not or regardeth not vanitie; for so the lifting up of the soule, also signifyeth; see Psal. 15. 1. to deceit] or, deceitfully.

V. 5. *He shall receive*] or shall take up, or bear

bear away a blessing. *justice*] or righteousness; whereof see Phil. 3. 9. Psal. 69. 28. Hereby also may be meant a benefit: the fruit or reward of righteousness. The Greek turneth it *mercy*, or *almes*: and by *justice*, *mercies* and *benefites* are sometimes meant. Judg. 5. 11. Psal. 112. 9. Dan. 4. 24.

V. 6. of *Jakob*] understand, this is the generation of *Jakob*; or, this is *Jakob*: these are true *Israelites*, whom God will acknowledge for his. John 1. 47. Rom. 9. 6. *Iakob* when he wrestled with an Angel, saw God face to face, and called the place *Peniel*, that is Gods face or presence: there he wept and prayed, and bare away a blessing: Gen. 32. 24. 26. 29. 30. Hos. 12. 4. That history hath use here.

V. 7. Lift up ye gates &c.] This may first have reference to the gates & dores of the temple, into which the Ark (the glory of *Israel*, 1 Sam. 4. 21.) should enter: on which Ark, between the Cherubims, God was said to dwell, 1 Sam. 4. 4. 1 King. 8. 1. &c. So the Chaldee expoundeth it, gates of the house of the Sanctuary: though in the 9. verse otherwise, saying Lift up ye gates of the garden of Eden, your heads. Secondly it may be referred to Christian men, which are the true temple of God, 1 Cor. 3. 17. at the dore of whose hearts he knocketh to have entrance, Rev. 3. 20. *dores of eternity*] that is, strong, durable, everlasting *dores*: which being referred to the *dores* of Solomons temple, note the perpetuall abiding of Gods Ark therein: as 1 King. 9. 3. Psal. 132. 13. 14. Whereas before the Ark was removed from place to place, 1 Chron. 17. 5. Or being applied to Christians, it noteth the eternal duration of the Church. *that enter may*] or, and enter shall the King of glory; that is, the glorious King; So Christ is called the Lord of glory. 1 Cor. 2. 8. 1am. 2. 1. and the opening of the *dores* before him, signifieth his entrance into and administration of the Kingdom: as Isa. 45. 1.

V. 10. *Iehovah* of hosts] or, as the Hebrew is, *Iehovah Tsebaoth*: for so the word is used by the Apostles vnttranslated in

the Greek, *Sabaoth*. Rom. 9. 29. 1am. 1. 4. It signifieth hosts or armies standing ready in martial order and in battell ray: and comprehendeth all creatures in heaven and in earth, which are prest to doe the wil of God. Gen. 2. 1. 1 King. 23. 19. Exod. 12. 41.

PSALME 25.

Dauids desire and confidence in God. 4. He prayeth for instruction; 7. and for remission of synns; 8. He celebrateth Gods goodness & mercie, to such as fear him. 15. He prayeth for deliverance out of his afflictions, and for the redemption of *Israel*.

1. A Psalme of David;

Vnto thee *Iehovah*, lift I up my soule.

2. My God; In thee doe I trust, let me not be abashed: let not my enemies shew gladnes over me.

3. Yea all that earnestly expect thee, shall not be abashed: they shall be ashamed, that unfaithfully transgress in vayne.

4. Thy wayes *Iehovah*, make thou me to know: learn me thy pathes.

5. Make me to tread in thy truth, and learn me; for thou, art the God of my salvation: thee doe I earnestly expect, all the day.

6. Remember thy tender mercies *Iehovah*, and thy kind mercies for, they are from eternitie.

7. The synns of my youth, and my trespasses, remember thou not according to thy mercie doe thou remember me; for thy goodness sake *Iehovah*.

8. Good and righteous, *Iehovah*

is: therefore will he teach, synners in the way.

9. He will make the meek, to tread in judgement: and will learn, the meek his way.

10. All the pathes of *Iehovah*, are mercy and truth: to them that keep his covenant, and his testimonies.

11. For thy name sake *Iehovah*: even mercifully pardon wilt thou my iniquities; for it is much.

12. Who is the man, that feareth *Iehovah*: will teach him, in the way that he will chuse.

13. His soule, shall lodge in good: and his seed shall inherite the land.

14. The secret of *Iehovah*, is to them that fear him: & his covenant to make them for to know.

15. Myne eyes are continually, unto *Iehovah*: for he wil bring forth, my feet out of the net.

16. Turn the face unto me, and be gracious to me: for I am solitary, and poor-afflicted.

17. The distresses of my hart are enlarged: bring thou me forth, out of my vexations.

18. See mine affliction, and my molestation: & forgive, all my synns.

19. See mine enemies for they are multiplied: and with hatred of violent-wrong, have they hated me.

20. Keep thou my soule, and deliver me: let me not be ashamed; for I hope for safetie in thee.

21. Let perfection and righteousness preserve me: for, I earnestly expect thee.

22. Redeme *Israel*, O God: from all his distresses.

Annotations.

OF David] This Psalme is composed after the order of the Hebrew letters or Alphabets: which care, denoteth the weight and excellencie of the matter in it. The same is to be observed of some other Psalms; as the 34. & 37. & 111. & 112. & 119. & 145.

Lift up my soule] The Chaldee addeth, in prayer. This signifieth an earnest desire, with delight, and expectation or hope to have what he would. For to lift up the soule, is to desire; Jer. 22. 27. & 44. 14. and a like phrase in Ezek. 44. 25. implieth both desire and delight: and in Deut. 24. 15. the pore man is sayd to lift up his soule, unto his hyre or wages, hoping by it to have his life susteyned. In this place, every of these hath use; and so in Psal. 86. 4.

V. 2. In thee] the Chaldee expoundeth it, In thy Word: so in vers. 3.

not be abashed] that is; not disappointed of my hope, nor, vanquished by my foes. See Psal. 5. 11.

few gladnes] insuit or triumph for joy: as having got the victory. 2 Chron. 20. 27.

V. 3. yea all] or, Yea any: for, whosoever believeth in God, shall not be ashamed. Rom. 10. 10. earnestly expect] or patiently hope. they shall be] or prayer-weise, let them be. Unfaithfully transgress] that deal disloyally, contrary to duty, promise, and trust reposd in them. So elsewhere he prayeth, that no grace be shewed to such. Psal. 59. 6. in vayne] or without cause, and without fruit. Psal. 7. 5.

V. 4. Thy wayes] that is, thy true faith and religion; as Act. 18. 25. 26. and thy guidance of me therein. So Moses prayed; Exod. 33. 13. learn me thy pathes,] inure me with thy pathes, or journeyes. Learning implieth, ure and exercise, and informing by custumable practise.

V. 5. Make me to tread] or to goe; guide my way in thy truth, that is, in thy word: for that is the truth, Job. 17. 17. 3 Job. 3. So after; vers. 9.

V. 6. tender-mercies] or bowels of compassion: I a

passion: See Psal. 18. 2. This word noteth the inward affections; as the next, kind-mercies, imply the actions or effects of love.

from eternitie] or, from ever. This in humane affairs sometime meaneth but of old, or along-while; Gen. 6. 4. *Ela. 42. 14.* But here and elsewhere it noteth the eternity of Gods love, which was firm vnto his, before the world was; 2 Tim. 1. 9. Eph. 1. 4. so thewed throughout all generations - and is in like sort for ever, or to eternitie, Psal. 100. 5. because our firm happiness, that have no end; Dan. 12. 3. 1 Pet. 1. 4. And these both are conjoynd, Psal. 103. 17.

V. 7. *Synns of my youth*] The imagination of mans hart, is evil from his youth, Gen. 8. 21. and of all mans life, youth commonly is most wayn: Eccle. 11. 9. 10. for wick God often punisheth men in their age, so making them (as Iob sayth) to inherit the iniquities of their youth, Iob. 13. 26. *Jer. 3. 25.*

V. 8. *will he teach*] or *inform-with the Law*; for of this word, the Law is derived; Psal. 19. 8.

synners in the way] that is, such as syn and myss the right way, God wil teach and reduce them: thus the Greek interpreteth it. Or those that are synners, he wil teach and inform in the way, that is right; or in his way; as vers. 9.

V. 9. *to tread in judgment*] to walk judicially, and as it is right and fit.

V. 10. *his covenant*] his testamental bond or league; called in Hebrue Brith, which hath the signification of brotherly or friendly parting, and of explaining the conditions of agreement. For at the making of solemn covenants, beasts were killed and parted asunder, and the covenant makers went between the parts; Gen. 15. 9. 10. 17. *Jer. 34. 18.* Hereupon is the phrase of cutting (or striking) a covenant, Psal. 50. 5. and 53. 6. and 89. 4. The Apostles in Greek call it *diatheke* a testament, a testamental-covenant or disposing of things, Heb. 8. 8. from *Jer. 31. 31.* And there be two principal covenants or testaments; the first, that which God made with our fathers, when he brought them out of E-

gypt; the summe wherof, was conteyned in the ten commandments written by the finger of God, Deut. 4. 13. Exod. 24. 28. 1 King. 8. 21. and the other lawes written by Moses in a book, called the book of the covenant, 2 King. 23. 2. Exod. 24. 4. 7. The second covenant, is that new testamental-bond, which God hath made with us in Christ; established upon better promises, and confirmed by the blood and death of Christ the testator, as the first was by the blood and death of beasts, Luk. 22. 20. Heb. 8. 6. 8. 9. 16. 17. 18. &c.

V. 11. *even mercifully pardon*] or, therefore thou wilt mercifully-forgive. This David taketh from Moises, who first vied this word, in a case of great offense, Exod. 34. 9. and is betokeneth to spare or pardon upon pacification, of grace and mercy; and is interpreted by the Apostle in Greek, to be merciful, propitious, or appeased, Heb. 8. 12. from *Jer. 34. 34.* Often vied in the law, for forgiveness upon oblation or intercession made by the Priest, Lev. 4. 20. 26. 31. 35. & 5. 10. 13. 15. 18. &c.

V. 12. *Who is the man*] or, *What manner of man* that he be? The Hebrue phrase is, *Who this the man*: which also may be resolved, *Whosoever is the man*. he shal chuse] that is, which he shal love and like; or, which he loveth. So chosen *Isa. 42. 1.* is translated in Greek, beloved, Mat. 11. 18. Or, which he shal requeire and commend; for so choosing sometime signifieth, 2 Sam. 19. 38. & 25. 15.

V. 13. *I lodge in good*] that is, continue in good estate, ease and prosperity. So lodging is for continuance, Iob. 17. 2. Prov. 19. 23. and for good, the Chaldee sayeth, the lightnes of the world to come: the Greek translatheth, in good things. the land meaning Canaan, the land promised for a possession to Abraham and his seed, Gen. 15. 7. & 12. 7. called therefore, the land of promise, Heb. 11. 9. and elsewhere, the holy land, Zach. 2. 12. the Lords land, Psal. 10. 16. the land of Immanuel, that is, of Christ, *Isa. 8. 8.* a land flowing with milk and honey; and the pleasantest of all lands, *Ezek. 20. 6.* the seat of Gods ancient Church, and figure of this kingdom,

kingdom.

V. 14. *The secret*] or *The mysterie of the Lord*; meaning that his secret favour is towards them, and his secret counsel, and mysterie of the faith is revealed unto them. For so this word noteth, as when Iob sayth, Gods secret was upon his tabernacle, meaning his favour and providence, Iob. 29. 4. and Gods secret is his counsel, Iob. 15. 8. *Jer. 23. 18. 22.* and the hid things of Christ, are often called a mysterie, Rom. 15. 25. 1 Cor. 2. 7. & 4. 1. 1 Tim. 3. 9. Eph. 3. 3. 4. 9. Col. 1. 26. 27. So Prov. 3. 32.

V. 16. *Turn the face*] or *Have respect unto me*. I was a blessing promised in the law, 1. 26. 9. I will turn the face vnto you, and make you increase. Contrary to this, is the hiding of Gods face, Psal. 69. 17. 18. solitary] alone or desolate; see Psal. 21. 21.

V. 17. *are enlarged*] or *doe enlarge themselves: doe make wide-roomth*. He sheweth his hart to be penned in with straights and distressing sorowes, which largely spread themselves over all. vexatious] or anguishes, tribulations, which press and wring.

V. 18. *See my affliction*] This phrase is taken from Deut. 26. 7. he saw our affliction. And it here meaneth, a seeing and regarding with compassion, and so, a redress and help. Gen. 19. 22. Exod. 3. 7. 8. Psal. 31. 3. & 119. 153. & 104. 44. Sometime it meaneth otherwise, as in the next verse, See my enemies. forgive] or lift up, take away. This word which properly signifyeth to take up or bear, is applied to forgiveness of synns, Rom. 4. 7. from Psal. 32. 1. and the phrase hath reference to Christ, who bare and took away the synns of the world, Iob. 1. 29. For when it is applied to a man himself, bearing his own own synn, it meaneth guilt and punishment, Num. 5. 31.

V. 19. *of violent wrong*] that is, most violent or wrongful hatred.

V. 22. *his distresses*] or *their distresses*, for Israel being put for the whole people, may have with it a word singular or plural, which the Hebrue text also often

sheweth; as all Edom was, 2 Sam. 8. 14. Or all Edom were, 1 Chron. 18. 13. The like is in 2 King. 23. 30. with 1 Chron. 36. 1. He took, or They took; speaking of the people.

PSALME 26.

David committeth the trial of himself vnto God, in confidence of his integritie and good conversation. 9. He prayeth for mercie, 11. & premiseth upright walking and thankfulness.

A Psalm of David.

I vdge me Iehovah; for I, walk in my perfection: and doe trust in Iehovah I shall not stagger. Prove me Iehovah and tempt me: try, my reins and my hart. For thy mercie, is before mine eyes: and I walk, in thy truth. I doe not sit, with mortall-men of false-vanitie: and with the hidden, I enter not. I hate, the church of evil-doers: and with the wicked, I sit not. I will wash my hands with cleannes: and compass, thine altar Iehovah. To cause to hear, with voice of confession: & to tell, all thy marvellous-works. Iehovah, I love the mansion of thy house: and the place, of the habitation of thy glory. Gather not, my soule with synners: and my life, with men of bloods. In whose hands is a mischiefous purpose: & their right-hand, is full of bribes. And I, doe walk in my perfection: redeme thou me and be gracious to me. My foot, standeth in righteousness in the churches, I will bless Iehovah.

Annotations.

1 **I**N my perfection] or, integrity, simplicity: and that is, when a man meaneth not, nor weeteth of any evil. 2 Sam. 15. 11. Such a walker, walketh confidently, & blessed shalbe his children after him. Prov. 10. 9. & 20. 7. in Jehovah] Chaldee, in the word of the Lord.

2 V. 2. try, my reins] examine as in the fyre, my inmost affections. Thus Iob also offered himself to trial, Job. 31. 6

3 V. 3. I walk] to weete continually, (as the form of this word importeth,) or converse. The Greek sayth, I have pleased: so to walk with God is to please God: Heb. 11. 5.

4 V. 4. men of false-vanity] that is, vain mortal-men; or false persons. Job. 11. 12. So Jeremy sayth, he sat not in the secret-assembly of mockers, Jer. 15. 17. the hidden] that is, hypocrites, dissemblers, secret-evil-doers: as the Chaldee sayth, with them that hide themselves to doe evil. Enter not] or come not, that is, have no company, or conversation. So the word is also used, Job. 23. 7.

5 V. 5. church of evil-doers] the malignant church; or congregation.

6 V. 6. my hands with cleannes] or palms in innocency. He hath respect to the washing which God appointed for such as came to his altar, Exod. 40. 32. Whereupon we are willed to lift up pure hands when we pray unto God, 1 Tim. 2. 8. See also Eisa. 1. 15. 16.

7 V. 7. To cause to hear] that is, to sound forth, or proclaim so as may be heard. So Psal. 66. 8. & 105. 2. And in 1 Chron. 15. 16. David appointed Levites with instruments, to cause to hear, or to resound, lifting up the voice with joy.

8 V. 8. mansion] or habitation. This name is given to the tabernacle which Moses made, and God dwelt in: 1 Sam. 2. 29. 32. and afterward, to Solomons temple: 2 Chr. 36. 15. And heaven it self, is also thus called, Deut. 26. 15. where there are many mansions. Job. 14. 2. of the habitation] or the habitacle: the tabernacle. The tent which Moses made, was thus called, Exod. 26. 1. 6. and Solomons house. 2 Chron. 29. 6. In

Exod. 40. 34. 35. it is shewed, how Gods glory filled that tabernacle, when he first took possession of it; wherupon it is here called, the habitacle of his glorie, (or honour): and elsewhere, the habitacle of the Lord, Levit. 17. 4. and of his name: Psal. 74. 7.

V. 9. Gather not my soule] Gathering is used for taking-away, as Jer. 16. 5. Eisa. 4. 1. and so for death, Eisa. 17. 1. 2 Sam. 15. 6. Ezeck. 34. 29. and sometime is expressed, to whom they are gathered; as, to their fathers; to their people; to the grave; 2 King. 23. 20. Num. 20. 24. 26. and what is gathered, the soule, as here; or the ghost, the spirit, as Psal. 104. 29. So David here desireth that God would not take away his life among synners, that is, with such as for their crimes deserve to dye: as 1 King. 1. 21. Contrarywise, gathering, is sometime used for gracious receiving or succouring: as Psal. 27. 10. men of bloods] blood-guilty persons. See Psal. 5. 7. The Chaldee expoundeth it, with men that shed innocent blood.

V. 10. a mischievous-purpose] craftily-devised-evil. The Chaldee translateth it, counsel of syn: the Greek, iniquities. See Ps. 10. 1. Sometime this word is generally used for any abominable evil. Levit. 18. 17. & 19. 29. & 20. 14. full of bribes] & consequently, of injustice, for bribes cause justice to be perverted, Deut. 16. 19. Contrarywise, Gods right hand is full of justice. Psal. 48. 11.

V. 12. in righteousness] or, in a right, even and playn place, as the word signifyeth, Deut. 3. 10. Jer. 21. 13. the Apostle expresseth the word by righteousness, Heb. 1. 8. Heb. Psal. 45. 7. it is opposed to crookedness, Eisa. 40. 4. See also Psal. 27. 11. in the churches] or congregations, assemblies, church-meetings; called in Greek ecclesiae; and so in the new testament; 1 Cor. 14. 34. So also Psal. 68. 27. The Chaldee translateth, the congregation of just men.

David justifieth his faith, by the power of God: 4. by his love to the service of God: 9. by prayer for Gods assistance and instruction. 13. The fruits of faith and patience.

1 **A** Psalm, of David; Jehovah, is my light and my salvation, for whom should I fear? Jehovah is the strength of my life; for whom should I dread? When evil-doers, made-battel against me, to eat my flesh; my distressers & my enemies to me; themselves, stumbled and fell. If a pitched host, shall pitch against me; my hart shall not fear: if warr, shall rise-up against me, in this, I trust. One thing, I have asked of Jehovah, the same I will request: that I may sit in the house of Jehovah; all the dayes of my life: to view the pleasantnes of Jehovah; and to inquire in his Palace. For he will keep me privily, in his pavilion, in the day of evil: he will keep me secret, in the secret-place of his tent: on a rock, he will exalt me. And now, shall mine head be lifted-up; above my enemies round-about me; and I will sacrifice in his tent, sacrifices of shewing: I will sing and sing-psalm, to Jehovah. Hear Jehovah, my voice when I call; and be gracious to me and answer me. To thee, sayd my hart, seek ye my face: thy face, Jehovah I doe seek. Hide thou not thy face, from me; turn not aside in anger, thy servant: thou hast been my succour: leav me not neither forsake me, O God of my salvation. Though my father and my mother should forsake me: yet Jehovah would gather me. Teach me Jehovah, thy way: and lead me, in the path of

righteousnes: because of my iniviers. Give me not, to the soule of my distressers: for, witness of falsehood doe stand up against me, and he that breatheth violent-wrong. Except I had beleved, to see the goodnes of Jehovah; in the land of the living. Earnestly-expect thou, for Jehovah: be confirmed, and let thine hart wax strong: and earnestly-expect thou, for Jehovah.

Annotations

1 **O**F David] these Greek addeth, before he was annoyed. my light] that is, my comfort, joy, &c. So God and Christ are often called the light or illumination of his people. Mic. 7. 8. Eisa. 16. 19. 20. & 10. 17. Luk. 1. 79. & 2. 32. Rev. 21. 23. Job. 1. 4. & 8. 12. The Chaldee expoundeth it. The word of the Lord is my light. the strength] or strong-fort, fortification, see Psal. 28. 8.

V. 2. made-battel] or came neer against me; to weete in fight. So this word is used for battel, Psal. 55. 19. 22. my enemies to me] a vehement manner of speech; (as 2 Sam. 22. 2. my deliverer to me:) noting against whom in special their hatred was bent.

V. 3. if warr] that is, warriors; or, an army; as the word is used, Job. 8. 11. See also Psal. 76. 4.

V. 4. One thing] or One-request, as is expressed, 1 King. 2. 20. 1 Sam. 2. 20. For such want of words to be supplied, see the notes on Psal. 10. 10. that I may sit] that is, dwell, or abide. to view the pleasantnes] to see the pleasantnes or amenitie, of Jehovah; and consequently to enjoy it. The tabernacle had the figure and pattern of heavenly things in Christ; Heb. 8. 5. which David in spirit here desireth to contemplate. The Hebrue phrase, is, view in the pleasantnes;

pleasantnes; and after in the 13. verse, see in the goodnes; which signifieth to have the fruition, use, and enjoying of pleasure and goodnes: Eccles. 2. 1. And as to seek in Jehovah, 2 Chron. 34. 26. is to seek Jehovah. 2 King. 22. 18. so to seek in the good, is to seek the good, and enjoy it. So in Psal. 105. 5. & 128. 5. and 50. 23. to inquire] or seek-early that is, diligently.

V. 5. will keep privily] or hide me, that is, keep me safe as in the most holy of his sanctuary, into which none might enter, Levit. 16. 2. called therefore, Gods hidden place, Ezek. 7. 2. and his Saints, are his hidden ones. Psal. 83. 4.

V. 6. sacrifices of [showing]] or of triumph, of joyful-sounding, & alarm. This hath respect to the law, which appointed over the sacrifices, trumpets to be sounded, Num. 10. 10. whose chiefest, most lowd, joyful and triumphant sound was called Trugnah, Triumph, alarm or jubilation: Num. 10. 5. 6. 7. So to other instruments, this triumphant noyse is adjoynd, Psal. 33. 3. and is applied sometime to mans voice or shouting: Isai. 6. 5. 1 Sam. 4. 5. Ezra. 3. 11. See also Psal. 89. 16. & 47. 6. & 81. 2. & 100. 1.

V. 8. seek ye my face] an unperfect speech, which we may supply and explyne thus, (thou saydest) seek ye my face: and this thy commandement, my hart minded and spake of, to thee in my tentations; and I made it a ground of my action, and request following. See a much like defect of a word, in 1. King. 20. 34. To seek the face, is of desire to see, hear and know, 1 King. 10. 24. and to pray and ask counsel in doubts, and distresses, &c. 2 Sam. 22. 1. Hof. 5. 15. So Psal. 105. 4.

V. 10. Though my father &c. should] see the like, in Esa. 49. 15. Or, For my father &c. have forsaken me: but Jehovah will gather me; that is, receive and take me to him. So the word gathering is also used, Judg. 19. 15. Job. 20. 4. Mat. 23. 37. He meanteth that God would be a father unto him.

V. 12. to the soule] that is, to the will, lust, or desire. So Soule is for will, Psal. 41. 3. & 105. 22. Ezek. 16. 27. and for lust, Psal.

78. 18. The Chaldee expoundeth it the will. that breatheth] or puffeth out. See Psal. 10. 5.

V. 13. Except I had believed] an unperfect speech; where we may underrid; I should have fainted; or They had even thrown me; if I had not believed: but the Greek sayth, I believe to see the good things of the Lord. Land of the living] that is, where men live in this world; and in special, the land of Canaan, the seat of Gods Church. Ezek. 16. 20. So Psal. 52. 7. & 116. 9. & 143. 6. Job. 28. 13. For by death, men are sayd to be cut out of the land of the living. Esa. 53. 8. & 38. 18. Jer. 21. 19: but the Chaldee expounds it, the land of life eternall: and that was figured by the land of Canaan.

V. 14. be confirmed] be comfortable, build fast, (as the Greek hath,) be manly; or quit thee as a man; which word th Apostoll useth, 1 Cor. 16. 13. These are the words of encouragement against remission, feare, faintnes of hart, or other infirmities: 25 Dent. 31. 6. 7. Job. 10. 25. 1 Chron. 22. 13. Dan. 10. 19. let thy hart wax strong] so also the Greek turneth it: or, we may read it, he will strengthen thy hart. So after in Psal. 31. 25.

PSALME 28.

David prayeth for deliverance from his enemies. 6. he blesteth God for hearing and helping him. 9. He prayeth for the Lords people.

A Psalm of David. Vnto thee Jehovah, doe I call; my rock, cease not-as-deaf from me: lest thou be silent from me; and I be made like to them that goe down the pit. Hear thou the voice of my supplications-for-grace, when I cry-out vnto thee: when I lift up my hands, unto the oracle of thine holines. Draw me not with the wicked, and with the

workers

workers of iniquitie: that speak peace, with their neighbours; and malice, in their hart. Give thou to them according to their work, and according to the evil of their practices: according to the deed of their hands, give thou to them; render, their reward unto them. Because, they will not discreetly-attend, unto the works of Jehovah, and to the deed of his hands: he will break them down, and will not build them up. Blessed be Jehovah: for he hath heard, the voice of my supplications-for-grace. Jehovah is my strength and my shield, in him my hart trusted, and I was holpen: and my hart sheweth gladfomnes; and with my song will I confess him. Jehovah is a strength to them: & he, & the strong-fort, of the salvations, of his Anointed. Save thou thy people; and blest thy inheritance: and feed them and advance them, even-for ever.

Annotations.

Cease not &c.] that is, cease not to speak unto, and answer me, be not silent as turned-away from me; so the like phrase meaneth, Job. 13. 13. ler. 38. 27. or, cease not to speak for me: as the phrase also importeth, 1 Sam. 7. 8. and so by the Rock forementioned, he may mean Christ, 1 Cor. 10. 4. who is our advocate with the Father, 1 Job. 2. 1. And to be silent (or still) is not in words only, but deeds; as in Iudg. 18. 9. 1 King. 22. 3.

V. 2. oracle of thy holynes] thy holy oracle: The inmost, and most holy place of the Temple, was thus named, 1 King. 6. 5. 16. 19. 20. called the holy of holies, 1 King. 8. 6. and that which one Prophet calleth

the Oracle, 2 King. 6. 23. an other calleth the house of the holy of holies; 2 Chron. 3. 10. The Hebrue Debir, hath the signification of Speaking; for from the most holy place, God spake to his people, Num. 7. 89. The Apostle seemeth to expresse it, by that which is within the veil. Heb. 6. 19.

V. 3. Draw me not] to weete, unto death; that is desire me not. So drawing is used, Ezek. 32. 10. Job. 21. 33. & 24. 20. an example whereof see in Sifera, Iud. 4. 7.

V. 4. the evil of their practices] This hath reference to the curie denounced against synners, Deut. 28. 20.

V. 5. not discreetly-attend] or, consider; so, as to discern and understand them. The like syn is blamed, Esa. 5. 12. break them down, or, destroy: opposed to building up or edifying; and applied figuratively to men; so ler. 1. 10. & 42. 10. 2 Cor. 13. 10. build] that is, conserve, exalt, prosper them. See the like phrase, Job. 22. 23. Mat. 3. 15. ler. 12. 16.

V. 8. strength to them] or, to him, as Psal. 2. 3. meaning, his people, (as the Greek expresth,) and his anointed King: both which follow. Or, Jehovah strength is his: that is, kingdom and power belongeth to him.

the strong-fort] or fortification. The former word strength is in Hebrue Ghnox; and this strong-fort, Maghnox; by addition of a letter, adding to the force of the signification. And this is often used for a fortification or strong-defenced place. Dan. 11. 10. Iudg. 6. 25.

of the salvations of his anointed] or of the deliverances (the victories) of his anointed; that is of me, his anointed King. This sentence may also be turned thus: and the strong-fort, of salvations, his Anointed (Christ) is: meaning that the Christ of God, is the saving strength of his people. The last word He, is often put for I, sometime in the Hebrue text it self, as is noted in Psal. 16. 3.

V. 9. inheritance] that is, people or church. Deut. 4. 20. & 32. 9. Psal. 37. 12. & 90. 5. 1 Pet. 5. 3. Sometime it is the land where they dwell. Psal. 79. 1. advance them] or bear them up: relieve them. The word is used

used for advancing to honour, *Eph. 3. 1. and 9. 3. and for bearing up, supporting, helping.*
25 1 *King. 9. 11. Eph. 1. 4. & 8. 36.*

PSALME 29.

David exhorteth Princes to give glory to God. 3. The marvelous effects of the Lords Voice. 10. His providence at the Flood. 11. and protection of his people.

A Psalm, of David;

Give ye to Iehovah, sons of the mighties: give ye to Iehovah, glorie and strength. Give ye to Iehovah, the glorie of his name: bow down your selves to Iehovah, in the comly-honour of the sanctuary. The voice of Iehovah, is upon the waters; the God of glorie thondereth: Iehovah, upon many waters. The voice of Iehovah is with able power: the voice of Iehovah, with comly-honour. The voice of Iehovah, breaketh the Cedars: an Iehovah breaks afunder, the Cedars of Lebanon. And he maketh them leap like a calf: Lebanon and Shirjon, like a yong Vnicorne. The voice of Iehovah, striketh flames of fyre. The voice of Iehovah, maketh the wilderness to tremble: Iehovah maketh the wilderness to tremble to tremble. The voice of Iehovah, maketh the hinders tremblingly to travel; and maketh bare the forrests: and in his Pallace, every one sayth glorie. Iehovah, sate at the Flood: and Iehovah shall sit, King for ever. Iehovah, wil give strength to his people: Iehovah wil blefs, his people with peace.

Annotations.

A Psalm of David] The Greek addeth to this title, *Exodion skenes*, that is, of the solemn assembly of the Tabernacle, (or, Booth) for the solemn assembly at the feast of Tabernacles, mentioned in *Levit. 23. 36.* called in Hebrew *Ghussereb*, is there and in other places translated in Greek *Exodion*: so this title importeth that this Psalm was long at the feast of Tabernacles. And so *Mammy* in *Misneh torn. 3. in Tamidin chap. 10. 5. 11.* sayth that every day of the dayes of that feast, they sayd a peculiar song for the addition of the day: and in the first of the working dayes of the solemn feast, they sayd (Psalm. 29.) Give ye unto the Lord, sons of the mighties &c.

Sons of the mighties] that is, ye mighty men, or potentates. So *Psalm. 89. 7.* The Chaldee referreth it to the company of Angels [strength] or strong prayse. See *Psalm. 8. 3. and 1 Tim. 5. 16.*

V. 2. honour of the sanctuary] that is, the honourable Sanctuary, (as the Greek explyneth it, in his holy court) or, with honour of sanctitie; that is, with holy honour. So *Psalm. 96. 9. 1 Chron. 15. 29.* This phrase is sometime used of Gods holy Majesty, *1 Chron. 20. 22.*

V. 3. The voice] that is, the thonder, as *Exod. 20. 18.* called Gods voice. *Exod. 9. 13. 29.* Yet voices and thondrings, are sometimes distinct, as *Rev. 4. 5. & 8. 5. & 11. 19. & 16. 18.* This word voice, is generally used for all noyse or sound; *2 King. 7. 6. 1 Cor. 14. 10.* upon the waters] which are above the firmament, *Gen. 1. 7.* where the thonder is heard. So waters, mean wavy clouder, in *Psalm. 18. 12.* Or above the waters, that is, a lowder voice then the rising of the waters; whereof see *Ezek. 1. 24. & 43. 2. Rev. 1. 15. & 14. 2. & 19. 6.* Gods voice [maketh heavens and earth, *Heb. 12. 16.*

Iehovah upon] that is, thondereth upon; or his voice is above many waters.

V. 4. Cedars of Lebanon] The Cedar, is a tree tall, strong and durable; and for the drynes

of it, the timber rotteth not. They are called Cedars of God, *Psalm. 80. 11.* and by him planted, *Psalm. 104. 16.* Lebanon is a mountayn in Canaan, hye, pleasant and fruitful, full of Cedars and other trees the glory of that mount. *2 Chron. 2. 8. Song. 3. 9. & 5. 15. Isa. 60. 13. Hos. 14. 6. 7. 8.* It is called Lebanon of whiteness, for the snow that lyeth on it, *Isa. 18. 14.* To this mount, and to the goodly trees thereon, great kingdoms and personages are compared, *Ezek. 31. 3. & 17. 3. Jer. 22. 23. Iudg. 9. 15. 2 King. 14. 9.* And the just mans estate in special, *Psalm. 92. 14.*

V. 6. Shirjon] this is, mount Hermon, called of the Sidonians, Shirjon, and of the Amorites *Deut. 3. 9.* and by another name *Sion* (not Tjjon spoken of in *Psalm. 6. 6.*) *Deut. 4. 48.* for this Shirjon or Hermon lay without the river Iarden, where Ogh reigned, *Ios. 12. 1. 5. 1 Chron. 5. 23.* Here also grew goodly trees, and many wild beasts kept in it. *Ezek. 27. 5. Song. 4. 8.* Of Hermon see more in *Psalm. 89. 13. and 133. 3. and 42. 7.*

A yong Unicorn] a fierce untamed beast, see *Psalm. 22. 22.* The Hebrue phrase is, son of the Vnicorne; the like is also *Psalm. 114. 4.* All yong creatures, and things that come of, or belong to an other, are in Hebrue called sons: so the sons of the cole, are sparks, *Iob. 5. 7.* the sons of the quiver, are arrowes, *Lam. 3. 13.* the son of the morn, is the morning star, *Isa. 14. 12.* the sons of Sion, are the Citizens there, *Psalm. 149. 2.* the sons of the wedding chamber, are the bridegrooms friends, *Mat. 9. 15.* and many the like.

V. 7. striketh] or cutteth flames; as the flashes of lightning with the thonder.

V. 8. maketh tremble] or quake, or payneth the wilderness, that is, the wild beasts there, which being frightened by Gods voice or thonder, doe travel & bring forth their yong with pavn and trembling.

Kadesh] called also Paran and Zin, a desert through which the Israelites passed from Egypt to Canaan, *Num. 13. 27. and 33. 36.* and had the name of the city Kadesh by which it lay, *Num. 20. 1. 16.* This bears

of this wilderness were cruel. *Deut. 8. 15. and 32. 10.*

V. 9. the hinders] though of all other creatures they bring forth with great trouble, bowing themselves, bruising their yong, and casting out their forrowes, *Iob. 39. 4. 5.* maketh bare] by driving the beasts with the thonder into their dens; as the Chaldee addeth, the beasts of the forrest; or, by beating off the leaves and fruits of the trees. So the figtree is sayd to be made bare, *Ios. 1. 7.* every one] so the Greek turneth it: or it may be read, every whit, or all of it, meaning of his people vers. 11. which sayth glory to God: or all of it, that is of his glory, he sayth (that is, God declareth) in his temple. The Chaldee sayeth, and in the Temple of the house of his sanctuary which is above, all his ministers doe say his glorie.

V. 10. at the flood] meaning Noahs flood; *Gen. 6. & 7.* for to that only, both the Hebrue and Greek word is applyed. And here the Chaldee paraphraseth thus; The Lord at the generation of the flood, sate on the seat of judgement, to take vengeance on them: he sate also upon the seat of mercies, and delivered Noah, and reigneth over his sons, for ever and ever.

V. 11. with peace] or in peace; which word betokeneth integritie, perfection, a making whole and absolute; opposed both to warr and wourd, *Psalm. 110. 7. Mat. 10. 34.* and to division, confusion, and tumultuous disorder, *Luk. 22. 51. 1 Cor. 14. 33.* It denoteth all prosperitie, safety, & welfare of soule and body, and specially that spoken of in *Ephes. 2. 14. 15.* where Christ is our peace, which hath made of both one, and hath broken the stop of the partition wall, &c. to make of twayn, one new man in himself, so making peace.

PSALME 30.

David praiseth God for his deliverance. 5. He exhorteth others to praise him by example of Gods dealing with him.

A Psalm, a song of the dedication, of the house of David. I will-exalt thee Iehovah, for thou hast drawn-up me: and hast not made my enemies to rejoice at me. Iehovah my God: I cryed-out unto thee; and thou healedest me. Iehovah, thou hast brought-up my soule from him: thou hast kept-me-alive from them that goe-down the pit. Sing-psalm to Iehovah, ye his gracious-saints: and confesse ye, to the remembrance of his holynes. For a moment, is in his anger: life, in his favourable-acceptation: in the evening, lodgeth weeping; and at the morning, sheweth-joy. And I, I sayd in my safe-quietnes: I shall not be moved for ever. Iehovah; in thy favourable-acceptation, thou hast setled strength to my mountayn: thou didst hide thy face, I was suddenly-troubled. Unto thee Iehovah I called: and unto Iehovah, supplicated-for-grace. What profit is in my blood, when I goe-down unto corruption? shall dust confesse thee? shall it shew-forth thy truth? Hear thou Iehovah, and be gracious-to-me: Iehovah, be thou an helper to me. Thou hast turned my mourning, to a dance to me: thou hast loosed my sackcloth, and hast girded me with joy. That my glory may sing-psalm to thee, and not be silenced: Iehovah my God, I will confesse thee for ever.

Annotations.

Dedication] or initiation; which is, when a new thing is first employed and put to that use for which it was made. It is applied to house, as here, and Deut. 10. 5. to altars, as Num. 7. 8. 88. to walls, as Nehem. 12. 27. to images, as Dan. 3. 2. and to men, and then it meaneth instruction, or trying-up, as Prov. 22. 6. Gen. 14. 14. It is recorded by the Hebrews, that when the Levites brought their baskets of first fruits into the Sanctuary, according to the Law in Deut. 18. and came thither in companies as their manner was; they sang by the way the 122. Psalm, and when they came to the Sanctuary with every man his basket on his shoulder, they sang the 150. Psalm; and when they were come into the courtyard, the Levites sayd this 30. Psalm, I will exalt thee &c. Many in Mss. tom. 3. in Bicarum (or treat. of First fruits) ch. 2. sect. 17. And the Chaldee expoundeth this title, For the dedication of the house of the Sanctuary as Hymne of David.

V. 2. hast drawn-up me] as out of a pit of waters: for this word is used for drawing of waters, Exod. 2. 16. 17. waters signifying troubles.

at me] or over me, for my ruine. Or, my enemies to me, that is my utter enemies; as Psal. 27. 2.

V. 3. healedest me] that is, helped me out of trouble: To Psal. 41. 5. & 50. 4. Hos. 1. 2. Chron. 7. 14. my soule from hell, me, or my life from the peril and state of death. So Psal. 86. 13. Ionas meant the same when he sayd, thou hast brought out my life from the pit. Ionas 2. 6. Of hel, see Psal. 16. 10. them that goe down] that is which dyeth: that I should not be among them: The Hebrew also hath another r-ading, that I should not goe down the pit. The meaning is the same.

V. 5. in the remembrance] or for it; that is, that his holynes may be had in remembrance: as Isa. 26. 17. So Psal. 97. 12.

V. 6. a moment] or little while. For God answer towards him, and their affliction, is short and momentary; as Isa. 54. 7-8. 2 Cor. 4. 17. life] or lives; meaning a blessing and the continuance

continuance of it: as Psal. 133. 3. and 21. 5. Life is here opposed to a moment. So yeares of life, mean many good yeares, Prov. 3. 2. and the Chaldee here for life, sayth life eternal.

lodgeth] that is, abideth: or he (meaning God) causeth weeping to lodge as if it should be an abiding guest. So an other Prophet sayth, At even tide there is trouble, but afore the morning it is gone. Isa. 17. 14. The Chaldee here translateth this either part thus, in the morning he raiseth up with song.

V. 7. in my safe quietnes] or tranquillity. Gods children have so great intimities, that in propriety they are too secure; (as David sheweth here, and Iob, in chap. 22. 9. 10. 20.) in adversity they are too fearful; as David elsewhere dooth confesse: Psal. 31. 23. & 116. 11.

V. 8. setled] or made stand; that is, reared up; constituted and stablished sure. So this phrase importeth, Psal. 107. 25. and 31. 9.

to my mountayn] that is, mount Sion, where Davids house or court was: or figuratively, he meaneth his kingdom: as Isa. 2. 2. Dan. 2. 35. 44. See Psal. 65. 7. thy face] thy favourable countenance; the Chaldee call it Shecinah, the diame majestic of God.

V. 10. what profit] what gain (or use) wilt thou be in my blood; which here may mean his violent death, as in Psal. 72. 14. unto corruption] the grave, or place where the body roseth. See Psal. 16. 10. shall dust] that is, my body when it is turned to dust. The Chaldee sayth, they that lye in the dust. See the like in Psal. 6. 6. & 88. 11. & 115. 17. Isa. 38. 18.

V. 12. to a dance] which is a signe of joy: Jer. 31. 4. 13. therefore the Greek turneth it here, joy. The contrary is in Lam. 5. 15. where their dance is turned into mourning. loosed my sack] or, doon-off my sackcloth; which was wont to be worn in time of sorrow. Esai. 4. 1. Ion. 3. 6. Psal. 35. 13.

V. 13. my glorie] so the Greek putteth too the word my; by glory meaning the tongue or soule: see Psal. 16. 9. But the Chaldee translateth, That the glorious-ones

of the world may praise thee. silenced] or made silent; which is, when men are cut off by death, as Psal. 31. 18.

PSALME 31.

David shewing his confidence in God, craving his help; 8. rejoiceth in his mercies, 10. prayeth in his calamities, 20. professeth Gods goodness to such as fear him: 22. blesseth him for the mercies that he had found, 23. and encourageth all the Saints.

To the mayster of the musike;
a Psalm of David.

IN thee Iehovah doe I hope-for-safetie, let me not be ashamed for ever: in thy justice deliver me. Bow unto me, thine ear, speedily ridd me: be thou to me, for a rock of firm-strength, for a house of fortresses, to save me. For thou art my firm-rock and my fortres: and for thy names sake, wilt guide me and lead me. Thou wilt bring me forth, out of the net, that they have hid for me: for thou, art my firm-strength. Into thy hand, doe I commit my spirit: thou hast redeemed me Iehovah, God of truth. I have heard, them that observe vanities of vayne-falshood: and I, unto Iehovah doe I trust. I will be glad and rejoyce, in thy mercie: which hast seen my affliction; hast known, my soule in distresses. And hast not shut me up, in the hand of the enemy: hast made my feet stand in a large roomth. Be gracious to me Iehovah, for distress is on me: grieved with indignation, myne eye, my soule and my belly,

K 3 For

11 For my life, is quite-spent with pen-
siveness; and my yeares with sighing:
my able-strength, is decayed with my
iniquitie; and my bones are gnawen.
12 With all my distressers, I am a re-
proch; and to my neighbours, vehem-
ently; and a dread to my known-
acquaintance; feing me in the street,
13 they fled from me. I am forgotten,
as a dead man out of hart: I am, as
14 a vessel of perdition. For I hear,
the infamie of many; fearfulness from
every-side: when they plott together
against me; they craftily-purpose, to
15 take my soule. But I, unto thee
doe I trust, Iehovah: I sayd, thou art
my God. In thy hand are my
16 times: ridd thou me, from the hand
of my enemies, and from my perfec-
17 tors. Make thy face to shine,
upon thy servant: save me, through
18 thy mercy. Iehovah, let me not be
abashed, for I doe call upon thee: let
the wicked be abashed, let them be si-
19 lenced to hel. Let the lips of falshood,
be mute: that speak against the just an
hard-word, in haughtyness and despite.
20 How much is thy goodnes, which
thou hast layd up for them that fear
thee: hast wrought, for them that
21 hope-for-safety: in thee, before the
sonns of Adam! Thou keepst
them-secret, in the secret of thy face,
from the rough-prides of man: dost
22 lay-them-up in a pavilion, from the
strife of tongues. Blessed be Iehov-
ah: for he hath made-marvellous,
his mercy to me, in a city of strong-
23 defense. And I, sayd in my haste-
ning-away; I am cut down, from be-
fore thine eyes: yet-certainly, thou
heardst the voice of my supplicati-

ons-for-grace, when I cried-out unto
thee. Love ye Iehovah, all his gra-
cious-saints: Iehovah keepeth the
faithfull; and repayeth abundantly,
him that doeth haughtyness. Be
ye confirmed, and let your hart wax-
strong: all that hopefully-wayt for
Iehovah.

Annotations.

IN thee] The Chaldee sayth, in thy
word.

V. 3. a house of fortress] a place of de-
fence, a most safe hold. David being often
forced to take such forts for his safety,
did not make them, but God his strength:
see 1 Sam. 22. 4. & 23. 14. 19. & 24. 12.
2 Sam. 5. 7. 9.

V. 6. commit my spirit] or commend, de-
posit, of trust to be kept.] Such words our
Lord Christ uttered on the cross, to his
father, Luk. 23. 46.

V. 7. I have hated] in Greek, Thou hast
hated. Compare Psal. 139. 21.
Vanities of vayne-falshood] that is, most vayne
false and lying vanities. The word *vain*
(Heb.) here used, besides vayne worldly
things against which Solomon writeth,
Eccles. 1. &c. meaneth in special, idolatry,
for idols are often called vanities, as being
light, vile, and things of naught. Deut. 32. 11.
1 King. 16. 26. 2 King. 17. 15. Jer. 2. 5. &
8. 19. & 10. 15. & 14. 32. &c. They that
observe lying vanities, forsake their own mercy.
Lonas. 2. 8.

V. 8. hast known my soule] that is, ac-
knowledgeed, cared for; and (as the Greek
translateth) saved it. See Psal. 1. 6.

V. 9. not shut me up] or closed me; that
is, not given me into their power: so Psal. 78.
48. 50. 61. Deut. 23. 15. & 32. 30.

V. 10. gnawen] that is, fretted, and con-
sumed as with worms: in Greek, troubled: see
Psal. 6. 8.

V. 11.

V. 11. decayed,] or weakened so as one
fumbleth and falleth down through weakness:
Psal. 37. 2. So Psal. 109. 24. and 105. 37.
with my iniquity] that is, punishment due
for iniquity: so the word often is used; as
Gen. 19. 15. 2 King. 7. 9. So, whorem: for
the punishment of whoredom, Num. 14. 33.

V. 12. known-acquaintance] that is, such
as I knew, respected, & favoured: and to whom
I made known my mind, estate &c. my fami-
liars.

V. 13. out of hart] that is, out of mind.
or memorie; for the remembrance of the dead
is forgotten, Eccles. 9. 5. therefore the grave, is
the land of forgetfulness; Psal. 88. 13.

vessel of perdition] that is, a lost or broken
vessel, or inst. vent. So Paul mentioneth
vessel of perdition, Rom. 9. 21. Or, a vessel
perishing, that is, ready to perish and be lost;
as a perishing sheep, Psal. 119. 176.

V. 14. the infamy of many] or the diffama-
tion (the ill-report) of mighty-men. The
like complaint Ieremie maketh in his
troubles; Jer. 20. 10.

or terror round about. In He-
brew, *Magor missabib*, which name Ieremie
gave to Pashur the prest; signifying that he
should be a terror to himself, and to all his
friends. Jer. 20. 3. 4. This phrase Ieremie of-
ten useth; Jer. 6. 25. and 26. 5. and 49. 29.
Lam. 2. 22.

when they plot] or whiles
they conspire: see Psal. 2. 2.

V. 16. my times] Hereby he meaneth,
that his many and sundry events, troubles, deli-
verances, prosperities, adversities, life and death,
(for all things have their appoint d time, Eccles.
1. 2.) were in the hand and disposition of God.
Though times here, (as dayes in Psal. 119.
84.) may chiefly be meant of his troubles:
as Psal. 9. 10. and 10. 1. but the Chaldee
expoundeth it, the times of my redemption.
So in 1 Chron. 29. 30. mention is made of
the times that went over David, and over Jesse,
and over all the kings of the land.

V. 17. Make thy face to shine] that is,
cause thy favourable countenance to approve.
This is taken from the blessing prescrib-
ed, Num. 6. 25. and is often used in re-
quests for grace. See Psal. 4. 7. and 67. 2.

and 80. 4. 8. 20. and 119. 135.

V. 18. silenced] that is, through shame
and fear be confounded, tamed, quieted, and
made still. The word is sometime used for
cutt off, or destroyed; and fo may here be
taken. So Psal. 49. 13. 21. The Greek trans-
lateth, let them be brought down. to
hell;] understand, thrust down to hell, or, to
the grave; as the Chaldee calleth it, the
house (or place) of buriall.

V. 19. an hard-word] or durable speech;
a reproch which lasteth long; to a mans infam-
y. The Hebrew *Ghahabak* significeth du-
rance, hardness and antiquity: Psal. 6. 8. and
respecteth both antique things long agoe,
1 Chron. 4. 22. and things lasting or
durable for time to come. Prov. 8. 18. Isa.
23. 18. And in speeches, it is put for an
old sayd saw, taken up and applied to ones
reproch, and so during long: and gene-
rally for any hard or stout speech; 1 Sam. 2. 3.
Psal. 54. 4. and 75. 6. The Greek here
expoundeth it, iniquity.

V. 21. Thou keepst them secret] or, hide-
st them in the hiding place of thy presence:
where thou always lookest unto them, in secret
favour, which the world knoweth not of.

rough-prides] or knots, knobs, rough-trou-
bles. The Hebrew *Racac* significeth knitting
or binding with kn. 15. Exod. 28. 28. and 39. 22.
from which a word is derived, in Isa. 40. 4.
signifying knitting, knobby or rough places,
opposed to smooth or playne. Here David
useth it figuratively for rough affections or
actions of men, meaning their pride, conspira-
cies, or molestations, as the Greek translateth,
from the trouble of men. lay them up]

or hide them. Herein Gods people are
called, his stored or hidden-ones. 1 Sam. 3. 4.
the first of tongues] plea, or contradiction,
as the Greek turneth it: and th' Apostle
Iude, vers. 11.

V. 22. made marvellous his mercy] or mar-
vellously-favoured it; as 1 Sam. 4. 4. shewed his
mercy in marvellous and hidden manner. As
contrarywise God threatened to make
marvellous the plagues of sinners: Deut. 28. 59.
of strong defense] or of secret: that is, a for-
tified, defended city; as 2 Chron. 8. 5. or a se-
cret

sighed

sieged city. 25 & 2. King. 14. 10. The Hebrue *Musfo* signifieth both a fort or skonce, and a siege or leger: Deut. 10. 10. & 28. 53.

23 V. 23. my hastening-away] namely through amazement or fear, as the word commonly intendeth; Deut. 20. 3. Psal. 48. 6. 2 Sam. 4. 4. The Greek calleth it an *ecstasie* (or trance). And that David hastened him away for fear; is recorded 1 Sam. 23. 26. So Psal. 116. 11. cut down] Ions in his affliction respected this speech of David, and changing a letter, for Nigraxi sayth, Nigrasthi, I am driven away from before thy face &c. Ions 2. 4. So the Greek here translateth it, I am cast away.

24 V. 24. the faithful] or, keepeth fidelities, as *Ipsa*. 26. 2. The original word signifieth eyther faithful-persons, or truthe, fidelities, as *Ipsa*. 12. 2. The Greek here hath, *trubites*, payeth abundantly] or, to abundance, with surplusage, that doeth haughtyness] This sense the Greek giveth, The Hebrue may also thus be Englished, he (that is God) doeth haughtyness, that is, high magnificent acts. For the original word *Garab* sometime noeth Gods high magnificence, *Ipsa*. 68. 35. sometime mans haughty pride. *Ipsa*. 10. 2.

25 V. 25. wax-strong] or, he wil strengthen. See *Ipsa*. 17. 14. hopefully way] or persevere with hope and patience. The word *schal* implieth both a patient wayting, Gen. 8. 10. and a hope or trusting, as the holy Ghost expoundeth it, *Mar.* 12. 21. from *Ipsa*. 42. 4. for I have] which the Chaldee expoundeth, the word of the Lord.

PSALME 32.

David teacheth that lesseenes consisteth in remission of syns. 3. Holding of syns causeth trouble, but confession giveth ease to the conscience. 8. An instruction vnto v Levitary obedience. 10. The different ends of the wicked and of the just.

An instructing-psalm, of David:

O Blessed he whose trespasss is forgiven, whose syn is covered. O blessed is the man, to whom Iehovah imputeth not iniquitie: and in whose spirit, is no deceit. Because I ceased speaking, my bones wore-away-with-age: in my roling, all the day. For day and night, thy hand was heavie upon me: my moisture was turned, into the droughts of summer Selah. My syn, I acknowledged to thee; and my iniquitie, I covered not, I sayd, I will confels against me my trespasss, to Iehovah: and thou, forgavest the iniquitie of my syn Selah. For this, shall every gracious-saint pray unto thee, at the time of finding: surely, at the flood of many waters; unto him, they shall not reach. Thou art a secret-place to mee, from distres: thou wilt preserve me: with showing -songs of deliverance, thou wilt compass me Selah. I will make thee prudent, and will teach thee, in the way that thou shalt goe: I will give counsel, mine eye shall be upon thee. Be not ye as the horse, as the mule, without understanding: whose mouth must be stopped with bit and bridle; which come not neer unto thee. Many paines are for the wicked: but he that trusteth in Iehovah, mercy shall compass him. Rejoyce ye in Iehovah and be glad: y^e just: and shewt-joyfully, all ye upright of hart.

Annotations.

A N-instructing-psalm] or, A psalm that maketh prudent: that causeth understanding. As in the 8. verse of this

this psalm, he sayth, I wil make thee prudent, or instruct thee. This title is set before sundry other psalmes. whose syn is covered] meaning, by the Lord, *Ipsa*. 85. 3. not by a man himself, who must not cover but acknowledge syn; *Ipsa*. 32. 5. otherwise, he shall not prosper. Prov. 28. 13. Now God covereth syn, when he imputeth it not, as the verse following sheweth: and as this is mans happines; so for God not to cover it, is woe and miserie. *Nehem.* 4. 5.

V. 2. not impute] not think, count, or reckon. And this is an effect of his grace in Christ, as it is written, God was in Christ, and reconciled the world to himself, not imputing their syns vnto them: 2 Cor. 5. 19. And hereto vnto the A^dle applyeth this Psalme thus; David sayth, blessednes is the mans unto whom God imputeth justies without works: saying, Blessed are they whose iniquities are forgiven, and i whose syns are covered: Blessed is the man to whom the Lord shall not impute syn. Rom. 4. 6 & 7 & 8.

V. 3. because I ceased speaking] or, when I kept silence, forbearing to confels my syns; as after, vers. 5. Like doctrine *Elihu* teacheth, Job. 33. 19-22.

V. 4. thy hand] in Chaldee, thy plague. moisture] the cheif sap, or radical moisture which is an arry and oily substance dispersed through the body; whereby the life is fostered; and which being spent, death insueth. This word is used onely here, and in *Nam.* 11. 8. where it is applied to the best moisture (or cream) of oil.

V. 5. confels] Confessing of syns, is when one freely manifesteth them, accusing himself, and praying Gods mercy, which he expecteth in faith: see *Ios.* 7. 19.

against me my trespasss] or, concerning my trespasss; but both the Greek version plainly hath, against me; and elsewhere the Hebrue *ghalael* (here v^{sd}) seemeth to be put for *ghalal*: as *Ipsa*. 108. 10. compared with *Ipsa*. 60. 10. the iniquity of my syn] that is, the guilt and punishment of it; as *Ipsa*. 31. 21. And thus he that confesseth syn, *Ipsa* sayth syn, shall have mercy. Prov. 28. 13. for i; we acknowledge our syns, God is faith-

ful and just, to forgive us them, 1 John 1. 9. See also *Iob.* 33. 27-28.

V. 6. the time of finding] or, time to find: which may be meant of the time when afflictions shall find, that is shall come upon him; as *Ipsa*. 116. 3. 4. at the time when God may be found, as *Ipsa*. 55. 6. and that time is, when he is sought with the whole hart. Deut. 4. 29. *Ier.* 29. 13. 2 Chron. 15. 15. To this latter the Chaldee applyeth it, saying of favour.

flood] or inundation. As waters signify afflictions, *Ipsa*. 69. 2. so a flood of waters, denoteth great troubles & persecutions. Dan. 9. 26. & 11. 22. *Nabum.* 1. 8. *Ipsa*. 59. 19. Rev. 12. 15. 16. The Chaldee paraphraseth, in the time when many peoples come as waters, they shall not come nee him to doe him evil.

V. 7. [showing songs of deliverance] or, of vassan; that is, thou wilt give me occasion by deliverance of me, to sing many songs of prayse unto thee.

V. 8. myne eye shall be upon thee] or, myne eye I wil set upon thee; that is, I wil have care of, & look wel unto thee, as *Ier.* 40. 4. *Ezra.* 5. 5. Deut. 11. 12. *Ipsa*. 34. 16. So the Chaldee explaineth it, I wil counsel thee, and set myne eye upon thee for good. Or thus, I wil give-counsel, unto thee with myne eye; that is, with my care and providence. Thus Christ counfelled Peter with his eye, *Luk.* 22. 61. So the eye is sayd to mock; Prov. 30. 17.

V. 9. as the horse &c.] that is, be not fools, and brutish, so as ye must be ruled by force and rigor, nor by reason. For unto the horse belongs a whip, unto the ass a bridle; and a rod, to the fools back. Prov. 26. 3. mouth must be stopped] or, jaw is to be eyed. Hebr. to stop; for, to be stopped: active for passive; as after *Ipsa*. 36. 3. which come not neer] that is, which wil not obey or doe thee service, unless they be forced and ruled by the v^{rdle}: according to the saying of the Apostle, *Ibid* we put bits into the horses mouths, that they should obey us. *Iam.* 3. 3.

V. 10. Many paines] or, Great smart, (or feres) are for the wicked: to Solomon sayth, Affliction shall smite synners &c. Prov. 13. 21. & 19. 29. & 24. 20.

PSALME 33.

God is to be praised for his goodnes, 6. for his powerful works, 12. and for his providence, 20. Confidence is to be placed in God.

1 **S**howt-joyfully ye just, in Iehovah:
2 Praise, becometh the righteous.
3 Confess ye, to Iehovah with harp:
4 with Psalterie with ten-stringed-in-
5 strument, sing-psalm unto him. Sing
6 ye to him, a new song: doo-well play-
7 ing-on-the instrument, with trium-
8 phant-noyse. For righteous is the
9 word of Iehovah: and all his work, in
10 faith. He loveth justice and judge-
11 ment: the earth is full, of the mercie
12 of Iehovah. By the word of Iehovah,
13 the heavens were made: and all the
14 host of them, by the spirit of his
mouth. He gathereth-together as
an heap, the waters of the the sea: he
giveth, the deeps into treasures. Let
all the earth, be-in-fear of Iehovah:
let all the inhabitants of the world,
shrink-wich-fear for him. For, he sayd
and it was: he commanded, and it
stood. Iehovah, disspateth the coun-
sel of the nations: he bringeth-to-
nought, the cogitations of the peo-
ples. The counsel of Iehovah, shall
stand for ever: the cogitations of his
hart, to generation and generation.
O blessed is the nation, wherof Ieho-
vah is God: the people, that he hath
chosen, for a possession to himself.
From the heavens Iehovah doeth be-
hold: doeth see, all the sonns of A-
dam. From the firm-place of his
dwelling he looketh forth: unto all

the inhabitants of the earth. He for-
meth altogether their hart: he dis-
cretly-attendeth, unto all their
works. There is no King, saved by
multitude of power: a mighty-man,
shall not be delivered by multitude
of able-strength. A horse is faithhood,
for salvation: and shall not deliver, by
multitude of his power. Lo, the
eye of Iehovah, is unto them that fear
him: to them that hopefully-waite
for his mercie. To ridd-free their
soules from death: and to keep them
alive in famine. Our soules, earnest-
ly-waytech for Iehovah: he is our
help, and our theild. For in him,
our hart shall rejoyce: for in the
name of his holynes, doe we trust.
Let thy mercy, Iehovah, be upon us:
even-as, we hopefully-wait for thee.

Annotations.

Becometh] the word denoteth a joy
and comely grace, for which a thing is
to be liked and desired. So Psal. 93.5.
147. 1. The Apostle expretheth it in
Greek, by *psalm* or *psalmist*: Rom. 10. 15, 16
Esa. 52.7.
V. 2. with harp] or, with fittern; in He-
brew *Kinnor*; a muscical instrument, in-
vented by Jubal, Gen. 4. 21. used for mirth
and joy, Psal. 137. 1. 2. Esa. 24. 8. Gen. 31. 27.
and therefore is called the pleasant harp, Psal.
81. 3. opposed unto mourning, Job. 30. 31.
skill on this instrument, David excelled,
1 Sam. 16. 16. 23. and with this and other,
they used in Israel to celebrate the Lord
with gladnes, 1 Chron. 13. 8. & 15. 16. 18.
& 25. 1. Nehem. 12. 27. So spiritually in the
new Testament, Rev. 14. 2. with Psal-
terie] or Lute, or Viole: In Hebrew *Nehal*,
an instrument so called of the form which
as seemeth was with a round hollow bulke,
much like a botel (for *Nehal* is also a bot-
tel or pitcher, 1 Sam. 10. 3. Lam. 4. 4.) and of
this

this the Greeks and Latines had their in-
struments named *Nabla*, *Naulon*, *Nablium*.
The Greek here calleth it *psalterion*.

in stringed instrument] this differed from
the Psalterie, Psal. 92. 4. therefore the word
with, is here supplied.

V. 3. a new song] A thing is sayd to be
new which is alwayes fresh, renewed upon
new occasions, and so permanent; as Job
17. 17. my glorie was new with me. So Love
is both an old & a new commandment, 1 Joh.
2. 7. 8. Or these new songs (mentioned here,
and Psal. 43. 4. & 96. 1. & 98. 1. & 144. 2.
Esa. 42. 10.) may have reference to the
state of things under the gospell, where
there is a new covenant, Heb. 8. 2. 13. new
heavens, and new earth, Rev. 21. 1. a new man,
Eph. 2. 15. & 4. 24. a new Jerusalem, Revel.
21. 2. and all things new: 2 Cor. 5. 17. Revel.
21. 5. See also Rev. 5. 9. & 14. 3.

doe well playing &c.] that is, make good music,
or melodie. So 1 Sam. 16. 17. 18. Esa. 23. 16.
And this melodie we are now willed to
make to the Lord in our hearts, Eph. 5. 19: The
Hebrew *Nagan*, (wherof cometh *Neginath*,
Psal. 4. 1.) properly is to play with the hand
upon an instrument, 1 Sam. 19. 9.

V. 4. in faith] that is, faithful, true, &
constant. For so this word is often used,
28 Exod. 17. 12: Moses hands were with
faith; that is, steady, firm, constant.

V. 5. the earth is full] the like is sayd,
Psal. 119. 64. For God doeth good unto all,
both just and unjust, Math. 5. 45. & saveth man
and beast, Psal. 56. 7.

V. 6. the host of them] that is, the many
creatures in them: as Angels, sun, moon, stars
&c. Psal. 148. 1, 2, 3, 5. Gen. 2. 1. So men-
tion is made of the powers or hosts of heave,
Math. 24. 19. Spirit] or breath; thus
Iehovah, his Word, and his Spirit are noted
to be the maker of the world, as in Gen. 1.

V. 7. giveth the deeps] that is, putteth or
disposeth the deep waters into treasures, or in
cellars and secret store houses, hidden from
the eye of man: called elsewhere the secret
room of the deep, Job. 38. 16. So God is sayd
to have treasures or storehouses of wind, Psal.
137. 7. of snow and hay, Job. 38. 22. of dark-

nes, Isa. 45. 3. and the like. The Chaldee
translateth, he putteth, (the waters) into the
treasures of the deeps.

V. 9. it stood] that is, existed firm and
stable, & so continued, So, Psal. 119. 91.

V. 10. disspateth] or maketh-futile;
undoeth, abrogateth; a word opposed to ra-
tifying, confirming, establishing. Isa. 8. 10. &
19. 3. bringeth to naught] annihilateth,
and breaketh.

V. 11. shall stand] that is, continue, and
have effect; whatsoever men purpose to
the contrary. See Isa. 14. 24. 27. & 46. 10.
Prov. 19. 21.

V. 12. is God] to weete, by special reve-
nue and favour, though all the earth be his.
Gen. 17. 7. Exod. 19. 6. and this is by the
new covenant; Heb. 8. 10. So Psal. 144. 15.

V. 15. altogether] or, alone. The He-
brew *Yachad* sometime signifieth alone with-
out others, Job. 34. 29. Ezra. 4. 3. (and so
the Greek interpreters took it hence, trans-
lating it *kata monon*, alone, or by his self.)

Sometime it signifieth, wholly or every where
Job. 10. 8. sometime, together, or in one, Psal.
122. 2. All these agree well here; for God
only and wholly formeth every mans
hart, and spirit, Zach. 12. 1. whereupon he
is called the Father of spirits, Heb. 12. 9. and
the God of the spirits of all flesh, Num. 16. 22.

V. 16. of a power] that is, of an armie;
so called because there are strong valiant
and active men, Psal. 136. 15.

V. 17. A horse is faithhood] that is, a
safe and deceitful help, can not save a man,
but fayleth those that trust in him: Zach.
10. 5. Psal. 78. 6. The horse is here used for
all warlike furniture; this being above o-
ther creatures strong, fierce and courageous,
Job. 39. 22. 28. and therefore is prepared
for the day of battel, but salvation is of the Lord.
Prov. 21. 31.

V. 18. The eye of Iehovah] that is, his
care, and providence, forgoeth; as the next
verse sheweth, and as Psal. 32. 8. Zach. 12.
4. 1 Pet. 3. 12. Sometime the Lords eye is
on men for evil. Amos 9. 4. 8.

V. 20. for Iehovah] in Chaldee, for the
redemption of the Lord.

V. 21. in him] Chaldee, in his word.

PSALME 34.

David praiseth God for his deliverance, and exhorteth others thereto by his experience. 9. They are blessed that trust in God. 12. He exhorteth to the fear of God. 16. The privileges of the righteous, and miseries of the wicked.

1. A psalm of David; when he had changed his behaviour, before Abimelech: and he had driven him away, and he was gone.

2. I Will blesse Iehovah in all time: continually, his prayse shall be in my mouth.

3. In Iehovah, my soule shall glorie: the meek shall hear, and shall rejoyce.

4. Magnify ye Iehovah with me: and let us extoll, his name together.

5. I sought Iehovah and he answered me: and ridd-me-free, from all my fears.

6. They looked to him and flowed: and their faces, be not ashamed.

7. This poor-afflicted man called, and Iehovah heard: and saved him, out of all his distresses.

8. The Angel of Iehovah pitcheth-a-camp, about them that fear him; and releaseth them.

9. Taste ye and see, that Iehovah is good: O blessed is the man, that hopech-for-safetie in him.

10. Fear Iehovah ye his saints: for there is no want, to them that fear him.

11. The Lions, are empoverished and an hungred: but they that seek

Iehovah, shall not want any good.

12. Come sons, hearken to me: I will learn yow, the fear of Iehovah.

13. Who is the man, that willch life: that loveth dayes, to see good?

14. Keep thy tongue from evil: and thy lips, from speaking guile.

15. Eschew evil, and doe good: seek peace, and puriew it.

16. The eyes of Iehovah, are unto the just: and his ears, unto their out-crie.

17. The face of Iehovah, is against them that doe evil: to cut-off, their memorial from the earth.

18. They cryed, and Iehovah heard: and ridd-them-free, out of all their distresses.

19. Iehovah is neer, to the broken of hart: and the contrite of spirit, he wil save.

20. Many, are the evils of the just: and out of them all, Iehovah wil ridd-him free.

21. He keepeth all his bones: one of them, is not broken.

22. Evil shall slay the wicked: and they that hate the just, shall be condemned as guiltie.

23. Iehovah redemeth, the soule of his servants: and they shall not be condemned-as-guiltie, all that hope-for-safetie in him.

Annotations.

H Is behaviour] or his sense, reason, properly the taste; as in verse 9. Job 6. 6. and often other where: which is used both for ones inward sense or reason, and outward gesture, and demeanure, as the Greek here translateth it face; because by it, a man is discerned and judged to be

wife or foolish; as meats are discerned by the taste. David when he was afraide of the King of Gath, changed his behaviour before them, and feigned himself madd in their hands, and scabbed on the doves of the gate, and let his spirit fall down upon his beard. 1. Abimelech] whose

proper name was Achish King of Gath, a citie of the Philistims. 1. Sam 21. 10. and as every King of Egypt, was called Pharaoh, Gen 41. 1. Exod. 5. 1. 1 King 11 18. so every King of the Philistims was called Abimelech, that is Father-King. Gen 20. 2. 16. 1. had driven] or expelled. For Achish sayd to his servants, which had taken and brought David to him, Let ye see the man is beside himself, wherefore have ye brought him to me? have I need of mad men? &c. So David departed thence. 1 Sam 21. 14. 15. 22. 1. Vpon that he made this psalme.

V. 2. in all time] or, in every season. See Psa 10. 5. This Psalme is also composed according to the order of the Hebrue Alphabet: as is observed on Psa 25. 1.

V. 3. shall glorie] or joyfully boast. For so the Apostle expoundeth this word, which properly signifieth to praise ones self: 1 Cor. 1. 31. from Ier. 9. 23. 24. So in Psa 152. 3. 97. 7. & 105. 3. & 106. 5.

V. 4. Magnify] or Make great, to weat by praying. So Deut. 32. 3. Give ye greatness unto our God.

V. 6. They looked] to weat the meek, mentioned before ver 3. or generally, they that look and flow unto him. flowed] ran- as a river; the like similitude is, Isa. 2. 2. & 60. 5. Ier. 31. 12. & 51. 44. be not ashamed] or, shall not be ashamed; which word in the original signifieth digging; as Psa 35. 7. applied to shame, which causeth men to seek to hide themselves; as is lively described, Rev. 6. 15. 16.

V. 8. The Angel] that is, the Angels; for he speaketh of an host: And often in the Hebrue, one is put for a multitude; as the inhabitant, for the inhabitants, 2 Sam. 5. 6. with 1 Chron. 11. 4. So, frog for frogs; Psa. 78. 45. tree, for trees; quail, for quails. Psa. 105. 33. 40. See the note on Psa. 8. 9.

pitcheth-a-camp] a similitude taken from wars; as Psa 27. 3. So Iakob, when the Angels of God met him, sayd, this is Gods camp, (or host). Gen. 32. 1. 2. Likewise about Elisah, the mountayn was full of horses and charrets of fyre. 2 King. 6. 17. See also Isa. 91. 11. 12.

V. 9. Taste and see] that is, make trial, and you shall find that God is good, sweet and desirable; and you will the more desire him. Thus the Apostle applieth these words, saying, as new born babes desire ye the sincere milk of the word that ye may grow thereby; if so be ye have tasted that the Lord is good. 1 Pet. 2. 2. 3. in him] The Chaldee expoundeth it, in his word.

V. 10. Fear Iehovah] vnder this word Fear, is comprehended Gods whole worship, as is shewed on Psa 139. 10. and the walking in his wayes, as it is expounded in 2 Chron. 6. 31. compared with 1 King. 8. 40. and Psa. 128. 1.

V. 11. Lions] Lurking-lions (whereof see Psa 7. 3.) which are lusty, shag-toothed, fierce, roving, ravenous; as appeareth by Psa. 18. 7. & 104. 21. Mic. 5. 8. Ezck. 19. 3. 5. 6. 7. Job. 39. 12. And hereby may be ment the rich and mighty of the world, whom God often bringeth to miserie; and so the Greek for Lions, putteth here the rich. Tyrants and strong men are sometime called Lions; Ier. 2. 15. 1 Chron. 11. 22. Nahum. 2. 13. See Luk. 1. 53. are empoverished] or suffer-penurie. See Iob. 4. 10. 11. Prov. 10. 3.

that seek Iehovah] Chaldee that seek the doctrine of the Lord.

V. 13. that willch] that is, sayn would have, and delight in. dayes to see good] that is, to enjoy good, many dayes; which the Apostle (following the Lxx.) expretheth thus, to see good dayes. 1 Pet. 3. 10. that is, dayes of prosperitie, pleasure, comfort.

V. 14. Keep thy tongue] to weat, by restraining and making it cease from evil; as the Apostle teacheth. 1 Pet. 3. 10.

V. 15. their outcrie] or, their deprecation, their prayer-for-need; as the Greek which the Apostle foloweth, expretheth it.

V. 17. The face] that is, open anger. Lev. 17. 10.

V. 9. Taste and see] that is, make trial, and you shall find that God is good, sweet and desirable; and you will the more desire him. Thus the Apostle applieth these words, saying, as new born babes desire ye the sincere milk of the word that ye may grow thereby; if so be ye have tasted that the Lord is good. 1 Pet. 2. 2. 3. in him] The Chaldee expoundeth it, in his word.

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V. 14. Keep thy tongue] to weat, by restraining and making it cease from evil; as the Apostle teacheth. 1 Pet. 3. 10.

V. 15. their outcrie] or, their deprecation, their prayer-for-need; as the Greek which the Apostle foloweth, expretheth it.

V. 17. The face] that is, open anger. Lev. 17. 10.

17. 10. So the Chaldee expoundeth it, *The face of the Lord is angry against evil doers.* See *Psal. 21. 10.*

18 V. 18. *They cryed*] that is, as the Greek sayth, *The just cryed:* and the Chaldee, *the just prayed.*

19 V. 19. *the broken of heart*] them that have their hearts broken, and their spirits contrite (or humble;) for their synns. See the like speeches, *Psal. 51. 19. & 147. 3. Isa. 57. 15. & 61. 1. Jer. 23. 9. Luk. 4. 18.*

20 V. 20. *the evils*] that is, griefs and afflictions; *Deut. 31. 17. Psal. 37. 5. & 88. 4. Mat. 6. 34.* the word also may import synns and vices; as *Psal. 28. 3. & 94. 23.* So after in verse 22.

22 V. 22. *slay the wicked*] or *doe him dye*, kill him: because he shal not be delivered there-from; as the just man is, *verse 20.* The Greek and Chaldee expound it, *The death of synners (of the wicked) is evil.* condemned-as-guilty] and consequently perishe. See *Psal. 5. 11.*

23 V. 23. *all that hope*] that is, any one of them. So *all*, is used for any; *Psal. 147. 20.*

PSALME 35.

David prayeth for his owne safety, and his enemies confusion. 11. He complaineth of their wrongfull dealing, and sheweth his contrary carriage. 22. Therby he inciteth God against them.

A Psalm of David;

1 **P**Lead thou Iehovah, with them that plead with mee: warr thou, against them that warr against mee. 2 Lay hold on the shield and buckler: and stand-up, for my help. 3 And draw-out the spear & sword, to meet with my persecutors: say to my soul, I am thy salvation. 4 Let them be abashed and ashamed, that seek my soul: let them be turned backward & con-

founded; that think, mine evil. Let them be, as chaff before the wind: & the Angel of Iehovah, driving them. Let their way be, darkness & slipperiness: & the Angel of Iehovah, pursuing them. For without cause they have hidd for mee, the corruption of their net: without cause, they have digged for my soul. Let tumultuous-ruine come on him, he not aware: & let his net which he hath hidden, catch him: with tumultuous-ruine let him fall thereinto. And my soul, shalbe glad in Iehovah: shall joy, in his salvation. All my bones shall say, Iehovah, who is like thee; that riddest free the poor-afflicted, from the stronger then himself: and the poor-afflicted and needy, from the spoiler of him? Witnesses of cruel-wrong, did rise up: things that I knew not, they did ask of mee. They repayed mee evil, for good: the bereaving of my soule. And I, when they were sick, my clothing was sackcloth; I afflicted my soule with fasting: and my prayer, returned up to my bosome. I walked, as if he had been a fellow-friend, as if he had been a brother to mee: I bowed-down sad, as he that bewyleth his mother. But in my halting, they rejoiced, & were gathered-together: the limters, were gathered-together against mee, and I knew it not: they rent, and were not silent. With hypocrites, scoffers for a cake-of-bread: gnashing their teeth against mee. Lord, how long wilt thou see? return my soule, from their tumultuous-ruines: my alonely-soule, from the Lions. I will confesse thee, in the great church: I will praise thee, among a

mighty

19 mighty people. Let not them that are my enemies with falsity, rejoyce at mee: them that are my haters without cause, wink with the eye. For they 20 (speak not peace: & against the quiet-ones of the earth, they imagine words of deceipts. And they have enlarged their mouth against mee: they have 21 sayd, aha aha; our eye hath seen. Iehovah thou hast seen, cease-not-as-deaf: O Lord, be not farr-off from me. 22 Syrr-up and awake, to my judgment: my God, and my Lord to my plea. 23 Iudge mee according to thy justice, Iehovah my God; and let them not rejoyce at mee. Let them not say in their hart, aha our soule: let them 24 not say, wee have swallowed him up. Let them be abashed, & confounded, together, that rejoyce at mine evil: let 25 them be clothed with bashfulness and shame, that magnify against mee. Let them (shout-joyfully & rejoyce, that 26 delyte my justice: and let them say continually, magnified be Iehovah, that delyreth the peace of his servant. 27 And my tongue, shall meditate thy justice: all the day, thy praise.

Annotations.

1 **P**Lead] This properly is to contend or debate a matter with many words, as the next word, *warr or fight*, is with deeds. But Gods pleading oft-times is in action; as he pleaded Davids cause against Nabal, when he slew him: 1 Sam. 25. 39. And as here David prayeth, so God elswhere promisseth, to plead with those that plead with his people. *Isa. 49. 21.* warr] which in the original tongue hath the name of cutting, biting, or devouring; for warrs devour and consume many. So the sword is sayd, to have a mouth, that is an

edge, *Iob. 1. 15. Heb. 11. 34.* and to eat, that is to kill and consume, 1 Sam. 11. 25.

V. 3. *draw-out*] or, as the Hebrue phrase is, *emptie*; that is, unstead: the like is of the sword, *Exod. 15. 9. Levit. 26. 33.*

[sword] or *close-weapon*, as the name signifieth. This interpretation seemeth best, because of the Hebrue pause, which joyneth this word with the former *spear*: thus also these two weapons of offence, are answerable to the former two of defence, the shield and buckler; and of this Hebrue name *Segor*, the Greek *Sagaris*, (and perhaps the Latin *Securis*;) seemeth to be borrowed, for a sword or axe. And in *Iob. 28. 15* this word is used for a close-treasure, or stored-gold; as here for a close-weapon. Otherwise we may read according to the Greek, and other versions, *close thou, or stop; to weete, the way or passage.*

V. 4. *that seek my soule*] that is, my life, to take it away: for so this phrase commonly meaneth; as *Psal. 38. 13. & 54. 5. & 70. 3. Exod. 4. 19. Mat. 2. 20.* and sometime is so explained, as *Psal. 63. 10. 1 King. 19. 10.* they seek my soule to take it away. Yet sometime this phrase intendeth, seeking the soule for ones good; as *Psal. 142. 5.*

turned backward] a token of fear, shame, and discomfiture; as *Psal. 129. 5. & 40. 15. & 70. 3. & 9. 4. Isa. 42. 17. Jer. 46. 5.*

V. 6. *Darknes &c.*] that is, most dark and slipperie; meaning, fearful, dangerous, troublesome &c. *Nahum. 1. 8. 1 Iai. 88. 7. & 107. 9. Prov. 4. 19.* So elswhere it is sayd, their way shalbe unto them as slipperiness in the darknes; they shalbe driven and fall therein. *Jer. 23. 12.*

V. 7. *the corruption &c.*] that is, their corrupting pernicious net, or their insinuating corruption; or understanding the word in, we may read, they bidd their net for me in a pit, (or, in a corrupting-ditch;) as *Psal. 7. 16.* have digged] to weete, a pit to fall in: *Iob. 6. 27.* Or, have diligently-searched, and layd weyt. So digging is used for seeking; *Iob. 3. 21. & 39. 32.*

V. 8. *tumultuous-ruine*] calamitie wasting or desolation that a warr noyse and sound as of waters,

waters, *Iſa.* 17.12.13. So *Pſal.* 63. 10. *Prov.* 1. 27.

V. 10. *my bones*] that is, *my strong and ſolid members* (as the Chaldee tranſlateth it *members*;) delivered out of danger: meaning that with all his ſtrength he would prayſe God. So the *bones* are ſayd to rejoyce. *Pſal.* 51. 10. the loynes to bleſſe, *Job.* 31.10. the ſpoiler] or robber; that by open violence taketh away. Compare *Iob.* 5.15.

V. 11. of cruel-wrong] that is, cruel, violent, or (as the Greek ſayth,) unjuſt wiſneſſes. So *Exod.* 23.1. *Deut.* 19.16.

V. 12. the bereaving of] that is, to deprive, bereave or rob me, of my ſoule or life; or to bereave my ſoule of comfort. The word properly ſignifieth, the bereaving or loſ of children.

V. 13. ſackcloth] uſed to be worn in ſigne of ſorrow, *Pſal.* 69.12. *Gen.* 37.34. *Mat.* 11.21. *Rev.* 11.3. Here we are to underſtand the word was, or gave, as is expreſſed, *Pſal.* 69.12. even as the word afflicted, here expreſſed, is there underſtood, *Pſal.* 69.11. with faſting] an other ſign and cauſe of ſorrow: wherefore mourning & faſting are uſed for the ſame. *Math.* 9.15. with Mark. 2.19. returned upon my boſom] or, into my boſom. The meaning may be, I prayed often for them, ſecretly, and with hearty loving affection. For, the returning of the prayer ſeemeth to mean the often minding and repeating of it; the boſom ſignifieth ſecrecie, *Prov.* 21.14. & *17.* 23. *Pſalm.* 89. 51. and inward affection, *Num.* 11.12. *Job.* 1.18. Or we may read it thus, Let my prayer returne into my boſome: that is, I wiſhed no worſe to them than to my ſelf; let me receive of God, ſuch good as I prayed for them. See *Pſal.* 79.12.

V. 14. ſad] or, black, to weet in black or mournfull attire, and with ſad and heavy countenance, as the Greek here tranſlateth it *Scutrophazon*, which word the new teſtament alſo uſeth, *Math.* 6.16. *Luk.* 24.17. So after in *Pſal.* 38. 7. & 42.10. & 43.2. bewayleth his mother] mourneth at her funeral. In this caſe the affections are moſt

ſtrong. Therefore the Priests were permitted to mourn for ſuch. *Levit.* 21. 1.2.3.

V. 15. my halting] that is, my calamity and infirmity, whereby I ſeemed ready to fall. So in *Pſal.* 38.18. *Ier.* 20.10. the ſmiter] that ſmote me with the tongue, as *Ier.* 18.18. & as here followeth, they rent &c. The *Lex.* in Greek turn it *Scourges*, alluding (as I think) to the ſcourge of the tongue, as *Iob.* 5.21. and an other Greek verſion, hath *plectai ſmiters*. It may alſo be read the *ſmiter*, that is, abjects, vile perſons, *Iob.* 30.8. (as the Chaldee expreſſeth it, the wicked;) or underſtand ſmiten on their feet, as 1 Sam. 4.4. that is lame, ſo feigning themſelves: or ſmiten in ſpirit, as *Eſa.* 66.2. that is, grieved in outward ſhew. they rent] to weet, mee with reproches, as *Matth.* 7.6. or rent their garments, counterfeiting ſorrow for mee, *Iob.* 2.12.

V. 16. hypocrites] or, cloſe-dimblers, which outwardly cover and cloke their wickednes, wherewith inwardly they are defiled, *Math.* 23. 27.28. or, which have their hearts covered, *Iob.* 36.13. The Greek alſo (from whence our English word hypocriſie is borrowed,) ſignifieth an under-judgingment, that is, diſſimulation. *ſcoffers* or, of *ſcoffes*; that is, men that make *ſcoffs*: as in *Pſal.* 36.12. pride, is for proud perſons. for a cake of bread] that is, for good cheer, for their bellies: or, at their belly cheer, *Abenagut*. So Solomon ſpeaketh of ſome that will tranſgreſſ for a piece of bread, *Prov.* 18.21. The original word *Maghnog*, is a cake, *1 Reg.* 17.12. and as bread is uſed for all food, *Pſal.* 136.25. ſo a cake ſeemeth to be uſed for all juncates, or dainty meats; as in *Hos.* 7. Ephraim is likened to a cake; and their enemies, to bankers, that greedily eat them up: verſe 8. ſo here David matcheth his adverſaries, with hypocritical and ſcoffing perſons; whoſe God was their belly, as *Phil.* 3.19. Or, we may figuratively take this word, for a mock. *ſift*, or meriment, and ſo read it, with hypocritical ſcoffing ſcoffers: and this the Greek favour-

eth, ſaying, they mocked me with mocke-gnaſhing] or, they-gnaſhed: Heb. 18. gnaſh- but

but a word thus indefinite, following another with perſon, is it ſelf of the ſame, by propriety of the Hebrew tongue. So *Pſal.* 49.15. their teeth] the teeth of them and him, that is, of every of them. See *Pſal.* 2.3.

V. 17. return] or, reduce, reſtore, ſtay my ſoule, or life: ſo *Iob.* 33.30. alone] or ſolitarie, deſolate ſoul: See *Pſal.* 22.21-23.

V. 18. a mighty people] or, a ſtrong, to weet in number; that is, a great multitude. The word *Ghnaſum* as it is mighty in ſtrength, *Pſal.* 135.10 *Prov.* 30.26. ſo is it many in number: *Pſal.* 40.6.13. & 105.24. & 137.17.

V. 19. enemies with falſitie] that is, for a falſe cauſe; or (as the Greek explaineth it,) unjuſtly. wink] make ſecret ſignes by the winking of the eye, which argueth both private and ſcornful geſture; therefore this alwayes is a ſigne of evil, *Prov.* 10.10. & 6.13.

not peace] that is, not peaceably, or friendly, which yet ſome hypocrites doe, *Pſal.* 28.3. or, not ſpeak to come to any ſolid compoſition, or peaceable end, which one may truſt unto. But God ſpeaketh peace to his people. *Pſal.* 85.9. words of deceits] deceitfull words, or things.

V. 21. hath ſeen] or, ſeeth; to weet, the evil of David; or, that which wee deſired. In ſpeeches of evil caſes, often the Hebrew uſeth ſilence. So after, in *Pſal.* 54.9. and 59.11. & 118.7.

V. 23. to my judgement] that is, to judge and average me of mine enemies: ſo after, to my plea, is, to plead my cauſe, as verſe 1.

V. 25. aha cur ſoule] that is, aha wee have our deſire. Soule, is ſometime put for deſire. *Pſal.* 41.3.

V. 26. clothed with baſtfulnes] meaning their conſuſion on every ſide, when nothing but their ſhame appeareth, and ſo continueth. So *Pſal.* 109.29. and 132.18. *Iob.* 8.22. that magnify] to weet, their monſters, as is expreſſed *Hobad.* 1.12. *Ezek.* 35.13. that is, ſpeak great things and boaſtfully, as the Greek explaineth. So after, in *Pſal.* 38.17. and 55.13. delite my juſtice] whom my juſtice and innocencie pleaſ-

ſeth, or deliteth; and the defence thereof.

PSALME 36.

The grievous eſtate of the wicked. 6. The excellencie of Gods mercies to ſuch as truſt in him. 11. A prayer for the righteous, 13. and propheſie of the wicked's fall.

To the mayſter of the muſik; a *psalm* of David, the ſervant of Iehovah.

THE trefpaſs of the wicked, aſſuredly ſayeth, in the inmoſt of my hart: no dread of God, is before his eyes. For he flattereth himſelf in his own eyes: to find, his iniquitie which he ought to hate. The words of his mouth, are iniquitie and deceit: he hath left-off, to be prudent to doe good. He thinketh iniquitie, upon his bed: he ſtreth himſelf, on a way not good: he reſuſeth not evil. Iehovah, thy mercy is in the heavens: thy faithfulnes, unto the ſkies. Thy juſtice, as the mountaynes of God; thy judgments, a great depth: Iehovah thou ſaveſt man and beaſt. How precious is thy mercie, O God: & the ſonns of Adam, hope-for ſalutie, in the ſhadow of thy wings. They ſhall be plenteouſly-moiſtred, with the fatnes of thy houſe: and the ſtream of thy pleaſures, thou wilt give them to drink. Becauſe with thee, is the well of life: in thy light, wee ſee light. Extend thy mercy, to thoſe that know thee: and thy juſtice, to the right of hart. Let not the foot of pride, come on me: and the hand of the wicked, let it not make-me-ſlee. There have they fallen, that work painful-iniqui-

tie: they have been thrust down, and have not been able to rise.

Annotations.

2 **T**He trespass of the wicked] or Trespass sayth to the wicked; that is perfwaceth, imboldeneth, hardeneth him. assuredly-sayth] or, it is an assured saying; a faithful affirmation. This word is peculiar to the oracles of God, which are sure, and faithful, (as the Apollie sometime mentioneth faithful sayings, 1 Tim. 1. 15. & 3. 1. & 4. 9.) In the new Testament it is interpreted, sayd, Mat. 22. 44. from Psal. 110. 1. And David by the spirit here testifieth that the wicked mans trespasss is such, as assuredly-sayth (or avoucheth) even in his hart and conscience, that he dreadseth not God, in the inmost of my hart: in the midds, or within my hart: meaning that he certainly knew it; and was much affected with it.

3 **V.** 3. to find] that is, to performe, or accomplish; as to find the wil, is to perform or doe the same, Iſa. 58. 13. So in Rom. 7. 18. Or, to find, that is to obeyn and get; as Gen. 6. 8. Mat. 11. 29. Rom. 4. 1. Or, to find, that is to invent or devise new mischiefs; as the Apollie speaking of inventers (or finders-out) of evil things, Rom. 1. 30. which he ought to hate] or, which is to be hated, is odious. So, to keep, Psal. 119. 4. that is, to be kept; to stop; Psal. 32. 9. for, to be stopped: to doe, Elish. 6. 6. for, it to be doon. So Psal. 49. 15. Iſa. 2. 5. See also the verb active, expounded passively, by the Apollies authority, Psal. 51. 5. But the Chaldee expoundeth it, he hateth doctrine.

5 **V.** 5. he setteth himself] namely, to stand or walk continually in a way not good; as Iſa. 65. 2. Or, he standeth still, as Exod. 4. 13.

6 **V.** 6. in the heavens] elfwhere it is sayd, unto the heavens. Psal. 57. 11. To here in, may be used for unto: sometime it is, above the heavens, as Psal. 108. 5.

7 **V.** 7. mountayns of God] that is, high, mighty or excellent mountayns. The Hebrew useth to note excellent things, by adding the name of God; as Cedars of God, Psal. 80. 11.

Mount of God, Psal. 68. 16. river of God, Psal. 65. 10. wrastlings of God, Gen. 30. 5. harps of God, Rev. 15. 2. and hundry the like. So the Chaldee here sayth, high as the strong mountaynes.

V. 8. How precious] that is, honourable and much to be esteemed; sometime the word signifyeth bright and glorious, Iob. 31. 5. Zach. 14. 6. which also agreeth wel here and the founne] or, when, or therefore the founne. shadow of thy wings] that is, thy protection, so Psal. 63. 8. & 91. 4. called sometime, the secret of Gods wings. Psal. 61. 5.

V. 10. well of life] or, as the Chaldee translatheth, well of living waters: that is, an ever springing fountayn; from whence life and all graces spring and flow. So God is called the well of living waters, Ier. 2. 13. & 17. 13. Song. 4. 15. wee see light] or enjoy light; that is knowledge, comfort, joy, &c. See Iob. 29. 3. Iſa. 9. 2. Iam. 1. 17. Psal. 27. 1.

V. 11. Extend thy mercy] or draw it; meaning, exercise and shew it; as Psal. 109. 12. also prolong; or continue it; as Psal. 85. 6. Eccles. 2. 3.

V. 12. foot of pride] or of haughtyness, that is, (as the Chaldee translatheth) of the proud man, as Ier. 50. 31. 32. the thing being put for the person in whome it is. As deceit, for a deceitfull man; Prov. 12. 17. Poverty, for poor people, 2 King. 24. 14. habitation, for inhabitants; 2 Sam. 9. 12. Circumcision, for the circumcised; Rō. 2. 26. Helpings, governings; for, helpers, governours, 1 Cor. 12. 28. dreams, for dreamers, Ier. 27. 9. syn for synner, Prov. 13. 6. and many the like. See also Psal. 5. 5. and 12. 9. and 55. 21. and 109. 4. and 78. 31.

V. 13. There] to weete, in the very enterprise, while they laboured to remove me.

PSALME 37.

David perswadeith to patience and confidence in God, by the different estate of the godly and wicked.

1. A Psalme of David;

Ret not thy self for the evil-doers: envie not, for them that doe injurious-evil. 2. For they shall soon be cut down, as grafs: and shall fade, as the greennes of the budding-herb.

3. Trust thou in Iehovah, & doe good: dwell in the land, and feed on faith. 4. And delite thy self in Iehovah: and he will give thee, the petitions of thy hart.

5. Turn-confidently thy way upon Iehovah: and trust upon him, and he wil doe. 6. And will bring-forth thy justice as the light: & thy judgement as the noon-brightnes.

7. Be silent, for Iehovah; & wayt still-patiēly, for him: fret not thy self, for him that prospereth in his way; for the man, that effecteth devices.

8. Surcease from anger, and leave-off wrath: fret not thy self, also to doe evil. 9. For evil-doers, shalbe cut-down: and they that earnestly-wayt on Iehovah, they shal inherite the land.

10. And yet a litle while, and the wicked shal not be: & thou shalt consider his place, and he shal not be. 11. And the meek shall inherite the land: and shall delite-themselves, in the multitude of peace.

12. The wicked deviseth, against the just: & gnatheth, his teeth against him. 13. The Lord laugheth at him: for he seeth, that his day doth come.

14. The wicked have drawn the sword, and bent their bow: to fell down the poor-afflicted and needy-one, to slay them that be right of way. 15. Their sword, shal enter into their own hart: & their bows, shalbe broken.

16. Better is the litle of a just-man: than the plenteous-mammon, of many wicked-men. 17. For the arms of wicked-men, shalbe broken: but Iehovah upholdeth the just.

18. Iehovah knoweth, the dayes of perfect-men: & their inheritance, shalbe for ever. 19. They shall not be abashed in time of evil: and in the dayes of famine, they shall have ynough.

20. But, the wicked shall perish, and the enemies of Iehovah, as the precious-fur of ramms: they are consumed, with the smoke they are consumed.

21. The wicked boroweth, and repayeth not: and the just, sheweth-grace and giveth. 22. For his blessed-ones shal inherite the land: and his accursed-ones, shalbe cut-off.

23. By Iehovah, the stepps of the man are established; and his way he delyteth. 24. When he shall fall, he shall not be cast-off: for Iehovah, upholdeth his hand.

25. I have been yong, also I am wexd-old: and I have not seen, the just-man forsaken; and his seed, seeking bread. 26. All the day, he sheweth grace and lenderh: and his seed, are in the blessing.

27. Eschew evil, and doe good: and dwel for ever. 28. For Iehovah, loveth judgement; & will not forsake his gracious faints; they are kept for ever: and the seed, of the wicked, is cut-off.

29. Just-men shall inherite the land: and shall dwell thereon, to perpetual-acy.

30. The mouth of the just, wil utter

ter wisdom^y and his tongue, speak judgement. 31. The law of his mouth is in his hart: it shall not stagger in his stepps.

32. The wicked spyeth, for the just: and seeketh to work his death. 33. Jehovah, will not leave him in his hand: nor condemn him for wicked, when he is judged.

34. Wayt-thou earnestly for Jehovah, and keep his way; and he will exalt thee, for to inherit the land: when the wicked are cut-off, thou shalt see it.

35. I have seen, the wicked daunting terrible: and [spreading himself] bare, as a green self-growing-lawrel.

36. And he passed-away, and loe he was not: and I sought him, and he was not found.

37. Observe the perfect-man, and see the righteous: for the after-end of the man shall be peace. 38. And trespassers, shall be destroyed together: the after-end of the wicked, shall be cut-off.

39. And the salvation of just-men, is of Jehovah: their strength, in time of distress. 40. And Jehovah will help th^e & deliver them: he will deliver th^e from the wicked, & save them: because they hope-for safetie in him.

Annotations.

This is the third Psalme penned Alphabetically, there being two verses allowed to every letter, except four, in verse 7. 20. 29. 34. See Psal. 21. 1. Ver. 1. Fret not] or lustre not, burn not thy self, with anger, or grief. So after, verse 7. & 8. Prov. 24. 19. evil doers] to be like unto them, as the Chaldee addeth: which accordeth with v. 8. in v. 8.

or, have not envious zeal or emulation. This word is general for all hot and fervent zeal whether good or evil; emulation, jealousy, envie and the like. Psal. 106. 16. & 59. 10. V. 3. Dwell in the land] This may be taken either for a commandment, to dwell in the land of Canaan which God had given them to possess; Num. 33. 53. though troubles and wants should arise therein; and the Patriarchs by faith: Gen. 37. 1. and 3. 12. Heb. 12. 9. Or, for a promise, dwell, that is, thou shalt dwell, that is abide long, as after, in verse 27. So, see, for thou shalt see, Psal. 128. 5. 6. Seek me, and live, Amos 5. 4. that is, ye shall live. feed on faith] to weat, which shall grow out of the land, Psal. 85. 12. that is, of the fruits which the land truly and faithfully bringeth forth. Or, as a promise, thou shalt feed on faith, that is, on the faithful constant increase; and thus the Greek explaineth it, thou shalt feed with the riches thereof, meaning, of the land. Or feed on faith, that is, nourish thy self and live by it, for, the just man liveth, by his faith, Habak. 2. 4. and walketh by it, not by sight, 2 Cor. 5. 7. The Chaldee expoundeth it, Studie (or exercise thy self) in the faith. Or, feed in faith; that is, thou shalt be fed faithfully and assuredly. Contrary hereto is to feed on the wind; Hos. 12. 1. and on ashes, Isa. 44. 20.

V. 4. desire thy self] or thou shalt desire, or solace th^e: so verse 11. and Job 22. 26. V. 5. Turn consistently] Commend estate in Hebrew Roll; in Chaldee Reice before the Lord: see Psal. 22. 9. So Prov. 16. 3. Reice (or Commend) thy way unto Jehovah. will-doer] that which thou desirest, or, will execute, to weat, thy judgement; as the next verse sheweth, and as elsewhere is expressed, Mic. 7. 9. V. 6. as the Lord] to weat, of the morning, or sun (for f. light some-time significeth, Nehem. 8. 3. Job 31. 26) that is, desire manifestly. So Hos. 6. 5. Compare also, Job 11. 17. V. 7. Be silent] or be still, stay and say little. See Psal. 4. 5. The Greek sayth, be subject. See Psal. 119. 1. or, patiently]

V. 8. Surcease] or, Slake, Let goe, A word contrary to holding-fast, applied here to the saking or abating of anger; so Judg. 8. 3. also to doe] or which is but to doe, or, at least to doe evil.

V. 9. inherit] or possess. So Isa. 57. 13. He that trusteth in me (sayth the Lord) shall inherit the land, and possess my holy mountayn.

V. 11. And the meek] or But the meek. From hence our Lord sayth, Blessed are the meek, for they shall inherit the land. Mat. 5. 5. V. 13. his day] that is, his distress day, the time appointed for his affliction and destruction. 1 Sam. 26. 10. Ezech. 12. 25. 29. So the Chaldee explaineth it, the day of his calamity. Day is often used for the time of punishment, as, The posterity shall be afflicted at his day; Job. 18. 20. Hee unto them, for their day is come, Jer. 50. 27. So, the day of Mardian, Isa. 9. 4. the day of Jerusalem, Jer. 11. 11. the day of Jerusalem. Psal. 137. 7.

V. 14. drawn] Hebrew, opened, or loosed, meaning out of the sheath. A like phrase is, the emptying of the sword, Psal. 55. 3. V. 16. the little of a just man] or, a little (a small portion) to the just. See Prov. 15. 16. and 15. 8. plenteous-mannan] The Hebrew hamon signifieth multitude, plenty or store, of riches, or any other thing. Here the Greek translateth it riches. From this Hebrew word, riches are called mannann, Luk. 16. 9. 11. 13. many wicked] or great, (mighty) wicked.

V. 17. arms] that is, power, help &c. See Psal. 10. 15. V. 18. knoweth] that is, acknowledge and regardeth, as Psal. 1. 6. the dayes] that is the events, good or evil, estates, calamities that at any time befall them, as verse 13. Psal. 116. 2. and 119. 81. See also Psal. 31. 16. shall be ever] meaning, that they and their seed after them should inherit the land, as Exod. 32. 12. Job 14. 9. 1 Chron. 28. 8. Prov. 22. 29. Isa. 60. 21. and then come to their immortal inheritance. 1 Pet. 1. 4. V. 20. the precious] that which is precious in the ramens, the best, and that was the

fat, all which was the Lord's, and might not therefore be eaten by any man, but was burned upon the altar, and so consumed away in smoke. Levit. 3. 15. 16. 17. So, the precious fruit of the earth, Lam. 5. 7. The Hebrew Carm, elsewhere used for fields or pastures, Psal. 65. 14. is here fat pastured ramens or muttons: so Deut. 32. 14. Isa. 34. 6. Amos. 6. 4. with the smoke] which vanissheth in the air, therefore the Greek sayth, as the smoke: so Psal. 102. 4. The Chaldee paraphraseth, they shall be consumed in the smoke of Gehenna; (or of Hell.)

V. 21. repayeth not] shall not, or will not pay again. It may intend both his inabilityity that he can not, and his unconsionableness that he will not pay. Borrowing in the law is noted for a curse; as lending, for a blessing, Deut. 23. 12. 4. for the borrower is servant to the lender, Prov. 22. 7.

V. 22. sheweth-grace] or doeth graciously, that is, is liberal and bountifull. So the Apostle callith liberality, grace. 1 Cor. 16. 3. 2 Cor. 8. 4. 19.

V. 23. his blessed-eyes] or they that are blessed of him; that is, of God. The Chaldee addeth, they that are blessed by his Word; and after, they that are cursed by his oath.

V. 23. steps of the man] the gate, or wayes of such a man as is before spoken of, or as after followeth, whose way is called: called here Geber, a valiant-man. A like phrase is in Esai. 60. 12. the nations, that is, these nations; such as are there before mentioned. (stablished) or firmly-directed and perfected. The word noteth the ordering, perfecting & fast stablishing of any thing. and his way] or thus, to weat, whose way he desireth (or affecteth.) So Gedeon and his house, Judg. 8. 27. For, Gedeon, to weat, (or, that is to say) his house.

V. 24. shall fall] to weat, into syn, by occasion of infirmities; Gal. 6. 1. or into affliction and trouble: Mic. 7. 9. Thus the Chaldee expoundeth it, if he fall into sickness, he shall not dye. For, the just man falleth seven times, and riseth again. Prov. 24. 16. apotheth his hand] and consequently, refresheth him up. A like phrase is of strengthening the hand.

V. 25. the precious] that which is precious in the ramens, the best, and that was the

V. 26. the precious] that which is precious in the ramens, the best, and that was the

V. 27. the precious] that which is precious in the ramens, the best, and that was the

V. 28. the precious] that which is precious in the ramens, the best, and that was the

V. 29. the precious] that which is precious in the ramens, the best, and that was the

V. 30. the precious] that which is precious in the ramens, the best, and that was the

V. 31. the precious] that which is precious in the ramens, the best, and that was the

V. 32. the precious] that which is precious in the ramens, the best, and that was the

V. 33. the precious] that which is precious in the ramens, the best, and that was the

V. 34. the precious] that which is precious in the ramens, the best, and that was the

V. 35. the precious] that which is precious in the ramens, the best, and that was the

V. 36. the precious] that which is precious in the ramens, the best, and that was the

V. 37. the precious] that which is precious in the ramens, the best, and that was the

V. 38. the precious] that which is precious in the ramens, the best, and that was the

V. 39. the precious] that which is precious in the ramens, the best, and that was the

V. 40. the precious] that which is precious in the ramens, the best, and that was the

V. 41. the precious] that which is precious in the ramens, the best, and that was the

V. 42. the precious] that which is precious in the ramens, the best, and that was the

V. 43. the precious] that which is precious in the ramens, the best, and that was the

V. 44. the precious] that which is precious in the ramens, the best, and that was the

V. 45. the precious] that which is precious in the ramens, the best, and that was the

V. 46. the precious] that which is precious in the ramens, the best, and that was the

V. 47. the precious] that which is precious in the ramens, the best, and that was the

V. 48. the precious] that which is precious in the ramens, the best, and that was the

fat, all which was the Lord's, and might not therefore be eaten by any man, but was burned upon the altar, and so consumed away in smoke. Levit. 3. 15. 16. 17. So, the precious fruit of the earth, Lam. 5. 7. The Hebrew Carm, elsewhere used for fields or pastures, Psal. 65. 14. is here fat pastured ramens or muttons: so Deut. 32. 14. Isa. 34. 6. Amos. 6. 4. with the smoke] which vanissheth in the air, therefore the Greek sayth, as the smoke: so Psal. 102. 4. The Chaldee paraphraseth, they shall be consumed in the smoke of Gehenna; (or of Hell.)

V. 21. repayeth not] shall not, or will not pay again. It may intend both his inabilityity that he can not, and his unconsionableness that he will not pay. Borrowing in the law is noted for a curse; as lending, for a blessing, Deut. 23. 12. 4. for the borrower is servant to the lender, Prov. 22. 7.

V. 22. sheweth-grace] or doeth graciously, that is, is liberal and bountifull. So the Apostle callith liberality, grace. 1 Cor. 16. 3. 2 Cor. 8. 4. 19.

V. 23. his blessed-eyes] or they that are blessed of him; that is, of God. The Chaldee addeth, they that are blessed by his Word; and after, they that are cursed by his oath.

V. 23. steps of the man] the gate, or wayes of such a man as is before spoken of, or as after followeth, whose way is called: called here Geber, a valiant-man. A like phrase is in Esai. 60. 12. the nations, that is, these nations; such as are there before mentioned. (stablished) or firmly-directed and perfected. The word noteth the ordering, perfecting & fast stablishing of any thing. and his way] or thus, to weat, whose way he desireth (or affecteth.) So Gedeon and his house, Judg. 8. 27. For, Gedeon, to weat, (or, that is to say) his house.

V. 24. shall fall] to weat, into syn, by occasion of infirmities; Gal. 6. 1. or into affliction and trouble: Mic. 7. 9. Thus the Chaldee expoundeth it, if he fall into sickness, he shall not dye. For, the just man falleth seven times, and riseth again. Prov. 24. 16. apotheth his hand] and consequently, refresheth him up. A like phrase is of strengthening the hand.

V. 25. the precious] that which is precious in the ramens, the best, and that was the

V. 26. the precious] that which is precious in the ramens, the best, and that was the

V. 27. the precious] that which is precious in the ramens, the best, and that was the

V. 28. the precious] that which is precious in the ramens, the best, and that was the

V. 29. the precious] that which is precious in the ramens, the best, and that was the

V. 30. the precious] that which is precious in the ramens, the best, and that was the

V. 31. the precious] that which is precious in the ramens, the best, and that was the

V. 32. the precious] that which is precious in the ramens, the best, and that was the

V. 33. the precious] that which is precious in the ramens, the best, and that was the

V. 34. the precious] that which is precious in the ramens, the best, and that was the

V. 35. the precious] that which is precious in the ramens, the best, and that was the

V. 36. the precious] that which is precious in the ramens, the best, and that was the

V. 37. the precious] that which is precious in the ramens, the best, and that was the

V. 38. the precious] that which is precious in the ramens, the best, and that was the

V. 39. the precious] that which is precious in the ramens, the best, and that was the

V. 40. the precious] that which is precious in the ramens, the best, and that was the

V. 41. the precious] that which is precious in the ramens, the best, and that was the

V. 42. the precious] that which is precious in the ramens, the best, and that was the

V. 43. the precious] that which is precious in the ramens, the best, and that was the

V. 44. the precious] that which is precious in the ramens, the best, and that was the

V. 45. the precious] that which is precious in the ramens, the best, and that was the

V. 46. the precious] that which is precious in the ramens, the best, and that was the

V. 47. the precious] that which is precious in the ramens, the best, and that was the

V. 48. the precious] that which is precious in the ramens, the best, and that was the

26 hand *Iſa.* 8. 11. 1 *Sam.* 23. 16.
V. 26. his feed] that is, his children or posterity are in the blessing; or, are appointed to the blessing, as the vines thereof, *Gen.* 28. 4. 1 *Pe.* 3. 9. and have still abundance, though they give to others: For, the blessing of the Lord, maketh rich, *Prov.* 10. 22. And, there is that scattereth, and is more increased; *Prov.* 11. 21.

27 V. 27. dwell for ever] that is thou shalt dwell, as verse 3. The like promise is in *Jer.* 7. 5-7.

28 V. 28. is cut off] a like judgement is in *Iob.* 18. 19. He shall have neither son nor nephew among his people, nor any posterity in his dwellings. See also *Pſal.* 21. 11. and 109. 13. and the contrary, *Pſal.* 102. 29.

30 V. 30. wil meditate] usually meditateth, that is recomendeth, uttereth, as *Pſal.* 35. 28.

31 V. 31. in his hart] to God commanded, *Deut.* 6. 6. and there hath he promised to write his law, *Heb.* 8. 10. See also *Pſal.* 40. 9. *Iſa.* 51. 7. it shall not stagger] understand, his foot shall not stagger, or faulter, *Iob.* 12. 5. Or any one of his steps (or feet) shall not stagger, or slide.

33 V. 33. condemn him for wicked] make (or pronounce) him wicked, that is, condemn him. Opposed to justifying: so *Pſal.* 94. 21. *Iob.* 9. 10.

35 V. 35. daunting-terrible] sorely dismay-ing others with his terror: in Greek, lifted-very-high. See *Pſal.* 10. 18. spreading-bare] making bare, that is, thrusting forth & shewing himself. green] that is, fresh, and flourishing, as *Dan.* 4. 1. It is not meant for colour only, but for juice and vigour. So *Pſal.* 52. 10. self growing-lavvel] a tree that groweth in his natural place, which commonly sprout and thrive better then such as are removed to another soil: therefore the Greek explaineth it, as the Cedars of Lebanon.

37 V. 37. the after-end] or, the last, or the posterity. This word is sometim used for the end, as *Deut.* 11. 12. and 32. 20. 29. *Ier.* 29. 11. sometime for posterity of children left behind, as *Pſal.* 109. 13. *Dan.* 11. 4. And thus it may be understood here, specially

in the verse following. The Greek translateth, there is a remnant to the peaceable man.

V. 40. in him] Chaldee in his word,

PSALME 38.

David in sore afflictions, intreateth God not to be angry with him; complaineth of his sins, and chastisements, 11. of his own weakness, 12. of his friends forsaking him, 13. and his enemies malice, 16. yet his faith is in God, whose help he desireth.

A Psalm of David, for to record.
Iehovah, rebuke me not in thy fer-
vent-anger: neyther chastise me in thy wrathful-hear. For thy arrows, are stuck in me: & thou leitest down, thy hand upon me. No foundnes is in my flesh, because of thy angry-threat: no peace is in my bones, be-
cause of my syn. For my iniquities, are gone-over my head: as a heavie burden, they are too heavie for mee. My stripes doe stinck, are putrified: because of my foolishnes. I am crooked I am bowed-down very vehemently: all the day, I walk sad. For my flanks are full of partching: and there is no foundnes, in my flesh. I am weakened and crushed very sore: I rore-out for the groning of my hart. Lord, before thee is all my desire: & my sighing, is not hidd from thee. My hart panteth, my able-strength forsaketh mee: and the light of myne eyes, even they, are not with me. My lovers, and my neereſt friends, stand from before my stroke: & my neigh-bours, stand a farr off. And they that seek my soul, set snares; and they that

that seek my evil, speak woeful-evils: and all the day, they meditate de-cets. And I as a deaf-man, hear not: and as a mute-man, openeth not his mouth. And I am, as a man which heareth not: and in whose mouth, are no reproofs. Because for thee Iehovah I doe hopefully-wait: thou wilt answer, O Lord my God. For I sayd, lest they rejoyce at mee: and when my foot is moved, doe magnify againſt mee. For I am ready to halting: and my pain, is before mee continually. For I doe declare my iniquitie: I am careful, for my syn. And my enemies, are alive are mightie: and multiplied are they that hate mee falsely. And they that repay evil, for good: are my adversaries, for that I follow good. Forsake me not Iehovah: my God, be not farr-off from mee. Hasten to my help, Lord, my salvation,

Annotations.

For to record] or to cause-remembrance, for commemoration, to weat, of Davids troubles, as *Pſal.* 132. 1. and of Gods mercies, deliverances, and praises for the same, as *Iſa.* 63. 7. The like title is of the 70. Psalm. David appointed before the Ark, fingers of the Levites for to record, and to confest, and to praise Iehovah the God of Israel: 1 *Chron.* 15. 4. The Greek addeth to the title, A Psalm of David for remembrance concerning the Sabbath.

V. 2. neyther] Hebr. and: where the word not is again to be repeated, as is noted, *Pſal.* 9. 19. and as is expressed, *Pſalm.* 6. 2. where the like prayer is made.

V. 3. thy arrows] so *Iob.* sayth, the arrows of the Almighty are in mee, the venom whereof, drinketh up my spirit, *Iob.* 6. 4. Arrows are sicknesses, or plagues of body or mind. *Pſal.* 18. 15. & 91. 5. thy hand] in Chaldee, the stroke of thy hand.

V. 4. no foundnes] or, there is nothing found, or whole: So *Eſai.* 1. 6. angry threat] or, detestation, indignation. See *Pſal.* 7. 12.

V. 6. my stripes] or scars: properly, such fore marks, wounds or stripes, as wherein the blood and humours are gathered & doe appeare after beating: named in English, wayles, foolishnes] The Hebrue *Ivvelch*, meaneth rash and unadvised folly, through want of prudence. Therefore though commonly in Greek it is turned imprudencie, yet some-time it is called unadvised-rashnes, *Prov.* 14. 17. and Evil the Fool, is named rash or heady: *Prov.* 10. 14. And by foolishnes is meant usually viciousnes or syn, and is fo expressed by the Greeks, *Prov.* 13. 16. & 15. 2. and 26. 11. and our faviour numbretch foolishnes, among other evils that defile a man. *Mark.* 7. 22.

V. 7. sad] mournfully. See *Pſal.* 35. 14.

V. 8. my flanks] or loynes. partch-ing] or, burning, roasting: to elfwhere he complaineth of the burning of his bones, *Pſal.* 102. 4. and so the Chaldee Paraphraſt here taketh this word; which may also be translated vile-matter: meaning a vile or loathsome diſeaſe, full of burning payn. The Greek turneth it, mockings.

V. 9. the groning] or rumbling, roving noise.

V. 11. panteth] throbbeeth, beateth-about, through trouble and diſtemperature. able-strength] force and ability that is in the hart and bowels: as elfwhere he sayth, my hart forsaketh me, *Pſal.* 40. 13.

are not with me] that is, I have no use of them: I cannot see, *Pſal.* 40. 13. Through faintnes oft times the eye-light fayleth, 1 *Sam.* 14. 28. 29. *Pſal.* 13. 4.

V. 12. my plague] or, stroke, touch, hurt. The Hebrue useth touching, for striking or hurting any manner of way. *Pſal.* 105. 15.

V. 13. seek my soule] to kyle me. See *Pſal.* 35. 4. woeful-evils] in Greek, vanities, in Chaldee, falsehood.

V. 15. no reprehensions] no arguments, or convictions.

V. 16. thou wilt answer] or, that thou make answer; that is, hear and deliver me. *Pſal.* 3. 5. V. 17.

17 V. 17. *I sayd, left* or, *I say.* (*I think*) it is to be feared, left, &c. An unpurged speech, through passion. *my foot is moved* that is, *stirred*. This is alwayes in the evil part, when ones state is changed to worle, Deut. 32. 35. Psal. 66. 9. and 94. 18. and 121. 3. A like phrase is of moving of the hand, Levit. 25. 35. magnify] want themselves: in Greek, speak great things, see Psal. 35. 26.

18 V. 18. *to halting*] to shew my infirmities in my trials & afflictions; as Iakob halted after his wrangling with God, Gen. 32. 31. See Psal. 35. 15. In the Greek, *I am ready for scourges*, that is to suffer correction and punishment for my sins: so the Chaldee sayth, for calamities.

19 V. 19. *am careful*] or, will shew care, taking thought as for fear of some evil or danger to come. So the original word importeth, Iosh. 22. 24. 1 Sam. 9. 5. & 10. 2. Iff. 57. 11.

20 V. 20. *are alive*] or living, that is, lively, lusty, cheerful, gay, and sound. Or rich, as the word seemeth to mean in Eccles. 6. 8.

are mighty] or strengthened, compassed, by power, riches, number, &c. See Psal. 35. 18. *falsely*] or in falsity, that is, for a false untrue and unjust cause: Psal. 35. 19. so the Greek translateth it, unjustly.

21 V. 21. *my adversaries*] or, are adverse to me, opposite, to let and hinder me. The Hebrue Satan is hereupon applied to the Devil, who is an adversary to hinder all goodnes. Zach. 3. 1. Mark. 1. 13. Rev. 12. 9. So after, Psal. 71. 23. & 103. 4. 6. 20. 29.

PSALME 39.

David's care of his wordes: 5. his consideration of the brevity and vanitie of life, 8. his hope in God, 10. patience and prayer in affliction. 12. He confesseth mans weaknes, and in respect of his short pilgrimage desireth refreshing.

I To the mayster of the musick to Ieduthun; a psalm of David.

I Sayd; I wil take heed to my wayes, from synning with my tongue: I wil keep a bridle on my mouth: while the wicked is before me. I was dumb with stilnes, I was silent from good: and my payn was troubled. Mine hart was hot, within me; in my meditation the fyre burned: I spake, with my tongue. Ichovah, make me to know mine end; and the measure of my dayes what it is: let me know, how soon ceasing I am. Loe, thou hast given me dayes, of hand bredth; and my worldly time is as nothing before thee: surely all vanitie is every man, though settled Selah. Surely in an image, walketh each man; surely in vanity doe they make a stirr: he heapeth-up, and knoweth not who shall gather them. And now what expect I Lord? my hopeful-expectation, is for thee. Deliver me, from all my trespasses: put me not, the reproch of the fool. I am dumb, I wil not open my mouth: because, thou hast done it. Turn-away thy plague from me; by the striking of thine hand, I am consumed. With reproofs for iniquitie, thou chastisest a man; and makest that which is to be desired of him, to melt-away as a moth: surely vanitie, is every man Selah. Hear my prayer, Ichovah, and mine out-cry, give ear unto my tears; cease not as deaf: for a stranger I am with thee; sojourner, as all my fathers. Stay from me, and let me refresh my self: before, I goe and I be not.

Annotations.

To Ieduthun

T O Ieduthun] or, for him: and it may be meant not onely for his person, but for his posteritie, as Aaron was put for the Aarones. 1 Chron. 12. 27. This Ieduthun and his sonnes, were singers in Israel with the harp: he prophesied, for the confesting and giving prayse to Ichovah. 1 Chron. 25. 3. So Psal. 77. 1. The Chaldee addeth to the title thus: To praise, for the keeping of the house of the Sanctuary, by the mouth of Ieduthun.

V. 2. *take heed*] or, beware, observ. The like speech is used, 1 King. 2. 4. *from sinning*] that is, as the Greek translateth, that I syn not, or my sin not. If any man syn not in word, he is a perfect man, and able to bridle all the body. Iam. 3. 2. *a bridle*] or mouth: the Greek turneth it a word: by this the unmeasures of the tongue is noted, which must by force and watchfulness be restrained. See Iam. 3. 3. — 8.

V. 3. *with stilnes*] or silence, tamed-subjection: as the word often signifyeth, Psal. 4. 5. Wherefore the Greek here turneth it, *I was humbled*. *from good*] in Greek, from good things, which the Chaldee explaineth, the words of the Law. *my payn was troubled*] my sore was exacerate, renewed (as the Greek sayth,) and increased.

V. 4. *fyre burned*] with this speech of David, we may compare that of Jeremy; And I sayd I wil not mention him, nor speak any more in his name: but it was in my hart as a burning fyre, shut up in my bones, and I was weary with forbearing, & could no longer. Ier. 10. 9.

V. 5. *how soon ceasing*] how temporary, sayle, brittle, and short-lived; as the Chaldee expoundeth it, when I shall cease out of the world: or how defective I am; so the Greek sayth, what I lack, to weete, of the end of my dayes. What is the term and period of my life.

V. 6. *of hand-bredth*] that is, thou hast exactly measured them out, and they are but short. *A hand-bredth* is a short measure, the bredth of 4. fingers. *my worldly-time*] my life-time; my temporary age. The Greek translateth it, my substance: the Chal-

dee, my bodie. The Hebrue Cheied, is the world, Psal. 17. 14. used here for mans life-time in this world. So Psal. 39. 48. Iob. 11. 17. surely] or, but, onely. all vanitie]

or, a mere vapour; all manner vanity & nothing els. Whatsoever vanity is in the world, may all be seen in man. The Hebrue Hebel is a soon-vanishing vapour, as the breath of ones mouth. To this the Apostle hath reference saying, what is your life? it is even a vapour that appeareth for a little time, and afterward vanisheth away. Iam. 4. 14. every man] or, all mankind: Hebr. ad Adam. Adam called his second son Hebel, that is vanitie: Gen. 4. 2. and here David sayth, that all Adams, (every man,) is Hebel, vanitie. Solomon in Ecclesiastes declareth this at large. See also Iff. 62. 10. though settled] or standing, stedfast, and in good estate: in Greek, living. The Chaldee sayth, but all just ones live for ever.

V. 7. *walketh in an image*] or in a shadow, that is, obscurely, changeth dayly, lea- deth an imaginary life, rather than a life it self, and so soon passeth hence; He fleeth as a shadow, and abideth not. Iob. 14. 2. So Paul sayth, the fashion (or hiew) of this world, goeth away. 1 Cor. 7. 31. The Chaldee explaineth it otherwise, walketh in the image of the Lord. *make a fynn*] or a tumult, disquieting themselves and one another. *he heapeth*] that is, any one heapeth up, to weete, goods; and knowes not who shall enjoy them. See Eccles. 2. 18. 19.

V. 9. *put me not*] or, expose, make me not to be the reproch of the fool; of Nabab; wherof see Psal. 124. 1.

V. 10. *I am dumb*] or tongue-tied. This is a profession of his patient suffrance of the things layd upon him by God: And so did David cary himself, 2 Sam. 16. 10. and Aaron, Levit. 10. 3.

V. 11. *the pinking*] or buffeting, this noteth the greatness and oft-reiteration of his trouble.

V. 12. *melt*] that is, consume away, as a moth] to weete, as a moth weaveth consumeth, or pe-sseth, which is gradually, as Iob. 4. 19. they are destroyed before the moth.

N

Or, as

Or, as the moth consumeth garments, so thou with thy rebukes consume the me: as Hof. 5. 12. Job, 13. 28. Isa. 50. 9. and 51. 8. ^{that} which is to be desired of his] or his desirable; meaning, his beweous grace, best strength, dignity, and every whit of him, that is amiable, to be desired, or liked: which the Greek expoundeth to be his soule; the Chaldee, his bodie.

13 V. 13. unto my tears] which cry unto God, (is blood: is say I to crye, Gen. 4. 10.) or, which are joynted with earnest prayers, as Heb. 5. 7. a stranger with thee] This is taken from the law, Levit. 25. 23. The land is mine, ye are but strangers and sojourners with me. The like acknowledgment is also in 1 Chr. 29. 15. Hence sayth the Apostle, They confessed that they were strangers and pilgrims on the earth; & they that say such things, declare plainly that they seek a country: to weete, an heavenly. Heb. 11. 13. 14. 16.

14 V. 14. Stay] or Leave off, to weete, thine anger, or affliction: or, Look away, shut the eye; as this word so sometime signifieth, Isa. 6. 10. and let me refresh] or, that I may recover strength. This speech is taken from Job, 10. 20. 21. I goe] to weete, unto death: see Gen. 15. 2. and 25. 32. and 5. 24.

PSALME 40.

David prophesieth of Christs afflictions and deliverance; 7. the abolishing of legal sacrifices, and the oblation of himself. 10. Whereupon the righteousness of God is preached unto the church. 13. His many troubles, against which he prayeth. 15. The confusion of his enemies, and joy of those that love his salvation.

To the master of the musick;
Davids Psalm.

1 W Aying I wayted for Iehovah: and he bended unto me, and heard my crye. And he brought me up out of the pit of foun-

ding-calamitie, out of the myre of mudd: and set-up, my feet upon a rock; he ordered-stedily my steps. And he hath given into my mouth, a new song; a prayse to our God: many shall see and fear; and shall trust, in Iehovah. O blessed is the man, that putteth Iehovah, his secure-trust: & respecteth not unto the prowd, and the that turn-aside vnto a lye. Thou Iehovah my God, hast made many, thy marvelous-works; & thy thoughts, towards us: none can count them in order unto thee; would I declare and speak-of-them; they are mightily-encreast, more then can be told. Sacrifice & oblation, thou wouldst not; mine ears, hast thou digged-open: burnt-offring and syn-offring, thou askedst not. Then sayd I, loe I come: in the roll of the book, it is written of me. My God I delyte, to doe thy acceptable-will: and thy law, is within my bowels. I have preached-the-glad-ridings of justice, in the great church, loe I close not up thy lips: Iehovah, thou knowest. Thy justice I have not covered within my hart, thy faith and thy salvation have I sayd: I have not conceled thy mercy and thy truth, to the great church. Thou Iehovah, close not up thy tender-mercies from me: let thy bounteous-mercie and thy truth, continually preserve me. For innumerable evils, have assailed me round-about: my iniquities have taken hold on me, and I am not able to see: they are mightily-encreast more-than the haire of my head; and my hart forsaketh me. Vouchsafe Iehovah, to deliver me: Iehovah, make hast to my help. Let them be abashed,

abashed, and ashamed together, that seek my soule, to make-an-end of it: let them be turned backward, and blush; that delyte, mine evil. Let them be made-desolate, for a reward of their shame: that say to me, aha aha. Let all that seek thee, be joyful and rejoyce in thee: let them say continually, magnified be Iehovah; they that love, thy salvation. And I, poor-afflicted and needy, the Lord thinketh on me: thou art my help & my deliverer; my God, delay not.

Annotations.

1 D Avids Psalm] or, a Psalm of David, but Davids name is here set first, which elsewhere commonly is last: or, a Psalm concerning David; that is, Christ, who is called David in the Prophets; Hof. 3. 5. Jer. 30. 9. Ezek. 34. 23. & 37. 24. Of him this Psalm intreateth, as the Apostle teacheth, Heb. 10. 5. 6. &c.

2 V. 1. Wayting] or, expectting; the doubling of this word, noeth earnestnes, constancie, patience, bended] to weete, his ear, as is expressed, Psal. 17. 6.

3 V. 3. pit of founding calamitie] or, danger of tumultuous-desolation, which echoed and resounded with dreadful noyses: denoting hereby the greatnes of Christs afflictions. myre of mudd] that is muddy (or dirty) myre, or clay; signifying, fast-leaving afflictions. So Psal. 69. 3. set up] or stablished, set fast my feet on a rock, that is, on firm ground, opposed to the former mudd.

5 V. 5. respecteth not] or turneth not the face; which implieth liking, or inclination of the mind and affections. Job. 36. 21. the prowd] or stow, that in confidence of their strength carry themselves insolently. turn-aside to a lye] swarv (or revolt) to de-derivable falsehood: meaning heretiks, and Idolaters.

6 V. 6. thy thoughts] thy good-meanings,

or purposes. none can count in order] or, they cannot be orderly-counted, or propounded. The Chaldee paraphraeth, it is not possible for to order unto these, thy prayse. Here the word is used for ordering of speech, as in Job. 32. 14. Sometime it is used for matching, or comparing: so the Greek turneth it here, in thy thoughts there is not any that can be likened to thee. would] or, if I would declare, mightily increast] or, strong, to weete in number; many: so alter in verse 13. see Psal. 35. 18. above-telling] that is, more than] or any can tell: or more than can be told.

7 V. 7. thou wouldst not] or delystedst not; Christ was to cause the sacrifice and oblation to cease; Dan. 9. 27, because it was unprofitable that they should purge synns, Heb. 10. 4. therefore speaketh he thus to God his father, Heb. 10. 5. mine ears] or, cars to me: see Psal. 3. 1. digged-open] or persed; that is, thou hast made me obedient to thy voyce; (contrary to which is the stopping of the ear, Psal. 58. 5.) so the Chaldee explaineth it, thou hast digged-open mine ears, to hearken unto thy commandements. Or myne cars thou hast bored, as thy servant for ever, according to the law, Exod. 21. 6. The Greek interpreters, to make the sense playner, say, but a body hast thou fitted to me; meaning that his body was ordeyned & fitted to be a sacrifice for the synns of the world, when the other legal sacrifices were refused as unprofitable. And thus the Apostle allegeth the words, following the Greek, Heb. 10. 5. 10.

burnt-offring] sacrifice that goeth all up in fyre. see Psal. 20. 4. syn-offring] or, expiation, oblation for syn, as the Apostle calleth it. Heb. 10. The word syn, is often in the law, put for the syn-offring, Levit. 4. 24. &c. Exod. 29. 14. So th' Apostle sayth, Him that knew no syn, he made syn (that is, a syn-offring) for us, 2 Cor. 5. 21.

8 V. 8. Loe I come] or, am come, to weete, into the world, Heb. 10. 5. and particularly, to Jerusalem to give my self a sacrifice for syn. See Mark. 10. 32. 33. 34. The Chaldee, not understanding this mysterie, para-phraeth,

phraseth, *Loe I enter into life eternal, when I have studied (or exercised my self) in the roll of the book of the law, which is written for me: alluding as it seemeth to Deut. 17. v. 18. 19. 20. the roll or volume of the book: that is, a book or scroll of paper or parchment rolled up, The like phrase is vied, Jer. 36. 2. &c. Ezek. 2. 9. &c. The Hebrew Sepher, book, is used generally for any writings, evidences, bills, court-rolls &c. Deut. 24. 1. 2. King. 5. 6. Jer. 32. 11. and the books in Israel were written in long scrolls, & folded or wrapped up. Hence is that phrase, the heavens shall be folded up like a book. Isa. 34. 4. Rev. 6. 14. it is written.] So Christ sayth, The son of man goeth as it is written of him, Mat. 26. 24. and Moses wrote of me, Job. 5. 46. See also Luk. 24. 44. 46. Act. 13. 29.*

V. 9. thy acceptable-will] by the which will, we are sanctified, even by the offering of the body of Jesus Christ once. Heb. 10. 10. See also Job. 6. 38. Luk. 22. 42.

V. 10. I have preached the glad-tidings of] or, I have evangelized justice; of this word, the Evangelic or Gospel hath the name, the Greek signifying Good-tidings and the English also to like effect, made of the Saxon god-spel; that it a good speech. And the justice here meant is thus set forth by the Apostle, Now is the justice of God made manifest without the law, having witness of the law and of the Prophets, namely the justice of God, by the sayth of Jesus Christ, unto all and upon all that beleev, &c. Rom. 3. 21. 22. the great church] or, assembly, congregation. So Psal. 22. 23. close not up] restrain not, as in a prison, that words should not be uttered. Jer. 32. 2. 3.

V. 11. I sayd] that is, mentioned, and spoke of; as 2 Sam. 6. 22. to the great church] the world so, is referred to Gods mercy and truth extended to the church. The Greek referreth it to cunctis, and translateth, from the great church. And the Hebrew elsewhere usually speaketh. Psal. 69. 6. & 78. 4. & 139. 15.

V. 13. iniquities] this word, as the former evils, is sometime vied for syn, some-

time for the punishment of syn. See Psal. 31. 11.

V. 14. Touch] or, Let it please thee, or destroy it. Compare this conclusion, with the 70. Psalm.

V. 16. made desolate] or, wondrously wasted, unto amazement and astonishment. So after in Psal. 46. 9. & 69. 26. & 73. 19. & 77. 7. for a reward] or, an end of their shame, that they would bring upon me. End is used for reward, as Psal. 19. 12. or, For because of their shame. The Hebrew word sometime signifieth because. Isa. 5. 23. Gen. 22. 18. Dent. 7. 12. Aba] the Chaldee openeth it with this paraphrase, we are glad at (his) destruction.

V. 18. thinketh on me] in Greek, hath care of me; in Chaldee, thinketh good for me, delay not] prolong not the time till the last, and consequently, say not. The word, is so to tarry or linger, as to disappoint one of his expectation; as Habak. 2. 3. Though it tarry, wait thou; for it shall surely come, and shall not delay; that is, not say. And thus may we understand other like scriptures, as Dent. 7. 10. God will not delay, (that is, not say) to reward him that hateth him. Dent. 23. 21. when thou vowest a vow to the Lord, thou shalt not delay (that is, not say) to pay. So Exod. 22. 29. and sundry the like.

PSALME 41.

David propheseth of Christs povertie and afflictions. 5. his prayer, and complaint of his enemies, 10. Judas his treachery. 11. Christs resurrection, and glories, for which he blesteth God.

To the mayster of the musick;
a Psalm of David.

Blessed, is he that prudently attendeth unto the poor-weaking: in the day of evil, Iehovah will deliver him. Iehovah will keep him

& preserv him alive, he shall be made-blessed in the earth: and give thou him not, to the soule of his enemies. Iehovah, will uphold him, on the bedsted of languishing-forow: all his bed, thou hast turned in his sickness. I did say, Iehovah be gracious to me: heal my soule, for I have synned against thee. My enemies, sayd evil of me: when shall he dye, and his name peritish? And if he come to see, he speaketh false-vanitie, in his hart, he heapeth up painful-iniquitie to him self: he goeth forth, abroad he speaketh it. Together, against me whisper doe all that hate me: against me, they think evil to me. A mischevous thing, is fastned in him: and he that lyeth down, shall no more rise up. Also the man of my peace, he whom I trusted in, that eateth my bread: he hath greatly-lifted-up the heel against me. And thou Iehovah, be gracious to me and raise me up: and I shall repay them. By this I know, that thou deliverst in me: because my enemy, shall not shout-triumphantly over me. And me, thou hast susteyned me in mine integritie: and hast setled me, before thy face for ever. Blessed is Iehovah, the God of Israel: from eternitie, and unto eternitie; Amen, and Amen.

Annotations.

That prudently attendeth] or, skillfully cariev himself; it implieth both a skilful minding or judging, and a carriage according, in word and deed: therefore the Chaldee paraphraeth attendeth to the affairs of the poore to have pittie on him. the poor-weaking] The Hebrew Dal hath the signification of drawing out, or emptying;

and is applied to the weak, lean, sickly, whose flesh and health is spent. Gen. 41. 19. 2 Sam. 13. 4. and to the poore, whose wealth is wasted, Psal. 72. 13. & 113. 7 opposed to the rich, Exod. 30. 15. And as the poore or thus called weak, thin or lean; so rich and great men, are called thick or fat. Psal. 78. 31. The poor-weaking treated of here, was David, and his son Christ; as appeareth by the 10. verse, compared with Job. 13. 18.

V. 3. preserv him alive] conserv his life & health, as Deut. 10. 16. or restore him to health from sickness, as Hezekiah is sayd to live, when he recovered his health; Isa. 38. 9. 21.

give thou him not] he turneth his speech to the Lord; & so agayn in the next vers. to the soule] that is, to the last or wil, as Luk. 23. 25. see Psal. 27. 12. The Greek sayth, into the hands: the Chaldee, to the will.

V. 4. languishing-forow] or, of sickness, feeblenes. The Chaldee expoundeth it thus, The Word of the Lord will help him in his life, and will appear unto him on the bed of his sickness. thou hast turned] or, hast changed. It may be understood eyther of making his bed easy, that is comfortable, in his sickness; or, of changing his estate from being sick, to sitting up in health.

V. 5. heal my soule] that is, heal me, who now am sick: or, heal my soule, of syns, infirmities &c. so God healed the people, when he pardoned their uncleanes, 2 Chron. 30. 20. and health the broken hearted, Psalm. 147. 3. And that which the Prophet seeketh of healing of the people; The Evangelist expoundeth, of forgiving them their syns, Isa. 6. 10. Mark. 4. 12. Mat. 13. 15.

V. 7. abroad] or, in the street.

V. 9. A mischevous thing] or, Some divills matter; Hebr. a word of Belial. See word for thing, in Psal. 7. 1. and Belial, (which the Chaldee here translateth perverse and wicked,) in Psal. 18. 5. And both joyned as here, in Psal. 101. 3. Dent. 15. 9. It may be understood, of some odious syn and wicked vice; or, of some grievous punishment for the same.

N 3 or, is povered

powred into him. The original word signifyeth both, and may denote the greatness and fast cleaving of his syn; and likewise of his punishment: for plagues are sayd to be powred out, Rev. 16. 1. &c. [shall no more rise] or, shall not add to rise.

V. 10. the man of my peace] that is, my familiar friend, which was at peace with me; as Iudas, Christs own disciple. The Chaldee expoundeth it, the man that should have sought my peace. greatly lifted up] or, magnified the heel, or the footsole: that is, hath insolently and contumeliously abused me, seeking my overthrow. And this Christ applied to himself, Ioh. 13. 18. He that eateth bread with me, hath lift up the heel against me.

V. 12. [show triumphantly] this word noeth any lowd sound, with voice, or trumpet; as Ioh. 6. 5. 10. Num. 10. 7. sometime a sorrowful-crying-out, as Ier. 20. 16. but commonly joyfull shouting, as here, and after, Psal. 81. 2. & 47. 2. & 66. 1.

V. 13. And 7.] or, As for me.

V. 14. Amen.] or as the Greek tranlateth, So be it. But the Hebrue word Amen is vsed in the Greek, English and all other languages, to betoken vnitie of faith and spirit: and it implieth both a wishing of the thing so to be, and a persuasion in faith, that so it shalbe; when it is added in the end of blessings, prayers, or imprecations, Num. 5. 22. Deut. 27. 15. &c. Mat. 6. 13. 1 Cor. 14. 16. It is vsed also in the beginning of speeches, & then it is an earnest asseveration, as Ioh. 6. 26. Amen Amen, that is, Verily Verily. For soellwhere, when one Evangelist sayth Amen; Mat. 24. 47. another, (speaking of the same thing) sayth Verily, or, truly, Luk. 12. 44. Sometime it is the title of God himself, Isa. 65. 16. and of Christ, Rev. 3. 14. because of his faithfulness and truth in performing all promises. The Chaldee paraphraseth upon this verse thus, Blessed be the name of the LORD the God of Israel, from this world, and unto the world to come: and let the just say, Amen and Amen.

The second book.

PSALME 42.

The prophet sheweth his desire to appeare before God; 4. his tears for his absence; 5. he checketh himself for his weaknes; 8. complaineth of his troubles; 12. and encourageth his soule to trave in God.

To the mayster of the musk; an instructing-psalme to the sonns of Korach.

AS the hind, desirously-brayeth for the streams of waters: so my soule desirously-brayeth, unto thee o God. My soule thirsteth for God, for the living God: when shall I come, and appear, before the face of God! My tears have been to me bread, day and night: while they say unto me all the day, where is thy God? These things I remember, & powr-out upon me my soule; because I had passed with the throng, had resorted with them, unto the house of God: with voice of shewing & confession, a multitude keeping-festivity. Why bowest-thou-down thy self, my soule; and makest-thou-a-tumultuous-styrr within me? wayt-hopefully for God, for yet I shall confesse him: the salvations of his face. My God; within me, my soule boweth-down it self: for that, I remember thee from the land of Jordan, and Hermonim, from the litle mountayn. Deep unto deep calleth, at the voice of thy Water-spouts: all thy billowes and thy waves, doe passe over me.

By

9 By day, Iehovah will command his mercy; and in the night, his song with me: a prayer, to the God of my life.

10 I wil say to God my Rock, why hast thou forgotten me: why goe I sad, for the oppression of the enemy?

11 With a murdering-weapon in my bones, my distressers doe reproch me: when they say unto me all the day, where is thy God? Why bowest thou down thy self, my soule; and why makest thou a tumultuous-styrr within me? wayt-hopefully for God, for yet I shall confesse him: the salvations of my face, and my God.

Annotations.

THE second book] to weete, of Psalms. For though they be al compiled in one volume, (as were also the smal Prophets) which therupon is called The book of the Psalms, Act. 1. 20. (as, The book of the Prophets, Act. 7. 42.) yet in the Hebrue ther are 5. books; the first reacheth to the end of the 41. Psalme foregoing; which is concluded with Amen & Amen. The second, to the 72. Psalme, concluded also with Amen Amen, and the end of Davids prayers: The third reacheth to the 89. Psalme, concluded likewise with Amen and Amen. The fourth unto the 106. Psalme, whose conclusion is Amen, Hallelujah. The fift, unto the 150. Psalme, ended with Hallelujah.

Verf. 1. Korach] This was the Levite that rose up and rebelled against Moses and Aaron; for which God destroyed him and his familie, & all that took part with him, Num. 16. Howbeit, there were of his sonns, that dyed not, Numb. 25. 11. departing (as it seemeth) from their fathers tents, as all were counsilled, Num. 16. 24. 26. Of his race came Samuel the Prophet, and Heman his nephew was a singer, 1 Chron. 6. 33. To these sonns of Korah, this & sun-

dry other Psalms are commended; which for the most part, are songs of comfort, against afflictions and sorowes. The Chaldee expoundeth the title thus, To laud with good understanding, by the hands of the sonns of Korah.

V. 2. As the Hind,] or the Hart, a beast thirst by nature, and whose thirst is increased when she is hunted. The Hind, the female is here meant, as the word annexed, she-brayeth, and the Greek article he elaphos, manifest. And in females the passions are stronger than in males.

desirously-brayeth] in Greek, desireth; This word is vsed but here, and in Ioh. 1. 20. O Lord, the beasts of the field bray also unto thee.

V. 3. thirsteth] that is, earnestly desireth. So Psal. 63. 2. O thirst for Gods grace & spirit, see Isa. 55. 1. Ioh. 7. 37. Rev. 22. 17. the living God] so called here, because

he is the wel of living, (that is, of continual (springing) waters, Ier. 17. 13. abundantly refreshing those that come to him. Or, living, is opposed to the dead, that is false Gods, Psal. 106. 28. 1 Thes. 1. 9. ye turned from idols to serve the living and true God. Or living, that is lively, powrfull, effectual; as Psal. 38. 20. Heb. 10. 31. the Chaldee sayth, living and permanent. before the face of God] that is, before his Ark, or Tabernacle wherein he dwelt among men. So, that which in 1 Chron. 13. 10. is before God; in 2 Sam. 6. 7. is, with the ark of God. And there all men were bound to appear (or be seen) before God three times a yere. Exod. 23. 17. & 34. 23. 24. And here the word before or unto, is to be understood, as often in the Hebrue; which sometime is suppli-

ed; as may be seen by comparing 2 Sam. 10. 2. with 1 Chron. 19. 2. & 1 King. 22. 29. with 2 Chron. 18. 28. The Chaldee expoundeth it, when shall I goe in to see the brightness of the Majestie (or Divine-presence) of the LORD.

V. 4. to me bread] that is, my bread, my food. So, bread of tears, Psal. 80. 6.

they say] my foes, as verse 11. or while it is sayd. all the day] or, every day, as the Greek

Greek turneth it.

V. 5. These things] namely my absence from Gods face, verse 3. and my adversaries reproch, verse 4. The Chaldee addeeth, These signes I remember.

powr out upon me] or shed within me, or by my self. This noteth exceeding sorow, or fainting, like that in Job. 30. 16. And now my soule powreth out it self upon me, and the dyes of affliction have took hold on me. So 1 Sam. 1. 15. Lament. 2. 12.

throng] a multitude prealing to goe before God: the Chaldee expoundeth it a shadow, saying, When shall I goe under the shadow, shall I together be strengthened in the tents of the just, in the house of the Sanctuary of the Lord &c.

keeping festivitie] or, with a multitude dancing; or keeping a feast. For at their solemne assemblies, they kept feasts, Exod. 23. 14. with dancing, eating, drinking and joy. Exod. 32. 5. 6. 19. Judg. 21. 19. 21. Dent. 16. 14. 15.

V. 6. Why bowest thou down] to weete, with sorow; and therefore the Greek turneth it, why art thou sorrowfull? For sorow or Care in a mans hart, boweth it down: but a good word, rejoiceth it. Prov. 12. 25.

the salvations] understant, and, or for the salvations, that is the ful salvation, or perfect deliverance: so the Chaldee sayth, for the redemption which is from his face.

of his face] that is, which his face, favour and gracious presence giveth unto me. The Greek readeth thus; the salvation of my face and my God: transplacing the Hebrew letters, as in the last verse. Compare Psal. 59. 10. 18.

V. 7. for that, I remember] and cannot come before thee: as, verl. 3. or, therefore I wil mind thee, seeing I have no way els to comfort me in my absence from thee. The Chaldee referreth it to others, therefore they remember thee which dwell on the other side of Jordan.

the land of Jordan] which lay east ward fro Jerusalem where Gods sanctuary was.

that is, the inhabitants, (or the mountayns) of Hermon, which was a hye mount in the North parts of the land called also mount Sirion: see Psal. 29. 5.

the litle mount] so is the Greek: others make it a proper name, Mount Misar. He may mean the Southern

mountains, that were smal in respect of Hermon. Mount being put for mountains, as there is for charrets: Psal. 20. 8. But the Chaldee much differeth, saying, and the people which received the Law at mount Sinai (which is) low and litle. But that seemeth not to be meant here.

V. 8. Deep unto deep calleth] that is, oppression (or temptation) followeth and occasioneth an other, without intermission of trouble. A deep, abysme, or Guff, is a place of many waters, signifying great afflictions. Ezek. 26. 19. Ion. 2. 5. The Chaldee translateth, the higher deep calleth the lower deep.

billows] such are most dangerous to drown: they have their name of breaking as the next word waves, of mellowing or tumbling: both, signify afflictions. So Psal. 88. 8. Ion. 2. 3.

V. 9. command his mercie] that is, appoint or send it with speed power & authority: a phrase taken from the law, and often used for more vehemence: or because God by his Angels procureth good to his people. Deut. 28. 8. Levit. 25. 21. 2 Sam. 17. 14. So after, in Psal. 44. 5. & 133. 3. and 71. 3. & 68. 29. & 7. & 91. 11. his song] that is, cause and matter for me to sing him praise. So God is sayd, to give songs in the night, Job. 31. 10. See also Psal. 30. 29. prayer] to weete, I shall make a prayer. And some psalms are intitled prayers, as Psal. 17. 1. & 90. 1. & 102. 1. & 142. 1. Habak. 3. 1.

V. 10. Iud] mournfully. See Psal. 35. 14.

V. 11. with a murdering weapon] Reach, murder, seemeth here to be a sword or weapon of murdering: (as pride is a proud persons weapon, Psal. 36. 12.) meaning that his adversaries words did forely affect and grieve him, as if a dagger had been thrust into his bones. For, reprochful words, are piercing like swords: Psal. 57. 5. & 59. 8.

V. 12. salvations of my face] that is, he which giveth me ful manifest and apparent salvation, or present deliverance. See before, verse 6. according to which the Chaldee translateth it here, for the redemption which is from his face.

Psalm 41.

PSALME 43.

He prayeth to be delivered from the wicked, and restored to Gods Sanctuary. 5. He encourageth his soule, to trust in God.

V. 1. Judge me O God, & plead my pleas] from the nation unmerciful: from the man of deceit, and injurious-evil, doe thou deliver mee. For thou art the God of my strength, why thrustest thou me away: why goe I still sad, for the oppression of the enemy? Send thy light & thy truth, let them lead mee: let them bring mee unto the mountayn of thy holynes, and unto thy dwelling-places. And I wil come unto the altar of God; unto God, the joy of my gladnes: and confesse thee with harp, O God my God. Why bowest thou down thy self, my soule, and why makest thou a tumultuous-lyrr within mee? wayt-hopefully for God, for yet I shall confesse him, the salvations of my face, and my God.

Annotations.

V. 1. Judge me] This meaneth an examination of the cause, giving sentence, and executing of it, by delivering the oppressed: so Judging is used for delivering. 1 Sam. 24. 15. 2 Sam. 18. 19. 31. Judg. 3. 10. Pleading also ones pleas is of like meaning: see Psal. 35. 1. The Chaldee paraphraseth, Judge me O God with judgment of truth, for it is thy part to plead my pleas.

V. 2. my strength] or my strong-fort, as Psal. 28. 8. for which in Psal. 42. 10. he useth the word Rock.

V. 3. dwelling-places] meaning the holy tabernacle or sanctuary which had several rooms holy and most holy, parted by veiles; as also the Apostle observeth, Heb. 9. 2. 3.

6. 7. or, the hye place at Gibeon where the tabernacle was, & in Ierusalem where the Ark was: 2 Chron. 1. 3. 4. for in both those places God dwelt, & was worshipped. But the first seemeth most proper, because of Psal. 132. 5. see also Psal. 46. 5. & 84. 2. The Chaldee explaineth the former to be the mount of the house of thy Sanctuary; and these latter, the Schooles of the house of thy divine majesty. By Schooles meaning such places about the Sanctuary, as the Doctors fate in, Luk. 2. 46.

V. 4. And I wil come] or, That I may come; for so the Hebrew phrase may often be resolved, and the new Testament useth both indifferently in the Greek; as Luk. 6. 37. and ye shall not be judged; for which in Mat. 7. 1. it is, that ye be not judged.

to the altar] Chaldee, to offer an offering upon the altar. the joy of my gladnes] that is, author of my gladness, joy, meaning inward joy, outwardly shewing it self in gladfome gesture.

V. 5. why bowest &c.] This verse is the same with Psal. 42. 12. of my face] the Chaldee explaineth it, for the redemption on which is from his face, for he is my God.

PSALME 44.

The Church in memorie of former favours when they inherited the Land, 10. complaineth of her present evils, being subject to persecutors. 18. Professing her integrity, in greatest afflictions, 24. she fervently prayeth for succour.

To the mayster of the musick; to the sons of Korach, an instructing-psalm.

O God, with our cares wee have heard, our fathers have told to us: the work thou wroughtest in their dayes, in dayes of old. Thou with thy hand, didst dispossesse the heathens, & didst plant them: thou didst evil to the peoples, and didst propa-

gate

gate them. For, not by their own sword inherited they the land, and their arm saved the not, but thy right hand and thy arm, & the light of thy face, because thou didst favour them. Thou art hee my King o God: command the salvations of Iakob. In thee, we shall push-with-the-horn our distressers: in thy name, we shall tread down them that rise up against us. For I will not trust in my bow: & my sword shall not save mee. For thou hast saved us, from our distressers: & our haters, thou didst make ashamed. In God, wee prayed all the day: and thy name, for ever, wee will confesse Selah.

But now thou thrustest away, and makest us ashamed: & goest not forth with our armies. Thou makest us turn backward, from the distresser: and they that hate us, doe spoyle for themselves. Thou givest us as sheep for meat: and fannest us, in the nations. Thou sellest thy people for no wealth: and increasest not, by the prizes of them. Thou expolest us a reproch to our neybour: a scoff and a scorn, to them that be round about us. Thou puttest us for a parable, among the heathens: a nodding of the head among the nations. All the day, my ignominie is before me: and the abashing of my face covereth me. For the voice, of the reprocher and taunter: for the face, of the enemy, and self avenger.

All this is come on us, & we have not forgotten thee: not dealt-falsly, against thy covenant. Our hart hath not turned backward: nor our stepping swarved, fro thy path. Though

thou hast crushed us, in the place of Dragons: and hast covered over us, with the shadow of death. If we have forgotten, the name of our God: and spread out our hands, to a strange God. Shall not God search-out this? for he knoweth, the hid-things of the hart. But for thee, we are kyled all the day: are counted, as sheep of slaughter. Styrr up, why sleepest thou, Lord? awake, thrust not away for ever. Wherefore hidest thou thy face: forgettest thou, our affliction and our oppression? For our soule is bowed down to the dust: our belly, cleaveth unto the earth. Rise-up, for an helpfulness to us: and redeem us, for thy mercy sake.

Annotations.

D [posse] or disinherit the nations, minding the Canaanites, as the Chaldee explaineth it, *Thou by thy strong hand, didst cast out the peoples of Canaan, and plantedst the house of Israel.* See examples herof in the Amorites, Num. 21. 32. & the other Kings of Canaan, Jos. 12. eleven nations greater & mightier than Israel. Deut. 7. 1. *plantedst them*] to weete, our fathers, the Israelites, as Exod. 15. 17. a figure taken from the planting of vines: whereof see Psal. 80. 9. &c. *the peoples*] that dwell before in Canaan. So Psal. 105. 34. *didst propagate*] or send forth, make spread, as the vine sendeth-out or dispredesth the branches, Psal. 80. 12. Ezek. 17. 6.

V. 4. *light of thy face*] thy favourable countenance in Christ: See the note on Psal. 4. 7. & 89. 16.

V. 5. *thou art hee*] that is, *Thou art the same my King*, (as the Greek expresth it): this noteth Gods unchangeableness. See Psal. 102. 28. *command*] procure by thy commandement. See Psal. 42. 9. *salvations of Iakob*] that is, the full salvation, (the absolute

absolute deliverance) of thy weak people the posteritie of Iakob. See Psal. 14. 9. the posteritie of Iakob.] a speech taken from Moses, Deut. 33. 17. and meaneth

V. 6. *push-with the horn*] a speech taken from Moses, Deut. 33. 17. and meaneth a conquering or subduing. 1 King. 22. 11. *Dan* 8. 4. *tread-down*] or tread-under-foot, which signifyeth both a subduing or destroying, 1 Chron. 22. 7. and a contempt or setting of them at naught, Prov. 17. 7. and so the Greek here tranlateth it, we shall set at naught. So after in Psal. 60. 14. & 108. 14.

V. 9. *In God, we prayed*] to weete, *his actions, salvations &c.* See a like phrase in Psal. 55. 5. 11. and Psal. 71. 6. Or vnderstand, we prayed our selves, that is, gloried, triumphed. And thus the Greek, *In God we shal be prayed*: the Chaldee sayth, *In the word of our God.*

V. 12. *sheep for meat*] or, of meat, that is, to be eaten. So after, vers. 23. *sheep of slaughter*, that is to be slain. *fannest*] or dispersest, strowest abroad, as the fan that winnoweth. Jer. 4. 11. & 51. 2. So after in Psal. 106. 27.

V. 13. *for no wealth*] that is, for a vile price, without gain. God is sayd to sel his people, when he delivereth them into their enemies hands, as out of his own possession. So Deut. 32. 30. Likewise in Esai. 52. 3. the Lord sayth, *ye have been sold for nought*; and ye shalbe redeemed without money. *increasest not*] or *gaynest not* by the prizes of them; takest no other people in their stead; or *increasest*, that is *heightenest* not their price.

V. 15. *a parable*] a by word, or proverb. This is often used for grave wise and princely sentences; as Psal. 49. 5. here in the vll part for a by word, reproch and fable: so Psal. 69. 12. Job. 17. 6. And thus is fulfilled that which was threatned, Deut. 18. 37. 1 King. 9. 7. Jer. 24. 9. *nodding of the head*] that is a mockage. Psal. 22. 8.

V. 17. *taunter*] or blasphemers. Num. 15. 30.

V. 20. *of Dragons*] or, of whale-fishes. For the Hebrew word is common both for land and water dragons or whales. So Psal. 148. 7. And hereby is meant the place

of desolation and affliction as the Greek here tranlateth it, See Mal. 1. 3. Isa. 34. 13. Jer. 9. 11. & 10. 22. Job 30. 29. *with the shade*] or, in the shade: see Psal. 23. 4.

V. 21. *spread out our hands*] or *our palms* that is, have prayed unto: for in prayer they spread out the Palms of their hands, as to receive a blessing from God. 1 King. 8. 22. Exod. 9. 29. Psal. 143. 6. So the Chaldee explaineth it, *spread out our hands in prayer*, to the idols of other peoples.

V. 23. *But for thee*] or *For, for thy sake*, that is, so far we be from following strange Gods, as that for thy sake we are kyled daily. And this also is a comfort in affliction, see Rom. 8. 36.

V. 24. *Styrr up*] to weete thy self. These things are spoken of God, after the manner of men, for properly, he that keepeth Israel, *sleepeth not nor sleepeeth*. Psal. 121. 4.

V. 26. *to the dust*] this noteth a base and abject state, Psal. 113. 7. like this, is the soule cleaving to the dust, Psal. 119. 25. and putting the mouth in the dust. Lam. 3. 29.

V. 27. *an helpfulness*] that is, a full help. The Hebrew hath a letter more than ordinary, to encrease the signification. So Psal. 63. 8. & 94. 17. See the notes on Psal. 3. 3.

PSALME 45.

The majestie and grace of Christ and his kingdom. 11. The dutie of the church and the benefit thereof. 14. The glorie of Christians.

To the mayster of the musk vpon Shoshannim, to the sonns of Korach: an instructing-psalm; a song of the welbeloved-virgins.

Mine hart, hath boiled a good word; I doe say, my works to the King: my tongue the pen of a speedie writer. Thou art much

O 2 fayer

fayrer than the sonns of Adam; grace
 4 is poured-out in thy lips: therefore
 God hath blessed thee, for ever. Gird
 thy sword, upon the thigh, o mighty-
 5 one: thy glorious majestie, & thy
 comely-honour. And in thy come-
 ly-honour, prosper ride on word of
 trueth, and of meeknes and of justice:
 6 and thy right hand, shall teach thee
 fearful things. Thy arrowes, are sharp:
 peoples, shall fall under thee: in the
 7 hart, of the Kings enemies. Thy
 throne o God, is ever and perpetual:
 the scepter of thy kingdom, is a sep-
 8 ter of righteousness. Thou lovest jus-
 tice, and hatest wickednes: therefore,
 God thy God hath anoynted thee,
 9 with oile of joyfulness, above thy fel-
 lowes. Myrrh and Aloes Cassia, all
 thy garments: out of the yvorie pal-
 10 laces, more than they that make thee
 joyfull. Kings daughters, are among
 thy precious-ones: set is the Queen,
 11 at thy right hand, in fine-gold of O-
 phir. Hear o daughter and see, and
 12 bend thine ear: and forget thy peo-
 ple, and thy fathers house. And the
 King will covet thy bewtie: for he is
 13 thy Lord, and bow-down thy self to
 him. And the daughter of Tyrus, with
 14 oblation, shall earnestly-beseek thy
 face, even the rich of the people. The
 kings daughter is all glorious within:
 15 her clothing is of purled-works of
 gold. In embroderies, shee shall be led
 along, to the King: virgins after her,
 16 her fellow-friendes: brought in to
 thee. They shall be led along, with
 17 joyes and gladnes: they shall enter
 into the Kings pallace. In stead of
 thy fathers, shall be thy sonns: thou
 shalt put them for princes, in all the

earth. I will make-memorie of thy
 name, in every generation and gene-
 ration: therefore peoples shall confesse
 thee, for ever and aye.

Annotations.

S Hofbannim] that is, Six-stringed instru-
 ments: for so by companion with o-
 ther titles it seemeth here to be one
 of musical instruments: as Shalishim, be
 three stringed instruments. 1. Sam. 13. 6. Ell,
 where it signifieth Six-leaved flower: that
 is Lilies, as Song. 2. 6. which may also be
 mynded here. The Hebrue word is deriv-
 ed of Shefeth, that is, Six. Like title is in
 Ps. 69. 1. & 80. 1. The Chaldee expoundeth
 it for them that sit in the Synedrion (or Council)
 of Moses, which was spoken in prophesie by the
 sons of Korah. of the welbeloved vir-
 gins] Kings daughters, and other honou-
 rable damosels attending upon and com-
 ming with the Queen; the friends of the
 bridegroom and bride: verse 10. 15. who
 should sing this marriage song in praise of
 them. Therefore this Hymne setteth forth
 Christ in his glorie, and his spouse the
 Church in her bewtie. For Christ is the
 Bridegroom, & Ierusalem the Bride, Job.
 3. 19. Rev. 21. 9. 10. all true Christians are
 Virgins, for their spiritual chasticite, Rev.
 14. 4. following and loving the Lamb,
 for the sweet odour of his Name or Gos-
 pel, Song. 1. 2. and are beloved of him, &
 have this new song of praise, put into
 their mouthes. Of him is this Psalm as
 the Apollie expoundeth it, Heb. 2. 8.

V. 2. hath boyled] or syeth, *boileth* as
 is a frying pan; that is, hath studied & pre-
 pared by fervent meditation: A simili-
 tude taken from the Minchah or meat offering
 in the law, which was dressed in the fry-
 ing pan, Levit. 7. 9. and there boyled in
 oil, being made of fine flour unleavened,
 mingled with oil, Levit. 2. 5. and after was
 presented to the Lord by the Priest, vers.
 8. &c. Here the matter of this Psalm is
 as the Minchah or oblation, which with the
 oil, the grace of the spirit, was boyled &
 prepared

prepared in the Prophets hart; and now
 presented. So the Psalm 141. is likewise
 compared to the Minchah or oblation pre-
 sented at evening. Psal. 141. 2. This word
 is not elsewhere read in the scripture.

a good word] an excellent, sweet and pleasant
 matter. A word is used often for a thing or
 matter, Psal. 41. 9. here it is for the whole
 argument of this Psalm. I doe say] or,
 I am saying, that which fervently boyleth
 in me. For of the abundance of the hart the
 mouth speaketh. my works, to the King]
 or my poems of the King; that is of Christ;
 concerning him, and dedicated to him is
 this Psalm, or Dittie. my tongue, the
 pen] understand, it is as the pen: or prayer-
 weile, be it as the pen. The Chaldee addeth,
 my tongue shall speak swiftly, as the pen &c.
 of a speedie writer] or, of a swift, (a ready)
 Scribe. So Ezra was called not onely for
 writing, but also for interpreting the
 law, Ezra 7. 6. Scribes were both Scriveners
 or Notaries, 2. King. 12. 10. & 22. 3.
 and expositors of the Law, or Counsellors. Mat.
 23. 2. 1. Chron. 27. 32.

V. 3. Thou art much-fayrer] the Hebrue
 word is of double forme, to note out dou-
 ble that is very excellent bewtie. This fay-
 rer is not of body onely, but of mind, in
 wisdom, holynes, &c. as in Ezek. 28. 7.
 there is mentioned bewty of wisdom. Here
 the Psalmist beginneth his speech to
 Christ & of his prayles: which the Chal-
 dee paraphrast explaineth thus, thy fayr-
 nes o King Christ, exceedeth the sons of men.
 See the description of Christs spiritual
 bewtie in Song. 5. 10. - 16. grace is pour-
 ed out in thy lips] that is, thou speakest
 gracious words abundantly. Christs lips,
 were like lilies dropping-down pure myrrh,
 Song 5. 13. all that heard him speak, won-
 dered at the words of grace that proceeded out of
 his mouth, Luk. 4. 22. The Chaldee expound-
 eth it, The Spirit of prophesie, is given into
 thy lips. therefore] to the end that
 thou shouldest powr out thy gracious
 words to men: or because God hath blessed
 thee.

V. 4. Gird thy sword] that is, make rea-

dy to the fight. Exod. 32. 17. 1 Sam. 25. 13.
 Song. 3. 8. The spiritual sword, is the word
 of God, Eph. 6. 17. Therefore Christs sword
 properly commeth out of his mouth, Rev. 1.
 16. and with the breath of his lips, shall he slay
 the wicked. Isa. 11. 4. upon the thigh]
 understand, thy thigh. The Hebrue often
 omitteth words of this sort, easy to be
 understood: so the Greek in the new tes-
 tament, as mending the nets, Mark. 1. 19. For,
 mending their nets, Mat. 4. 21. to put away,
 Mark. 10. 4. for, to put her away, Mat. 19. 7.
 and many the like. o mighty one] or
 Champion: Heb. Gibbor, one of the titles of
 Christ, Isa. 9. 6. The Chaldee paraphra-
 seth, as a mighty one, to kill kings and rulers.

thy glor-ous-majestie] this sheweth of
 what manner word he speaketh, called
 glory and comelines or magnificence, because
 of the powerful effects. Of these words see
 Psal. 3. 2. 6.

V. 5. prosper ride] that is ride prosperously:
 see the like phrase, Psal. 51. 4. The
 Chaldee openeth it thus, Thine honour is
 great, therefore thou shalt prosper, to ride upon
 the throne of the kingdom. on word of
 truth] which is the Gospel of our salvation,
 Ephe. 1. 13. the white Horse a heron Christ
 rideth. Rev. 19. 11. or, because of truth; for
 the truths sake. The Hebrue al debar is of-
 ten used for because. Psal. 79. 9. Gen. 43. 18.
 Deut. 22. 24. and so the Greek version
 hath it here. of meeknes] so Christ
 came riding meek, Mat. 21. 5. and his word,
 is both to be taught, and to be received
 with meeknes, 2 Tim. 2. 25. Lam. 1. 21.

and of justice] or, meeknes of justice that is,
 justice meekly administred: but the
 Greek supplieth the word and. shall
 teach thee] or, let it teach thee fearful things.
 In the Greek it is; thy right hand wil guide
 thee marvelously.

V. 6. Thy arrowes] that is, thy words
 wherby thou convincest & bearest down
 syn and synners. So the rider on the
 white Horse, hath a bow, when he goeth
 to conquer, Rev. 6. 2. Arrowes, ar words,
 Psal. 64. 4. or judgments, Deut. 32. 23. and
 the Chaldee here addeth, Thine arrowes are
 drawn

drawn out to kill multitudes. in the hart.] understand, they perise the hart of the kings enemies. And this noteth the efficacy of these words, or judgments, as elsewhere he sayth, I wil send all my plagues upon thy hart. Exod. 9. 14. also their inward operation which is mighty, dividing asunder the soule and the spirit, discerning the intents of the hart, casting down imaginations, and bringing into captivity every thought. Heb. 4. 12. 2 Cor. 10. 4. 5.

V. 7. Thy throne O God.] The Chaldee addeth, in heaven. Here Christ our King is magnified as God, above the Angels, as the Apostle sheweth, Heb. 1. 8. But unto the son he sayth, thy throne O God is for ever &c. Hereby also is meant the perpetuity of Christs kingdom. So 1 Chro. 22. 10. 2 Sam. 7. 16. a scepter of righteousness] or, a rod (a mace) of equitie; playn and righteous in administration. hath anoynted thee] of this Hebrue Masbach, hath anoynted, our Lord is called Masbiach or Messias, and in Greek Christ, that is, Anoynted. See Psalm. 2. 2. oil of joy] the holy Ghost, which joyeth the hart. Luk. 4. 18. 1 Thes. 1. 6.

above thy fellowes] that is, above all Christians who are thy fellowes, comforts, & partners in the anoynting, 1 Iob. 2. 20. 27. who are also made Kings & priests, Rev. 5. 10. and with whom thou hast taken part of flesh and blood; Heb. 2. 14. Or by fellowes may be meant all kings and potentates, whom he excellet: Psalm. 89. 28.

V. 9. Myrrh] named of the Hebrue word Mor, and is the gumme or liquor of a tree, in tast bitter, in smell odoriferous: therefore it was used in the precious ointment of the high priest, and tabernacle, Exod. 30. 23. and in other sweet pertumes. Eph. 2. 12. Prov. 7. 17. See Song. 4. 14. & 5. 1. 13.

Aloes] of the Hebrue name Ahaloth, a sweet wood wherewith pertumes were also made. Num. 21. 7. Song. 4. 14. The Arabians call it sandal, Cassia or Cassia, also of the Hebrue Kesioth: elsewhere it is not found in scripture. It seemeth to be the barks or skyns of that sweet shrub Cassia, mentioned in Plinie,

1. 12. c. 20. all thy garments] that is, they be of them; or smell of them, or are anoynted with them: or, as the Chaldee paraphraseth, are perfected with them. out of the yvorie pallsaces] or pallsaces of Elephants tooth; as the Chaldee here addeth the name of the Elephant, meaning that eyther the King cometh out of them, or, the garments were taken out of such pallsaces or coffers. Kings pallsaces were sometime made of yvorie or tooth: 2 King. 22. 39. more than they that make thee joyfull] or, than theirs that make thee glad: that is, thy garments are more odoriferous, then the garments of thy fellowes, forementioned verse 8. For though the spouse or church, hath the favour of her odors, better than all spices, and the smell of her garments, at the odour of Lebanon, these being pertumed with myrrh and incense, & all spices of the merchant, Song. 4. 10, 11. & 3. 6. yet Christ himself is more odoriferous, even wholly delectable, for God hath not given him the spirit by measure, Song. 1. 2. & 5. 16. Job. 3. 34. And the Saints are sayd to make Christ joyfull, for all his delecte is in them, Psalm. 16. 3. Song. 7. 6.

V. 10. Kings daughters] These the Chaldee interpreteth Countries of Kingdomes. among thy precious ones] that is, with thy honourable women: or, in thy precious sisters, that is, are in thy precious honourable ornaments, or pallsaces. set is the Queen, or, married Queen, (the wife) is placed at thy right hand, that is, in the most honourable place. 1 King. 2. 19. The Chaldee referreth this, to the Book of the Law, at the right hand of the King. The word Shegal is used here, and Nehem. 2. 6. Dan. 4. 23. for the Kings wife: the Queen. in fine gold] that is, as the Greek explaineth it, cloth of fine (or glistering) gold, called Cethem; a special name for the most pure & splendid gold. Job. 28. 16. 19. & 37. 24. Song. 5. 11. Daniel. 10. 5. Hereof is Miclam, Psalm. 16. 1. of Ophir] that is, out of the land of Ophir who was the son of Isekan, the son of Shet, the son of Noah, Gen. 10. 29. who dwelt in a part of India, and of him the country

was called Ophir: from thence was much Cethem or fine gold brought to Iudea and other coasts, as appeareth 1 King 9. 28. & 10. 11. & 22. 48. 1 Chro. 29. 4. The gold it self was called by his name Ophir: Job. 22. 24.

V. 11. Hear O daughter.] He speaketh to the Queen fore-mentioned, figuring the church, or heavenly Jerusalem, the Lambs wife. Rev. 21. 9. 10. &c. And to the Chaldee paraphraseth, Hear O congregation of Israel, the law of his mouth, and see his marvellous works: and bow thine ear to the words of the Law, and forget the evil works of the wicked of thy people, & the house of Idols who thou servedst in thy fathers house. and thy fathers house] as man and wife must leave their parents, to cleave each to other, Gen. 2. 24. & 31. 14. so must wee leave all, to cleave unto Christ. Math. 10. 37. Luke 14. 26.

V. 12. will covet thy bewtie] will delecte himself in thy fayrnes, (thy sanctitie :) set forth in Song. 1. 14. & 2. 14. & 4. 1. &c. So, the King is tyed in the rapiers: Song. 7. 5. and bow down] or, therefore worship thou him.

V. 13. the daughter of Tyrus] that is, the people, or Common wealth of Tyre; as daughter of Sion, Psalm. 9. 15. So the Chaldee expounseth it, They that dwell in the fort of Tyre. Tyre or Tyrus (in Hebrue Tzor, which significeth a Rock or Fortrefse) was a strong city apperteyning to the tribe of Aser, Ios. 19. 29. but possessed still by the heathens, whose King Hiram became friend to David, 2 Sam. 5. 11. and to Solomon his son; 1 King 5. 1. &c. yet afterwards Tyrus remembered not the brotherly covenant, Amos 1. 9. but rejoyced at the desolation of Jerusalem, Ezek. 26. 2. banded it self, with other enemies, against Israel, Psalm. 83. 8. and was waited of Nebuchadnezzar King of Babel, by Gods judgement, 20. yeres, Eesai. 23. 15. Ezek. 26. 7. It continued under idols till the Macchabees times, and then had still Hercules for their chief God; 2 Macchab. 4. 18. 19. This one city Tyre, is here named in stead of other

nations, because it was the chief cite of traffique, in the world; being an yle in the sea, whose merchandize and magnificence the Prophet largely describeth, Ezek. 27. her merchants were Princes; her chapmen the nobles of the world, Eesai. 23. 8. shee heaped up silver as dust, and gold as the mire of the streets; Zach. 9. 3. Of the subjection here prophesied, which they should yield unto the Church; wee may see it fulfilled in the new Testament, where many that dwelt about Tyre and Sidon flocked after Christ, Mark. 3. 8. and he resorted into their borders, Mark. 7. 24. and by their readynes, he upbraided the backwardnes of the Iewes, Mat. 11. 20. 21. and afterwards in the Apostles dayes there was a Church of zealous Christians in that city. Act. 21. 3. 4. 5. &c. See also Psalm. 87. 4.

earnestly beseeke thy face] shall instantly pray (or sue) unto thee O Queen. The original word naturally signifieth to make sick or sory; and being joynted with the word face (which oft is used for anger), it meaneth, to abate the anger by importunate prayer and by humble suit to prevail. So after Psalm. 119. 58. rich of the people] the wealthy among them, meaning of the Tyrians, which were a wealthy nation: and generally, other peoples. See Eesai. 60. 1. 3. 5. 11. & 49. 23. Rev. 21. 24. 26. where the riches and honour of the Gentiles, are brought to the Church.

V. 14. glorious within] or, honourable inward, in the hart adorned with faith, hope, love &c. or in the inner man: as Ephes. 3. 16. Here the Chaldee maketh this paraphrase; Every thing that is praiseworthy, sayre and to be desired, the wealth of countries and treasures of Kings, which are layd up within; shall they offer for oblations before the King; and gifts unto the Priests, whose garments are woven with fine gold. purled-works] or grounds, clofures of gold, such as precious stones are set in. Exod. 28. 11. 14. Compare also herewith, Ezek. 16. 13.

V. 15. Embroideries] with broyered (or needle-wrought) garments. Hereby is meant the variety of graces, and imbroderie

derie of the spirit. So Ezek. 16. 10.

V. 17. *In seed of thy fathers*] Here the Hebrue is of the masculine gender : so these words are spoken to the King. Though sometime the masculine is used in speech of women as Num. 27. 7. So *Isa. hem 1 King. 22. 17. Lamen 2 Chron. 18. 16.*

Shalt thy sons] thy children shall succeed; meaning either all Christians, that by the immortal seed of the word are begotten to Christ and his Church, he being the father, this the mother of us all, *Isa. 9. 6. Gal. 4. 26.* or in special, the Apostles may be intended. See Heb. 2. 13. *[shalt put them]*

shalt place, constitute, or appoint them for Princes: As all Christians, are called *Kings*, Rev. 1. 6. & 5. 10. Or in special, by the Fathers may be meant the 12. Patriarchs, by the sons, the 12. Apostles succeeding them: as the heavenly Jerusalem hath at the 12. gates, the names of the 12. tribes; and in the foundations of the wall, the names of the Lambs 12. Apostles, Rev. 21. 12. 14. which Apostles were sent into all the nations of the world, *Mat. 28. 19.* to goe & bring forth fruit, and their fruit to remain: *Lob. 15. 16.* Like this is the promise made for Sarah, that *Kings* of peoples should come of her. *Gen. 17. 16.*

V. 18. *I will make memorie*] will mention and make to be remembered. The inditer of this Psalm, speaketh this to Christ, and of his eternal kingdom and glory. *shall confesse thee*] shall celebrate, or praise thee. The Hebrue is *Yehodu*, of it *Yehudah* had his name, *Gen. 29. 35.* from which name his blessing was derived, thou art *Judah*, thy Brethren (*Jodu*) shall confesse thee. *Gen. 49. 8.* This here is fitly applied to Christ the Lion of the tribe of *Judah*. *Rev. 5. 5.* and *ay*] or, and to perpetuity.

PSALME 46.

The confidence which the Church hath in God. 5. The River that maketh glad the cite

of God. 6. His presence and help from enemies. 9. An exhortation to behold his works.

To the mayster of the musk, to the sonns of Korach: upon Alamoth a song.

GOD wilbe to us, an hopeful shelter and a strength: a help in distresses, we shall find very great. Therefore we wil not fear, though the earth change: and though the mountains be moved, into the hart of the seas. Though the waters thereof make a noyse, be muddy: though the mountayns quake, for the haughtyness thereof. A river, the streams thereof, shall make glad the cite of God: the holy, the dwelling-places of the most-high God in the mids of it, it shal not be moved: God will help it, at the looking-forth of the morning. The nations made a noyse, the kingdoms were moved: he gave his voice, the earth melted. Jehovah of hosts is with us: the God of Iakob, a hye-refuge for us Selah. Come on behold, the works of Jehovah: who putteth wondrous desolations in the earth. He maketh wars to cease, unto the utmost-end of the earth: he breaketh the bow, and cutteth the spear; the charretts, he burneth in fyre. Surcease & know, that I am God: I will be exalted in the nations, I will be exalted in the earth. Jehovah of hosts is with us: the God of Iakob, a hye-refuge for us Selah.

Annotations.

ON Alamoth] This seemeth to be some musical instrument, or tune, 1 Chron. 15. 20. We may call it *Virginals*, or *Virgin-tunes*.

Virgin-tunes, having high and shrill voices or notes: for Alamoth signifieth also *Virgins*, Song. 1. 2. The original word Alam signifieth *Hid*: whereupon the Greek translateth it here, *kyphoon*, hidden-ones, or hid-things. And the Chaldee after mention of the sonns of Korah, addeth, by their hand was it spoken in prophesie, at what time their father was hid: from them: but they were delivered, and sayd this song. If it be not referred to the musk, it seemeth rather to intend the hid counsels of God, apperteyning to his Church in Christ.

V. 2. *we shall find*] to weete, an help, or in distresses that we shall find, as in *Psal. 116. 3.* *distresses* and sorrow I did find, that is did feel, or fall into. And thus the Greek sayth here, in tribulations that have found us vehemently. Or we may translate it, he is found, that is, God is present, at hand; as in *Gen. 19. 15.* thy daughters which are found; that is, which are present. very great] or, very-mighty, vehement.

V. 3. *though the earth*] or, when the earth change, to weete, her place. By the changing of the earth, and removing of the mountes, are often meant the alteration of states and polities. *Hag. 2. 22. 23. Revel. 6. 14. Jer. 51. 25.* hart of the seas] that is, the middle, or deepest bottomes of them, as the Chaldee expoundeth it, the gulf of the great sea. The like phrase is in *Exod. 15. 8. Ion. 2. 3. Prov. 23. 34.*

V. 4. *be muddy*] or cast up mud, that is rage, or be troubled, as the Greek translateth it, *Waters*, or peoples, *Rev. 17. 15. Ier. 47. 2.* and their restless styrr, is likened to the seas that cast up myre and dyrt, and some out their own shame. *Isa. 57. 20. Jude, v. 13.* for the haughtyness] the proud swelling rage, and surges.

V. 5. *A river, the streams thereof*] or, There is a flood, whose riveretts, (or streames) In the earthly Jerusalem this may be meant of the river Kidron, 2 Sam. 25. 23. *Iob. 18. 1.* and the streames or lesser rivers of Gihon and Shiloah, 2 Chron. 32. 4. 30. *Isa. 8. 6.* In the heavenly Jerusalem, there is a pure river of the water of life, proceeding out

of the throne of God and of the Lamb. *Rev. 22. 1. Ezek. 47. 1. &c.* See also *Isa. 3. 18. Gen. 2. 10. Psal. 65. 10.* But as waters sometime signifyeth peoples, so here the Chaldee paraphraseth, peoples as floods and the streams of them shall come and make glad the city of God, and shall pray in the house of the sanctuary of the Lord, in the tabernacles of the most high. the cite of God] that is, Jerusalem, called also the cite of the great King, *Psal. 48. 3.* the city of *Jehovah*, *Isa. 60. 14.* the holy city. *Esa. 52. 1. Mat. 4. 5.* the holy] meaning the holy-place Sion, or the sanctuary the dwelling places] or habitacles: see *Psal. 43. 3. Esa. 4. 5.*

V. 6. *at the looking forth of the morning*] that is, as the Greek explaineth it, very early, whe the morning peereth, or sheweth the face. The like phrase is in *Exod. 14. 27. Judg. 19. 25.* and so, of the looking forth of the evening, *Gen. 24. 63. Deut. 23. 11.*

V. 7. *gave his voice*] that is, spake aloud, or thundered; see *Psal. 18. 14.* or, gave with his voice: but the word with or in, seemeth to be superfluous in the Hebrue; as elsewhere, *Jer. 12. 8. Psal. 68. 34.* So to seek in *Jehovah*. 2 Chron. 34. 25. is to seek *Jehovah*. 2 King. 22. 18. The Chaldee referreth it to Gods voice on mount Sinai; when he gave the Law to his people, the nations were troubled, the kingdoms trembled, melted] that is, was dismayed with feare. So *Psal. 75. 4. & 107. 26. Exod. 15. 15. Amos. 9. 5. 13. Ios. 2. 9.*

V. 10. *charretts*] or round-shields; as both the Greek, and Chaldee paraphrast here maketh it: but elsewhere it is not so found; but for wagons very often.

V. 11. *Surcease*] or, Leave-off: see *Psal. 57. 9.* The Chaldee expounds it of Surceasing from wars.

PSALME 47.

The nations are exhorted cheerfully to enter-
teyn the kingdom of Christ.

1 To the mayster of the musk, to the
 2 sons of Korach a Psalm.
 3 **A**ll peoples, clap ye hands:
 4 shew triumphantly to God, with
 5 voice of thrilling. For Iehovah is
 6 high, fearful: a great king, over all the
 7 earth. He hath subdued peoples under
 8 us: and nations, under our feet.
 9 He hath chosen for us our inheritance:
 10 the high-excellence of Iakob, whom he loveth Selah. God is gone up, with triumph: Iehovah, with voice of trompet. Sing psalme to God sing psalme: sing psalme to our king sing psalme. For God is king, of all the earth: sing an instructing psalme. God reigneth over the heavens: God, sitteth on the throne of his holynes. The bounteous-princes of the peoples are gathered, the people of the God of Abraham: for the shields of the earth are Gods; vehemently is he exalted.

Annotations.

2 **C**lap hands] or the palms, Hebrue the palms: a sign of joyfull approbation, used as at other times, so at the coronation of Kings. 2 King. 11. 12. So after Psal. 98. 8. voice of [thrilling] that is, a shrill voice; and joyfull. See the notes on Psal. 5. 12. & 41. 12.

4 **V. 4.** He hath subdued] or, wil subdue; So in the next verse, He wil chose: but the time to come is often used for the time past or continued. And here it seemeth to be spoken of the subduing of the Canaanites; and the future subduing of nations to Christ, by preaching of the gospel. Of subduing, see Psal. 18. 43. the Chaldee here translateth it, kill.

5 **V. 5.** our inheritance] the land of Canaan; Psal. 78. 55. and that immortal undefiled heritage reserved in heaven for us. 1 Pet. 1. 4.

high-excellencie] or glorious-higher: meaning the kingdom, preihood, temple &c. (as the Chaldee mentioneth the house of the Sanctuary) whereby Iakobs posterity excelled, Ezek. 24. 21. Amos. 6. 8. & 8. 7. Nahum. 2. 2. and all the heavenly promises given to the Church in Christ.

V. 6. God is gone up] as when the Ark went up fro Kirjath jearim to Ierusalem, 2 Sam. 6. 15. 1 Chron. 13. 8. & 15. 28. when the Ark was caried by Solomon into the Temple, 2 Chron. 5. when Christ ascended with triumph into heaven; Luk. 24. 51. 52. and with like glory shall he come agayn, 1 Thes. 4. 16. Act. 1. 9. 11. The Chaldee retereth this Going up, to the Exalting of Gods name.

V. 7. an instructing psalm] *Maschut*, the title of Psal. 32. and many others here used in like sense for a Psalm to give instruction: or, as in Psal. 14. 2. for a prudent understanding person; in this sense, sing psalm every one that is prudent: or as the Greek explaineth it, sing prudently; the Chaldee, with good understanding.

V. 9. throne of his holynes] Greek his heavenly throne. See Psal. 9. 5. Rev. 4. 2. The Chaldee calleth it, the throne of his glorie.

V. 10. The bounteous-Princes] or, The voluntaries; Nobles; A name given to the liberal and free harted, Isa. 32. 5. 8. Exod. 35. 21. 29. and to Princes or Nobles; Num. 21. 18. Psal. 113. 8. & 118. 8. Job. 12. 21. So here the Greek hath Princes. are Gods] or, to God (belong) the shields of the earth: He is the great conquerour & protector of all: Gen. 15. 1. Shields also are Magistrates, and governors, that protect the common weals, Hos. 4. 18. Psal. 89. 19. So the Greek here hath, the strong-men of the earth.

PSALME 48.

God is magnified for the ornaments pillars and protection of the Church.

A song a psalm, to the sons of Korach.

2 **G**reat is Iehovah, and prayed vehemently: in the cite of our God, the mountayn of his holynes.
 3 Fayr in situation, the joy of all the earth; is mount Sion, in the sides of the North: it is the City of the great King. God in the lofty-pallaces thereof: known he is for an hyc-refuge. For loe the kings were assembled: they went together. Themselves saw, so they wondred: they were suddenly-troubled they were frightened-away. Trembling took hold on them there: payn, as of her that travelth with-child. With an east wind; thou wilt break asunder the ships of Tarshish. Even as we have heard, so have we seen; in the cite of Iehovah of hosts, in the cite of our God: God wil establish it, for ever Selah. We have quietly-minded thy mercy & God: in midst of thy Pallace. As thy name & God, so thy praye is, unto the ends of the earth: thy right hand, is ful of justice. Let mount Sion rejoyce, let the daughters of Iudah be glad: because, of thy judgments. Compasse ye Sion, and goe round-about it: tell the towers thereof. Set your hart, on the fort thereof; distinctly view the lofty pallaces thereof: that ye may tel, to the generation after. That this God, is our God, ever and aye: he wil guide us until death.

Annotations.

1 **S**ons of Korach] See the notes on Psal. 42. 1. Here the Greek addeth, for the second day of the Week: that this psalm was then to be song in the Temple; as is before noted on Psal. 24. 1.

V. 2. the mountaine] in the Greek, his holy mountaine; in Chaldee, the mount of the

house of his Sanctuary. This was mount Sion, vers. 3. a figure of the church of Christ, Heb. 12. 22. Rev. 14. 1.

V. 3. Fayr in situation] or, Bewtiful of coast, or climate: situate in a fayr climate or region. The Chaldee expounds it, Fayr as a Bridegroom; the joy of all that dwell on the earth. the sides of the north] the place where the Temple was builded. So Isa. 14. 13. of the great King] that is of God; who dwelt in this city, vers. 9. Zach. 8. 3. Hereupon Christ sayd, swear not by Ierusalem, for it is the city of the great King. Mat. 5. 35.

V. 4. lofty-pallaces] or, high bowres, or stemples. So vers. 13. & Psal. 122. 7.

V. 5. the Kings] we may referre this eyther to the Kings of Moab & Ammon, in the dayes of Iolaphat, 2 Chron. 20. or to Sanacherib & his captayns in the dayes of Ezekiah, 2 King. 18. 19. or to the Philistian Princes: 2 Sam. 5. were assembled] or came together, to weat by agreement, at an appointed time and place: so the original word importeth.

V. 7. that travelth with child] or, that bringeth forth. And this payn is great, and suddayn, and inevitable. See Mic. 4. 9. 1 Thes. 5. 3.

V. 8. an east wind] which is strong & boytous; also drey and parching: Isa. 27. 8. Jer. 18. 17. Exod. 14. 21. & 10. 13. Gen. 41. 7. Ezek. 19. 12. Ion. 4. 8. Hereupon the Greek translateth it, violent wind: and the Chaldee, a strong East winde, as a fyre from before the Lord. of Tarshish] or, of the Ocean sea. Tarshish was the name of the son of Iavan, the son of Iapheth, the son of Noah, Gen. 10. 4. of whom Tarshus (mentioned in Act. 21. 34.) the cheif city of Cilicia in Syria, had the name. From thence they went by shipping into farr countries, Africa, India, Ophir, &c. 1. King. 22. 48. & 10. 22. Hereupon that Sea was called Tarshish; & generally the name is applied to every Ocean, or mayn sea.

V. 10. we have quietly-minded] or in silence-thought-upon; and consequently, way-ud for.

12 Verſ. 12. daughters of Judah] the leſſer cities of that tribe, which were as daughters to the mother city Jeruſalem: as the leſſer cities of the Amonites, were daughters to Rabbah; *Iſa.* 49.3. So Ekron with her daughters, *Iſa.* 15. 45. and many the like. So *Pſal.* 97. 8.

13 V. 13. tel the towers] number, count them; Theſe things ſeem to intend not onely a taking notice, but alſo a care & fortification of Jeruſalem, againſt all enemies. See *Eſai.* 33. 18.

14 V. 14. Set your hart] mind earnestly, let your affections on: as *Pſal.* 62. 12.

the fort] or strong frontier, ſhance, rampart, made for ſtrength & ſiege of the city. *1 King.* 21. 23. *2 Sam.* 10. 15. So *Pſalm.* 122. 7. The Chaldee underſtands it of the ſtrength of people, the multitude. diſtinctly-view] or, lift up, meaning the eyes to behold: or rear up the banks or buildings. The Hebrew Paſſage, is here onely uſed: of it is *Piſgab*, the name of an hill or mount, *Nam.* 21. 20. & 23. 14. *Deut.* 3. 17. & 34. 1. The Greek tranſlateſh here, diſtinguiſh or diſtribute: following the Chaldee Paſſage which is to diſtribute or divide.

15 V. 15. ever and aye] ever and yet, to eternitie and perpetuities. will guide us] or lead us, to weat as a flock of ſheep, *Pſal.* 78. 52. 72. therefore the Greek turneth it, *poimani*, he will feed, or rule as a ſhepherd. A like phraſe is alſo uſed in ſpeech of defence fro enemies, *1 Chron.* 32. 22. until-death] in Greek, for ever. The Chaldee paraphraſeth thus, For this God is our God, his divine majeſtie is within it, & his dwelling is in the heavens for ever and ever; he will lead us in the dayes of our youth.

PSALME 49.

All are exhorted to hear Chriſts wiſdom & parables. 7. To build the faith of Reſurrection from the dead, not on worldly power, but on God. 17. Worldly proſperitie is not to be admired, for man without underſtanding, perſeth like the beaſt.

To the maſter of the muſick; to the ſonns of Korach a *Pſalm.*

Hear ye this all peoples: hearken ye, all inhabitants of the tranſitorie-world. Both ſonns of baſe-man, and ſonns of noble man: together rich and poor. My mouth, ſhall ſpeak wiſdoms: and the meditation of my hart, prudencies. I will incline myne ear to a parable: I will open with harp, mine hidden matter. Why ſhould I fear, in the dayes of evil: When the iniquitie of my foot-ſteps ſhall compaſs me? They that truſt in their wealthy-power: & glorie, in the multitude of their riches. A man ſhall not redeeming redeme, his brother: ſhall not give, to God his ranſome. So precious ſhalbe, the redemption of their ſoule: and it ſhall ceaſe for ever. That he may live yet to continual-aye: may not ſee the pit-of corruption. For he ſeeth, the wife doe dye; together the unconfiſt-fool and brutiſh doe periſh; and leave to otherſe their wealthy-power. Their inward-thought is that their houſes, ſhalbe for ever; their dwelling-place, no generation & generation: they proclaim their names, on lands. But man in honour, doeth not lodge a night: he is likened to beaſts that are ſilenced. This their way is unconfiſt-ant-ſolly to them: and their poſteritie, like-well of their mouth Selah. As ſheep they are put in hell, death ſhall feed them; and righteous men ſhall have rule over them at the morning: and their form wear away in hell, from his dwelling-place. But God, will redeem my ſoule, from the hand of hell: for, he will receive me Selah.

17 Selah. Fear thou not, when a man ſhall grow rich: when the glorie of his houſe, ſhalbe multiplied. For he ſhall not when he dy, take any-thing: his glory ſhall not deſcend after him. Though in his life, he bleſſeth his ſoule: & they will confeſs thee, when thou doeſt good to thy ſelf. It ſhall come, unto the generation of his fathers: unto continual-aye, they ſhall not ſee the light. Man in honour, & underſtandeth not: he is likened, to beaſts that are ſilenced.

Annotations.

1 The tranſitorie-world] ſee *Pſal.* 17. 14. V. 3. baſe-man] in Hebrue Adam: who was ſo called of Adamah the earth, wherepon this title is given to the baſe ſort of people. The Greek tranſlateſh it here earth-borne. So the Apoſtle ſayth, the firſt man of the earth, earthy; *1 Cor.* 15. 47. noble-man] in Hebrue Iſh, which is the name of man in reſpect of beaſt, valour, noblenes and dignitie, whereby man is, and excelleth, and in oppoſition to the former word Adam, it meaneth the great or nobler ſort of people. The Chaldee paraphraſeth thus, Both ſonns of Adam the firſt, and ſonns of Iſaiah; together righteous and ſynner.

2 V. 4. wiſdoms] that is, excellent and manifold wiſdom; to aſter, prudencies, for very excellent prudence, and of ſundry ſorts. So Solomon calleth the chief and moſt excellent wiſdom, wiſdoms, *Prov.* 1. 20. & 9. 1.

3 V. 5. a parable] or a proverb: in Hebrue Maſhal, which denoteth rate, ſuperiority or excellence; becauſe ſuch ſpeeches prevayle much, in the mindes of men, and are in eſteem. The new Teſtament in Greek tranſlateſh it, a parable, *Matth.* 13. 35. fro *Pſal.* 78. 2. of the Larine, wee name it a Proverb, in old Engliſh or Saxon, it was called a big-ſpel. Sometime it is uſed in the evil part, for a by-word. *Pſal.* 44. 15. & 69. 12. mine hidden-matter] my dark-queſtion, or grave-doctrine, my riddle. The

Hebrue Chidah, riddle, hath the name of ſharpnes, as proceeding from a ſharp wit, and needing the like to expound it. See *Judg.* 14. 12. *18.* *Namb.* 12. 8. *1 King.* 10. 1. *Prov.* 1. 6. The holy Ghoſt expreſſeth it in Greek by hidden things. *Mat.* 13. 35. fro *Pſal.* 78. 2.

4 V. 6. Why ſhould I feare] This is the hidden doctrine or riddle which the Prophet propoundeth, as in his own name, and therefore alſo called it a parable. By fear, he meaneth diſmay or diſcouragement. See verſe 17. the inquiry, that is, puniſhment, or death; which is the wages of ſyn; ſee *Pſal.* 31. 11. and by foot-ſteps or foot-ſoles, he meaneth his wayes or works. Or, he may call death the puniſhment of his heels or feet, becauſe the ſerpent bruſeth Chriſt and his people, but in the heels, *Gen.* 3. 15. the ſting of death being down away, & it made a paſſage into life and glorie. *1 Cor.* 15. 55. 57.

5 V. 7. their wealthy-power] their riches; which are thus called, becauſe they are gotten by power given of God, *Deutero.* 8. 18. with labour and induſtry: & to the rich, their goods are their ſtrong-city. *Prov.* 10. 15. therefore here they are ſayd to truſt in them: contrary to *1 Tim.* 6. 17. *Job.* 31. 24. Mark. 10. 24. glorie] or prayſe themſelves; vaunt, contrary to *Ier.* 9. 23.

6 V. 8. not redeeming redem] that is, ſhall in no wiſe, or not at all redeem. The Chaldee expoundeth it, a wicked man cannot redeeming redem his captived brother.

7 V. 9. So precious ſhalbe] or, And dear (coſtly) is; and conſequently rare and hard to obteyn: as *Dan.* 2. 11. *1 Sam.* 3. 1. of their ſoule] that is, of their life. So *Exod.* 21. 30. ceaſe for ever] that is, it ſhall never be accompliſhed. So ceaſing is uſed for thaneſt doing of a thing. *Deut.* 23. 23. *Zach.* 11. 12.

8 V. 10. That he may live] this is referred to the end of the 8. verſe, not give his ranſom; and ſo live. And, is here for That; ſee *Pſal.* 43. 4. The Chaldee expoundeth live, to be the life eternal, and the pit, to be the judgment of Gehenna (or hell.)

II V. 11. the wife] The Chaldee sayth, For he shall see wicked wife men that dye the second death, and are adjudged to Gehenna.

unconstant fool and brutish] these two names are often joyned together, as Psal. 92. 7. & 14. 8. the one noting fickleness & mutability, called Cest which is both the name of a fool, and of a star that causeth change of weather and tempests: (whereupon Solomon speaketh of the restlesnes of this kind of folly, Eccles. 7. 27. and of the tumultuousnes, and light behaviour of such fools, as having their eyes wandering vnto the ends of the earth, Prov. 9. 13. & 17. 24.) the other, noting want of discretion, as brut-beasts led with sensuality, & carried with ardent furious affections. 2 Pet. 2. 12. lude 10. See Psal. 73. 22.

12 V. 12. Their inward-thought] or, their meaning; purpose. This word signifyeth the nearest and most secret thought or purpose: the heart. See Psal. 5. 10. & 55. 5. & 64. 7.

their houses for ever] to weete, shall continue: by houses, meaning their children or posterity, as Psalm. 115. 12. which they that want, are sayd to be barren of house. Psal. 113. 9.

they proclaym their names, on lands] or, they call lands, (their lands as the Greek explaineth it) by their own names. As, the land of Canaan, of Misraim, (that is Egypt,) of Asshur &c. So Absalom called his pillar by his own name, 2 Sam. 18. 18. Cain, his city by his sonnes name, Gen. 4. 17. thus thinking to make their memorie everlasting. Or, they proclaym their names (seeking to be famous) throughout the lands, or countries. The Chaldee expoundeth it, they were proud, and got themselves an evil name on earth.

13 V. 13. But man] or And Adam: & this may be minded both for the first man Adam, who continued not in his dignity; and so for all his children: as the Chaldee sayth, And the son of man a synner, abideth not in honour. in honour] being in honour, dignity or estimation. not lodge-a-night] or, not continue. The word though it properly signifyeth a nights lodging, or abiding, Gen. 28. 11. Exod. 23. 18. yet is used

also for longer continuance, Psal. 25. 13. & 55. 8. Zach. 5. 4. The Greek translatheth, understandeth not; as the Hebrew alio is interpreted. 21. are silenced] that is, are cut off, dye, or perish: the Greek translatheth, are like unto them. The Hebrew word signifyeth silence or stiness; not only in speech, but in motion: as the Sun was full, or silent, when it moved not, Ios. 10. 12. 13. and people destroyed, are sayd to be silenced, Isa. 15. 1. and the grave or death is called silence, Psal. 115. 19. and things without life, are in the Hebrue phrase, dum, or silent. Habak. 2. 19. Exod. 15. 16.

V. 14. unconstant-folly to them] that is, in their folly: or a constant hope to them, that is, in their confidence. The original word hath contrary significations: unconstant-folly; Eccles. 7. 27. and constant hope, Psal. 78. 7. Job. 31. 24. both wayes it may here be taken: confident hope, in their own conceit, but in deed folly. The Greek turneth it a scandal (or stumbling block) to them.

and their posteritie] or, yet those after them, their successors. their mouth] that is, their words, doctrine, counsel, precepts. The mouth is figuratively used for whatsoever cometh out of the same; as word, or commandment. 1 Sam. 12. 15. Job. 39. 30. Num. 9. 20. Deut. 1. 26. Mat. 18. 16. Luk. 19. 22. The Chaldee here differeth much, saying, Thus they may occasioneth folly to them; and in their end, with their mouth they shall manifest their lyars, in the world that is to come.

V. 15. they are put] or layd: or, they put, that is, men put them. An Hebrue phrase, as Luk. 12. 20. they shall fetch away thy soule, that is, it shall be fetched away. The like is often used, Psal. 105. 28. & 141. 5. The Hebrue text it self, sometime explaineth this; as, they had annoyed David, 2 Sam. 5. 17. that is, David was annoyed. 1 Chron. 14. 8. Howbeit the Chaldee taketh it actively, saying, Like [they] they put the just to death and kill them; & crush the Saints &c. in hell] into a ditch: to the lowest grave or state of death, called Sheol. See the notes on Psal. 16. 10. death shall feed them] as a shepheard shall feed and rule them,

as Psal. 78. 72. or death shall feed on them, to devour them, as Ier. 50. 19. at the morning] the last day of judgement, for then all that sleep in the dust of the earth shall awake and arise, and the new day of eternal life shall begin.

their form] their figure, shape, or image; with all their bewty and proportion: or their rock, that is, their strength, or (as the Greek sayth) their help, that wherein they trust: in Chaldee, their body. The Hebrue Tsur is usually a rock, here it seemeth to be all one with Tsurab, a form or figure: and this is confirmed by the writing, for though by the vowels & reading it is Tsur; yet by the letters it is Tsur; which is, an image, Isa. 45. 16. And Tsuram, is for Tsurabam; as tebumam, is for tebumabam, in Hof. 13. 2. wear away in hell] or wax old in the grave: vnderstanding the word in, which is expressed in the Greek: or without it, thus, Hel (the grave) shall wear away (shall consume) their form. The Hebrue leballosh being indefinite, to wear-out with age: is here of like signification as that which went before, shall have rule. The like Hebraisme is in Ier. 14. 5. Zach. 12. 10. & 3. 4. See also Psal. 65. 11. & 56. 14. and by this, their affliction in hell is meant; as that which one Prophet calleth wear-out (or wasting) 1 Chro. 17. 9. another calleth afflicting, 2 Sam. 7. 10. from his dwelling-place] that is, every of them, coming from, (or being thrust out of) his dwelling, or home: as the Greek sayth, they are thrust from their lorie. It may also be Englished, for his dwelling-place: and so the Chaldee understood it, saying, Therefore their bodies shall wax old in Gehenna, because they treched out their hand, and destroyed the dwelling place of the house of his divine-majesty.

16 V. 16. from the hand of hel] that is, from the power of the grave, death, and damnation. So of all the faithfull, he sayth, I will redeem them from the hand of hell. Hof. 13. 14. but so can no man redeem himself, Psal. 89. 49. Hand is put for power, as Psal. 22. 21. And this is meant of the resurrection, & redemption of body and soule from damnation by Christ.

for he will receive me] or, when he shall receive, or take mee: meaning, up into heaven, where God himself is: 1 Thes. 4. 14. Job. 14. 3. This manner of speech is used in Gen. 5. 24. Henoch was no more, for God received him. The Chaldee explaineth this verse thus, But God will redeem my soule from Gehenna for he will teach mee his Law, and will lead me to his portion in the world to come.

V. 17. Fear thou not] that is, be not dismayed, or overcome with fear. The Hebrue phrase usually when it counselleth or prayeth against a thing, meaneth the height and full measure of it. So, Fear not, Gen. 50. 19. and Grieve not, Gen. 45. 5. that is, be not overcome with grief. So, lead us not into tentation, Mat. 6. 13. that is, let us not be overcome with tentation, 1 Cor. 10. 13. Therefore that which one Euangelist writeth Fear not, Mat. 28. 5. another writeth, be not astonished, Mark. 16. 6. noting the excess of fear.

V. 18. take any thing] Hebr. take of all, that is, ought of all that he hath. For wee brought nothing into the world, and it is certain that we can carry nothing out. 1 Tim. 6. 7. Job. 1. 21.

V. 19. Though in his life] that is, while he liveth. So Psalm. 63. 5. & 104. 33. & 145. 2. he blesteth his soule] that is, himself; as it is written, Soule, thou hast much goods layd up for many yeeres, live at ease, cat, drink, and take thy pastime. Luk. 12. 19.

will confest thee] wil commend, laud, and celebrate thee. dost good to thy self] that is, maketh much of, cherisheth, pampereth thy self. So good is used for worldly pleasure and emolument. Psal. 4. 7.

V. 20. For shall come] to weete, the soule fore-spoken of, or the person: or, Thou shalt come. to the generation of his fathers] that is, to his wicked predecessors that are dead and gone: as the godly also at their death are gathered to their fathers and people, Iudg. 2. 10. Dent. 32. 50. Or, to the habitation of his fathers; their house, or lodge: for so Dor is used for an habitation. Eisa 38. 12. The Chaldee applieth this first branch to the just, the latter to the wicked: The memorie of the just shall come to the generation

of their fathers: but the wicked, for ever and ever shall not see the light. ^{to continual-} ^{aye they shall not see] or, which for ever shall not see the light: to weat, the light of the living here on earth, as Psal. 56. 14. Job. 33. 28. 30. nor the light of joy in the world to come: being call out into the utter darkness. Math. 8. 12.}

V. 21. understandeth not,] or discerneth not, wanting prudence. A repetition of the 13. verse, with a little change of jalin, lodgeth into jabin, understandeth; which the Chaldee openeth thus; *A man a symmer, when he is in honour and understandeth not; when his honour is taken away, he is like a beast, and brought to nothing.*

PSALME 50.

The Majestic of God in the church. 5. His order to gather Saints. 7. The pleasure of God is not in legal sacrifices; 14. but in sincere of obedience. 16. The wicked are shut out from Gods Covenant. 21. They abuse Gods patience to their destruction, 23. but the godly shall see his salvation.

A Psalm of Asaph: **T**HE God of Gods, Jehovah; speaketh, and calleth the earth: from the rising-up of the Sun, unto the going-down thereof. Out of Sion the whole-perfection of bewty, God shineth clearly. Our God come, and not keep-silence: a tyre shall eat before him; and round-about him, shall a storm-be-moved vehemently. He will call to the heavens from above: and to the earth, to judge his people. Gather ye to mee my gracious-saints: that have stricken my covenant, with sacrifice. And the heavens shall openly-shew his justice: for God, he is judge Selah. Hear o my people, and I will speak; o Israel, and I will testify to

thee: I am God, thy God. I will not reprove thee; for thy sacrifices: for thy burnt-offerings, are before me continually. I wil not take a bullock out of thine house: goat-bucks, out of thy folds. For every wild-beast of the wood is myne: the beasts, that be on a thousand mountayns. I know all the fowl of the mountayns: & the store-of-beasts of the field, is with mee. If I were hungry, I would not tell it thee: for mine is the world, and the plenty thereof. Will I eat, the flesh of mighty-bull: and drink, the blood of goat-bucks? Sacrifice-thou to God a confession: and pay, thy vows to the Most-hye. And call on mee, in day of distress: I will release thee, and thou shalt glorifie mee. But to the wicked sayth God; what hast thou to doe to tell my statutes: and that thou shouldest take-up, my covenant on thy mouth. And thou, hast nurture: & castest my words behind thee. If thou seeest a thief, then thou runnest with him: and thy part is with the adulterers. Thy mouth, thou sendest-out in evil: and thy tongue, joyneth together deceit. Thou sittest, thou speakest against thy brother: against thy mothers son, thou givest yll-report. These things thou hast doen, and I kept-silence, thou didst think, that I was surely like thee: I will reprove thee, and set-in-order to thine eyes. O now consider this, ye that forget God: I tear, and there be no reskewer. He that sacrificeth confession, honoureth mee: and he that disposeth his way, I will cause him to see, the salvation of God.

Annotations.

A Psalm of Asaph] that is, made by him, as the Chaldee sayth, An hymne by the hand of Asaph: or to Asaph, that is, committed unto him to sing. For Asaph was a Seer or Prophet, which made Psalms as did David, 2 Chron. 29. 30. Also he and his Sonns, were singers in Israel. 1 Chron. 15. 2. The God of Gods] that is, God of all Angels, Judges and Rulers of the world: or as the Chaldee sayth, The mighty (God) the God Jehovah. Three titles of God here used together, Al, Elobim, Jehovah. So in Job. 21. 22. the going-down] that is, the West, where the Sun setteth, or (after the Hebrew phrase) goeth in, as at the rising, it is sayd to goe-out, or come forth. Gen. 19. 23.

Vers. 2. Out of Sion] the state of the Church under the Gospel, Heb. 12. 18. 22. Psal. 6. therefore in this Psalm, the legal sacrifices appointed at mount Sinai, are approved, and the worship of God in spirit and truth, commended. the whole perfection] or, the Universality of bewty: that is which is wholly and perfectly bewtiful. See the like prayle of Sion, Psal. 48. 3. Lam. 2. 15. shineth-clearly] as the sun shineth in his strength: that is, appeareth in glorious majesty. This also is a sign of favour, Job. 10. 3. Psal. 80. 2. So God shined from mount Paran. Deut. 33. 3.

V. 3. Our God come] a prayer to hasten his coming, as in Rev. 22. 20. or, as the former, our God wil come. So the Chaldee paraphraseth, The just shall say, In the day of the great judgement, our God wil come, and not be silent, to execute the vengeance of his people. fyre shall eat] that is consume, devour. So God is called an eating fyre, Deut. 4. 24. that is as the Apostle expoundeth it, a consuming fyre, Heb. 12. 29. and the sight of his glory on mount Sinai, was like eating (consuming) fyre, Exod. 24. 17. and fyre out of his mouth eateth, Psal. 18. 9. a storm be-moved] a tempest raised: which maketh fyre, the more seire and forcible. And these

things signify Christs judgements against hypocritical carnal worshippers, see Mal. 3. 1. 2. 3. Mar. 3. 12.

Vers. 4. call to the heavens &c.] that heaven and earth may bear record; as in Deut. 31. 28. & 32. 1. Isa. 1. 2. The Chaldee expoundeth it, He will call the high Angels from above, and the just of the earth from beneath.

V. 5. have stricken my covenant] or have cut, that is, made covenant with me with sacrifice. For at holy covenants, the sacrifices were cut asunder, & they went between the parts. Gen. 15. 10, 13, 18. Jer. 34. 18. See Psal. 25. 10. See also a covenant between God and his people with sacrifice, Exod. 24. 4. — 8. The Chaldee openeth it thus, which have (stricken) the covenant, and confirmed the Law, & been busied in praier, which is like to sacrifices.

V. 6. And the heavens] hereby may be meant the heavenly Angels; as in Job. 15. 15. and so the Chaldee translatereth, high Angels: or the meteors in the aier, thunder, lightning &c. Exod. 19. 16. 18. See also Psal. 97. 6. & 89. 5. he is judge] himself in his own person; and not by his servants only, as afore time. Heb. 1. 1. 2. 2 Tim. 4. 1.

V. 7. testify to thee] that is, give thee contestations, admonitions, charges, &c. to cause the more obedience, as Nehem. 9. 29. 2 King. 17. 15. Exod. 19. 21. 23. or, testify against thee, (as this phrase sometime signifyeth, Deut. 4. 26. & 31. 28.) that is, convince thee of disobedience; Both these are doon in this Psalm, vers. 14. 15. 18. 19. &c.

V. 8. for thy sacrifices] to elsewhere he sayth, I shalke not to your fathers, &c. concerning sacrifices, Lev. 7. 22. are before me,] so the Greek explaineth it; and so Israel used to weary God with outward offerings, Isa. 1. 11. 14. Mic. 6. 6. 7. Amos. 4. 4. 5.

V. 9. goat-bucks] the bee goats; such, with bullocks, were principal in the sacrifices. Num. 7. 17. 23. &c. Psal. 66. 15.

V. 11. store-of-beasts] all sorts of beasts that range about. So Psal. 80. 14.

V. 12. If I were hungry] This the Chaldee expoundeth, If the time come of the continual-

sinual-sacrifice, I wil not tell thee. So it may be a prophesie of Christs abolishing the daily sacrifice, as in Dan. 9. 27.

V. 14. a confession] a thank-offring. There was an oblation in the law, thus called, Levit. 7. 12, 15. mentioned also in Psal. 116. 17. & 107. 22. which the Apostle openeth, exhorting to offer the sacrifice of praise continually to God, that is the fruit of the lips, confessing to his name. Heb. 13. 15. See also Psal. 95. 2. The Chaldee sayth, *Subdue evil concupiscence, and it shall be counted before the Lord, as a sacrifice of confession.* Vowes to the most hie;] that is, to God, Gen. 14. 18. So he that in Luk. 6. 35. is the *Adst hie*; in Mat. 5. 48. is, our Father which is in heaven. To him vowes were made with prayers, Genes. 28. 25. Psalm. 65. 6. and paid with thanksgiving, Psal. 65. 2. & 66. 13, 14. and by law the payment was required, Deut. 23. 13. Eccles. 5. 5. Psal. 76. 12. and there were sacrifices for vowes, Levit. 7. 16. But the Chaldee referreth this hers, to the vow which they made at mount Sinai, to confirm the commandments. (Exod. 19.)

V. 16. what hast thou to doe] the Hebrue phrase is, what to thee? the Greek, wherefore doest thou?

V. 17. nurture] or restreint, chastisement; which is the way of life. Prov. 6. 23. & 12. 1. The Chaldee addeth, nurture of wise men. behind thee] or after thee. See a like speech Nehem. 9. 16.

V. 18. then thou] Hebr. and thou runnest, or readily consentest, tak'st pleasure. And, may be omitted in our English; it serveth to increase the readynesse & earnestnes of the affections. He that partaketh with a thief, hateth his soule. Prov. 29. 24.

V. 19. thou sendest out] that is, useth & applyest it. thy tongue, joyneeth] or, with thy tongue, thou joyneest, framest, compactest.

V. 20. yll-report] or infamy, offensive scandalous speech; (as the Greek turneth it scandal;) a word not found but in this place.

V. 21. I was surely] Hebrue I being had been, or was. set in order] to weete, thy faults; as the Greek explaineth it, I wil set

thy synns before thy face. The Chaldee giveth this paraphrase, *Thou thoughtest to be for ever; thou saydest in thy hart, I shall be like God: but I in powerfull wrath will take vengeance on thee, I will rebuke thee in this world, and order the judgement of Gehenna; in the world to come, before thee.*

V. 22. no reskuer] or no deliverer. A similitude taken from Lions, which catch and tear their prey, from whose jaws none can reskue. See the like in Hos. 14.

V. 23. He that sacrificeth confession] that is, which giveth confession (or thanks,) as a sacrifice: the Greek translateth, *The sacrifice of praise shall glorify me; the Chaldee, He that slayeth evil concupiscence, and subdueth it, it shall be counted to him, as a sacrifice of confession.* disposeth his way] compacteth & ordereth it, according to these directions; or, he that putteth this way, before him.

to see, the salvation] that is, to enjoy it; or, I will shew it him. In Hebrue the word is redoundeth. See Psal. 27. 4. So Psal. 31. 16. & 85. 8.

PSALME 51.

David prayeth for remission of synns, whereof he maketh a deep confession. 8. He prayeth for sanctification. 18. God deliveth not in sacrifice, but in a broken spirit. 20. A prayer for the church.

To the mayster of the musick, a Psalm of David. When Nathan the Prophet, came unto him: after he had gone in, unto Bathsheba.

BE gracious to me o God according to thy kind-mercie: according to the multitude of thy tendermercies, wipe away my trespasses. Much wash mee from my iniquities: and cleanse me from my syn. For I know, my trespasses: and my syn, & before me continually. Against thee against thee only, have I synned; and have doen, that which is evil in thine eyes:

eyes: that thou mayst be just when thou speakest, mayst be pure when thou judgest. Loe in iniquitie was I painfully brought-forth: and in syn, my mother conceived mee. Loe the truth thou delytest, in the inward-partie: & in the secret, thou hast made mee know wisdom. Thou wilt purge mee from syn with eizop, and I shall be clean: wilt wash mee, and I shall be whiter than snow. Thou wilt make mee to hear, joy and gladnes: the bones that thou hast crushed, shall be gladom. Hide thy face, from my synns: and wipe-away, all my iniquities. A clean hart, create thou to mee o God: and a firm spirit, renew thou within mee. Cast me not from thy face: and take not from me thy spirit of holynes. Restore to mee, the joy of thy salvation: and firmly-susteyn mee, with a free spirit. I will teach trespassers thy wayes: and synners, shall convert unto thee. Deliver me from bloods, o God, the God of my salvation: my tongue shall shew thy justice. Lord, thou shalt open my lips: & my mouth, shall shew forth thy praise. For thou deliest not sacrifice, else would I give it: burnt offering, thou wilt not contentedly-accept. The sacrifices of God, are a broken spirit, a hart broken and contrite: o God, thou wilt not despise. Doe well in thy good pleasure, unto Sion: build thou, the walls of Ierusalem. Then shalt thou delytefully-accept the sacrifices of justice, the burnt offering and the whole-oblation: then shall they offer-up bullocks upon thine Altar.

HE had gone in] to weete, into the chamber, as Judg. 15. 1. that is, had lyen with; as the phrase importeth, Genes. 6. 4. and is expressed, 2 Sam. 11. 4. Bathsheba] the daughter of Eliam, 2 Sam. 11. 3. called also Bathshua daughter of Ammiel, 1 Chron. 3. 5. She was wife to Captaine Uriah the Hittite, and whiles her husband was at the leager of Rabbah, David lay with her: and shee being with child, he first fought to cover his fault, by sending for Uriah home, that he might be esteemed the father, which not succeeding, he sent him back with privie letters to Iobab the General, for to procure his death. Which being doen, David married his wife Bathshebah, so thinking to cloke his syn. But God was displeased, and sent Nathan to reproove David, wherupon he repented, and made this Psalm, for an example unto, and comfort of synners. See the historie at large, 2 Sam. 11. & 12.

V. 4. much wash mee] Multiply wash mee, that is, thoroughly wash mee, again and again. He applyeth the washings used in the law, (Lev. 11. 25. 32. Exod. 19. 10. Num. 19. 19.) to the spiritual washing from syn, in the blood of Christ. Rev. 7. 14. 1 Ioh. 1. 7. So after, in verse 9. & Jer. 4. 14. The Hebrue *Heresh* (or *Harbeh*) multiply, is used for *Much*, as 2 King. 10. 18. which is opposed to little. And that where in one place is written *harkeh*, multiply: in another is *la-yab*, and *rabbah*, much: as 1 King. 10. 10 with 2 Chron. 9. 9. 2 Sam. 8. 8. with 1 Chron. 18. 8.

V. 5. I know] or acknowledge. So Isa. 59. 12. Jer. 3. 13.

V. 6. Against thee] or, unto thee only. This is either because he concealed his syn from men, but could not from God, 2 Sam. 12. 12. or, that only God could remitte the punishment of his syn. Isa. 43. 25. and 2 Sam. 41. 5.

I have synned] and so am deprived of the glorie of God: as Rom. 3. 23. that which is evil &c.] which displeaseth thee. This hath reference to 2 Sam. 12. 9.

11. 27. that thou mayst be just] that is, thou hast suffered me to fall into syn: at thou mayst be just, (or justified,) in what soever thou hast spoken for the salvation of thy servant, or punishment of my syn. 2 Sam. 12. 10. For the unjustice of man, commendeth the justice of God: Rom. 3. 4. 1. or, it may have reference to the former words, I know (and acknowledge) my syn, that thou mayst be just, when thou speakest] or in thy speaking, that is, in thy words; as Rom. 3. 4. 10 after, in thy judging, mayst be pure] or clear, sincere, unreprouvable: and consequently mayst win the victorie in judgment: wherupon the Apostle (according to the Greek version) sayth, mayst overcome, Rom. 3. 4. The Hebrue Zacah, also in the Syriac tongue, is used for overcoming.

7 V. 7. in iniquitie] the perversnes or vici-
of nature, commonly called original, &c
by the Apostle inhabiting syn, Rom. 7. 17.
wherby all men are carnal, sold under syn:
Lev. 3. 5. Rom. 7. 14. The Chaldee calleth it,
the syn of evil concupiscence. This, David
maketh the fountayn of all his actual
synns. painfully-brought-forth] born-
with-sorrow. The Hebrue signifieth, the pain-
ful travel of child birth, Isa. 26. 17. 18. & 51. 2.
Ezal. 29. 9. conceived] or was warm:
in heat; as Gen. 30. 38. 39. 41.

8 V. 8. the inward-parts] or the covered-
parts, the hart roots, where wisdom is seated of
God: Job. 38. 36. named in Hebrue of cover-
ing, plaistering, or pargeting, the secret]
or, the close-place: which being referred
to the person, meaneth the hart, which
God reneweth, Ezek. 36. 26. And wherin he
writeth his lawes, Heb. 8. 10. And thus the
Chaldee expoundeth it, the close-place of the
hart; which the Apostle calleth the hid man
of the hart, 1 Pet. 3. 4. or, if it be referred
to the thing, it meaneth the secrets of wis-
dom, Job. 11. 6. the wisdom of God in a myste-
rie, the hid wisdom, manifested by the gos-
pel, 1 Cor. 2. 7. And thus the Greek appli-
eth it, saying, the unmanifest and hid things
of wisdom, thou hast manifested to me.
thou hast made] or wilt make me know; thus he
saith by faith out of his syn, being

taught-wildom of God.

V. 9. Thou wilt purge-me from syn] or
prayer weise, Purge thou me from syn; or
make me synless. Expiate or purify-my syn.
Prayers are often made in this manner, as
with assurance that they shalbe per-
med. See the note on Psal. 17. 8. expy
or hyssop, of the Hebrue Ezob and Greek
hyssopos; an herb or tree growing out of the
wall, 1 King. 4. 33. appointed in the law,
for to sprinkle and cleanse with, Exod. 12.
22. Num. 19. 6. 18. Levit. 14. 4. 6. 49. Heb. 9. 19.
and the sprinkling with it, was the last
part of the purification of the Vacleans:
here used to signify the fulfilling from
syn by the blood of Christ, Heb. 9. 13. 14.
whether it were that herb which we
now call eixop, or no; is uncertain. The
Chaldee paraphrasteth, Thou wilt sprinkle
me like a Priest, which sprinkles the warden
with the purifying waters, with hyssop, with the
ashes of an heifer, and I shalbe clean.
wash me] an other legal rite for purify-
ing the unclean, Levit. 14. 8. & 15. 13. 13.
22. figuring our sanctification. Heb. 10. 22.
Tit. 3. 5. Ipe. 4. 4.

V. 10. to heav joy] the joyful tidings
of the forgiveness of my synns. bene
that thou hast trusted] or trusted; noting
hereby the greatness of his grief & afflic-
tion. Job. 2. 25. & 30. 17. & 33. 19. 21. Psal.
38. 4.

V. 11. Hide thy face] that is, regard not
my synns to visit them on me. See the contin-
ry, Psal. 90. 5. & 109. 14. 15. Icy 16. 17.

V. 12. firm spirit] a spirit ready prepared
stedfast, and certain. The like is applied to
the hart, Psal. 112. 7. & 57. 8.

V. 13. from thy face] or from thy presence:
This was an effect of Gods utmost anger
against synners, 2 King. 24. 20. Icy 7. 15. &
51. 3. Gen. 4. 16. thy spirit of holyness]

thy holy Ghost: which the Chaldee expou-
deth, thy holy spirit of Prophecie.

V. 14. the joy of thy salvation] the joy
which proceedeth from thy salvation &
deliverance of me from syn. a free
spirit] a voluntary, free willing spirit, or a prin-
cy, ruling spirit, as the Greek turneth it. See

See this word, Psal. 47. 10. by a free or prince-
ly spirit, he meaneth a spirit not in bon-
dage to syn: called elsewhere the spirit of ad-
option, Rō. 8. 15. 16. wherby a man is made
willing to obey the Lord; as Exo. 35. 21.

V. 16. from bloods] that is, from the
guilt of my murder in shedding the blood
of Vriah; as the Chaldee sayth, from the
judgment of murderer: or from my native cor-
ruption. See the note on Psal. 5. 7.

shall shew] or shew, sing joyfully and pro-
claim thy justice; such as Paul speaketh of,
Phil. 3. 9.

V. 17. shall open my lips] shalt give me
occasion to speak freely and boldly: the
Chaldee addeth, in thy law. This phrase is
used Job. 11. 5. & 32. 20.

V. 18. else I would give it] or, for sells I
would give it: as the Greek turneth it, if
thou wouldest sacrifice, I had given it.

V. 19. The sacrifices of God] that is,
which please God: or, as the Chaldee sayth,
holy to God. So, the works of God, Job. 6. 28.
hart broken] to weep, with sorrow for
syn. So Isa. 64. 1. Luk. 4. 18. Compare with
this Rom. 12. 1. also Isa. 57. 15. & 66. 2.

V. 20. Doe-wil] or Doe good; deal-
bountefully: it comprehendeth all things
needful for profit or pleasure.

V. 21. unto the Church, and place of publik
worship. See Psal. 2. 6. walls of Jeru-
salem] or, of Jerusalem; as the Hebrue

writeth it in the dual form, as it were the
double-Jerusalem, to weat the higher and
the lower, from which the Apostle ga-
thereth an allegorie, Gal. 4. 25. 26. This
citie was first called Salem, that is Peace;
where Melchisedek was King, Gen. 14. 18.
Heb. 7. 2. It was named also Jebus, Iudg. 19.
10. of one Jebusi son of Canaan, Gen. 10.
16. and was possessed by his seed the Je-
busites, who held therein the fort of Sion,
til David wunn it from them, 1 Chron. 11.
4. 7. 7. Here also was the mount Moriah,
wheron Solomon built the Temple, 2

Chron. 3. 1. where Abraham offered his son
Isaac: Gen. 22. 2. And because there Gods
providence was seen, he named the place
Jehovah-jireh, Gen. 22. 14. which jireh, put

to the former name Salem, maketh it Jeru-
salem: where Peace is seen, and as the citie
was enlarged by taking in mount jireh or
Moriah, to is the name: yet sometime
(though very rare,) it is called by the
first name Salem; as Psal. 76. 3. This citie,
God chose to be the place of his publik
worship, and there to dwell, 2 Chron. 7. 12.
Psal. 132. 13. 14. and honourable things are
spoken of this citie, Psal. 87. 3. and of the
walls thereof, which in the Jerusalem from
above, are of Jasper stone, with 12. founda-
tions garnished with all manner preci-
ous stones, and having the names of the
Lambis 12. Apostles, Rev. 21. 10. 14. 18. 19.
&c. the walls are called Salvation, and the
gates, Prayse, and they are ever in Gods sight;
Isa. 60. 18. & 49. 16. For the building up of
these, dooth David here pray.

V. 21. Then shalt thou accept] when the
place is builded which thou hast chosen.
For he forbade his people, to offer in every
place, Levit. 17. 5. 8. 9. Deut. 12. 17. 13. and
promised to accept their sacrifices on his
holy mountayn, Ezek. 20. 40. Therefore Is-
rael was in great affliction and reproch,
whē the walls of Jerusalem were unbuild-
ed, Nehem. 1. 3. and the peoples negli-
gence in building Gods house was sharp-
ly blamed. Hag. 1. 2. 4. 8. 9. & 1. 15. &c.
of justice] that is, sacrifices offered in
faith, and according to the will of God.
See Psal. 4. 6. the whole oblation]
the Cull: a kind of oblation that was
wholly and every whie given up in lyre
unto God: and differed from the Ghnotah
or Burnt-offring which was onely of beasts
or birds, Levit. 1. wherwas the Cull was al-
so of flower, called the Meat-offring, but
burned altogether, which the common
Meats offering were not. Levit. 6. 20. 22. 23.
It was also of beasts. 1 Sam. 7. 9.

David condemning the spytesfulness of Doeg,
propheseth his destruction; 8. as which the just
shall rejoice. 10. David upon consience of
Gods mercy, giveth thanks.

1 To the mayster of the musk; an in-
2 structing Psalm of David. When
Doeg the Adomite came, and shewed
to Saul, & sayd to him: David came,
unto the house of Achimelech.

3 **W**hy boastest thou in evill, o
4 mighty-man? the mercy of
God, endureth all the day. Thy tongue
thinketh woeful evils: as a sharp ra-
5 four, doing deceit. Thou lovest evil
more than good: falshood, more than
6 to speak justice Selah. Thou lovest
all words of swallowing; the tongue
of deceit. Also God, will destroy
7 thee to perpetuities: he will pull thee
away and pluck thee out of the tents;
and will root thee up, out of the
8 land of the living Selah. And the
just shall see, and fear: and shall laugh
9 at him. Behold the man, that put
not God, for his strength: but trust-
ed, in the multitude of his riches: he
10 was strong, in his woeful evill. But
I, as a green olive, in the house of
God: I trust in the mercy of God,
11 ever and aye. I will confesse thee for
ever, for thou hast done this: and will
patiently expect thy name for it is
good, before thy gracious saints.

Annotations.

2 **D**Oeg, a servant of King Saul, and
mayster of his heirdmen. 1 Sam. 21. 7.
the Adomite that is, an Adomite, or
Idumean, as the Greek here translatheth:
or a man of Adamah, a citie of the tribe
of Naphtali, Job. 19. 36. of Achimelech
David fleeing from Sauls tyrannie came
for comfort to the house of God in Nob,
where Achimelech the priest administered.
He gave unto David & his company, the
shew bread to eat: armed him with the
sword of Goljath the Philitian, & asked

counsel of the Lord for him. Doeg saw
this, and told King Saul: and after (when
no other man would,) himself at the
Kings commandement, ran upo Achime-
lech and the Priests, and killed 85. per-
sons: and Nob the citie of the Priests, he
smote with the edge of the sword, both
man, woman, child and beast. But Abi-
thar Achimelechs son escaped unto Da-
vid, and told him: who thereupon made
this Psalm. See 1. Sa. 21. & 22. Mat. 12. 34.

V. 3. in evill] the Chaldee expounds it,
in an evil tongue. o mighty-man] or,
Potentate, Doeg is thus named, for his chief
place over K: Sauls heirdmen, 1 Sam. 21. 7.
and his kylling of so many Priests of the
Lord, 1 Sam. 22. 18. 19. in which mischie-
vous prowess he vaunted himself.

V. 4. thinketh] or understand, why
thinketh thy tongue? that is, uttereth the
evils thought of & premeditated. swal-
lowing-deceit] that is, as a rafter, or in
stead of cutting the haye, cutteth the
throat. Or it may be referred to the man,
doer of deceits: as the Greek sayth, thou
hast done deceits.

V. 5. justice] that is truth or faithfulness.

V. 6. words of swallowing] or of devour-
ing, of perniciousnes; that is, pernicious
words which cause destruction.

V. 7. destroy] or pull the down: a simi-
litude taken fro buildings pulled down:
Levit. 14. 45. applied here to mans over-
throw. So Job. 19. 10 pul. thee away]
or take thee hence, as a cole of fyre is taken
with the tongs Esa. 30. 4. pluck thee]
as the stakes are plucked up when the
tent is removed. This is applied to ex-
pulsion out of ones settled place; and is
oppoed to stablishing. Deuteron 28. 63.
Prov. 2. 22. & 15. 25. root thee up] as
a tree plucked up by the roots: Jude, 12.
So Job. 31. 12. land of the living] that is,
this world. See Psal. 27. 13.

V. 8. shall see] the Chaldee paraphra-
seth, shall see thy punishment and fear before
the Lord.

V. 9. the man] the mighty-man. It hath
reference to verse 3. he was strong, or,
would

would be strong, and prevail; as Psal. 9. 20. or,
strengthened, an: hardened himself. his woef-
ful evill] or, in that he hath, that is, his sub-
stance: the Greek sayth in his vanity.

V. 10. green olive] always fresh and
flourishing. See Psal. 37. 35. Jer. 11. 16:
aye] continually: see Psal. 9. 6.

V. 11. hast done] the Chaldee addeth,
hast done the vengeance of my judgment.

PSALME 53.

David describeth the corruption of a natural
man, & convinceth them by the light of
their consciences. 7. He glorieth in the salvation
of God.

To the mayster of the musk on Ma-
chalath; an instructing psalm
of David.

The fool sayth, in his hart there is
no God: they have corrupted &
have made themselves abominable with
injuriously evill; there is none that
doeth good. God, & the heavens,
looked down upon the sons of A-
dam: to see, if: her were any that un-
derstand: th; that seeketh God. Ever-
y-one is gone-back, togither they
are become unprofitable: there is none
that doeth good; none, nor one. Doe
they not know, that work painful in-
iquities: that eat my people as they eat
bread: they call not upon God. There
they dreaded a dread, when no dread
was: for God, hath cartred the bones
of him that besiegeth thee: thou hast
made them abashed, for God hath de-
temptuously cast them off. Who will
give out of Sion, the salvations of Is-
rael: when God returneth, the cap-
tivity of his people: Takob shall be
glad, Israel shall rejoyce.

Annotations.

Machalath] this seemeth to be a
kind of instrument, much like Ne-
chiloth, Psal. 5. 1. It may also be in-
terpreted Sicknes or Infirmitie. So in the
title of Psal. 88. an instructing psalm]

Maschil: see Psal. 32. 1. This psalm is the
same in effect, and almost in words with
the 14. Psalme, some few things changed.
See the notes there.

V. 1. with injurious evill] so the Greek
sayth, with iniquities they are made abomi-
nabe. Or, we may read, they have done abomi-
nable iniquities.

V. 4. every-one is gone-back] Hebr. All
he, that is, Ech one; or whosoever he be:
in particular. In Psal. 14. 3. he speaketh
generally, all is departed.

V. 5. where no dread was] that is, no
cause of dread. God giveth to the wicked,
a trembling hart, Deut. 28. 65. and a sound of
fear in their ears, Job. 15. 21. yea the sound of
a leaf, chafeth them, & they see when none pur-
sueth. Levit. 26. 36. Prov. 28. 1.

of him that besiegeth thee] or, that pitcheth
camp against thee: speaking to the goodly
man. The Greek turneth it, of men-pleasers.
hast made them abashed] or, shalt make
abashed, (for it is a promise, but set down
as already performed, for the more assu-
rance,) or, shalt put to confusion, to weete
them, or their counsel; as they would have
confounded thine. See Psal. 14. 6.

V. 7. who will give] a wish: O that there
were given &c. See the notes on Psal. 14. 7.
salvations] that is, full salvation, health or
deliverance.

PSALME 54.

David complainyng of the Ziphims, pray-
eth for salvation. 6. Upon his confidence in Gods
help, he promiffeth sacrifice.

To the mayster of the musk on Ne-
ginoth; an instructing psalm of David.
When the Ziphims came, and sayd
unto Saul, doeth not David hide him
self with us?

o God

O God, in thy name save mee: & and in thy power judge mee. **O** God, hear my prayer: hearken, to the words of my mouth. For strangers, are risen up against mee; and daunting-tyrants, seek my soul: they have not set God, before them Selah. **Loe** God is mine helper: the Lord, is with them that uphold my soule. He will turn the evil, to my enviers: in thy truth, suppress thou them. With voluntaries I will sacrifice unto thee: I will confess thy name Jehovah, because it is good. For he hath freely-ridd mee, out of all distresses: & mine eye hath seen, on mine enemies.

Annotations.

Ziphims] or Ziphans, the inhabitants of Ziph, a city in the tribe of Judah, Jos. 15. 24. by which there was a wilderness and wood, wherein David hid himself when he fled from Keilah for fear of K. Saul: and was bewrayed by these Ziphims unto the King, once and the second time; whereupon he made this Psalm. See the historie, 1 Sam. 23. 14. 15. 19. &c. and 26. 1. 2.

V. 5. strangers] the Ziphims, estranged from God, and alienated from his people. Psal. 58. 4. Isa. 1. 4. So wicked men are called heathens, Psal. 59. 6. In Psal. 86. 14. this is repeated by David: but for Zarah, strangers, there he calleth them Zedim, proud. daunting-tyrants] terrible destroyers, as Saul and his retinue, whose terror daunted many. See Psal. 10. 18.

seek my soule] my life, to take it away: see the note on Psal. 31. 4.

V. 6. with them that uphold] or, among the upholders, the valiant soldiers that helped David in his battels: as 1. Chron. 12. 3. &c. a like manner of speech is, Judg. 21. 31. show us among them that trouble mee.

V. 7. return the evil] to weete, which

they intend against mee. For the righteous escapeth out of trouble, &c. the wicked shall come in his sted, Prov. 11. 8. suppress them] restrain them, or cut them off. Compare Psal. 143. 13.

V. 8. With voluntaries] or, in freewill, that is, freely, liberally, of a willing minde. Such sacrifices the law mentioneth, Levit. 7. 16.

V. 9. eye hath seen] to weete, the work, or reward of God; in Chaldee, the vengeance, on mine enemies, mentioned before in vers. 7. and as is expressed in Psal. 91. 8. but often this word is concealed, as Psal. 35. 21. & 92. 12. or hath viewed them with delight; see Psal. 22. 18.

PSALME 55.

David in his prayer complaineth of his full case. 10. He prayeth against his enemies, of whose wickednes and treacherie he complaineth, 17. He comforteth himself in Gods preservation of him, and confusion of his enemies.

To the master of the musick on Neginoth, an instructing-Psalme of David.

Hear thou O God, my prayer: & hide not thy self, from my supplication-for-grace. Attend to me, and answer me: I mourn, in my meditation, & make a troubled-noyle. For the voice of the enemy, because of the vexation of the wicked: for they bring upon me painful-iniquitie, and in anger they spitefully-hate me. My hart, is pained within me: and the terrors of death, are fallen upon me. Fear and trembling, is come into me: and horrour, hath covered me. So that I say, who will give me a wing, as a dove: that I might flee and dwell. **Loe**, I would make far off my wandring-flight: I would lodge, in the wilderness Selah.

I would

I would hasten my safe-escaping: from the wind of driving-forward, from the tempest. Swallow them Lord, divide their tongue: for I see, violent-wrong, & strife in the citie. Day and night, they compass it upon the walls thereof: & painful-iniquitie and molestation are within it. Woeful evils are within it: and fraud and guile, departeth not from the street thereof. For, not an enemy reproched mee; for I could beare it: not my hater, magnified against mee; for I could be hidden from him. But it was thou O man esteemed of as my self: my guide, and my known-acquaintance. Wee which together, made sweet secret-counsel; went into Gods house, with the societie. Let death seize, upon them; let them goe downe quick to hell: for evil, are in their dwelling-place in their inmost-part. I will call unto God: & Jehovah, will save mee. Evening and morning and at noon, will I meditate and make a noyle: & hee heard my voice. He hath redeemed, my soule in peace, from the battel against mee: for with many, were they with mee. God will hear, and afflict them, even he that sitteth from antiquitie Selah: for that they have no changes, nyether fear they God. He sent-forth his hand, on his peaceable friends: he profaned his covenant. The words of his mouth were smoother than butter, but battel, was in his hart: his words, were softer than oil; but they were drawn-swords. Cast thou, thy careful-burden upon Jehovah; and hee will sustain thee: he will not give the just-man, for ever to be moved. But thou O God, wilt make

them goe-down, to the pit of corruption: men of bloods and deceyt, shall not live-half their dayes: but I, will trust in thee.

Annotations.

V. 3. I mourn] as one cast down with sorrow, making a doleful noyle. meditation] or, discoursing-talk, prayer, complaint. The Hebrew Seich, signifyeth any large discourse or exercise of the mind or mouth; by busy musing, talking, praying, comoning with ones self or others.

V. 4. they bring] they make-move or turn upon me iniquitie, both by unjust imputation of evil, and instilling of punishment. For the word is used both for iniquity and the punishment thereof; as is noted, Psal. 5. 6. The Chaldee sayth they testify falshood against mee. spitefully-hate mee] or, bear me a privy grudge, with a purpose to avenge; as the word signifyeth, Gen. 37. 41. & 50. 15.

V. 5. is pained] or, trembleth with pain. The word usually meaneth such pains as a woman feeleth in her travel.

V. 6. horrour] or, amazed-quaking; when the senses are smitten with astonishment. Therefore the Greek turns it, darkness.

V. 7. who will give] a wish, O that I had, or O that some would give. See Psal. 14. 7. wing as a dove] which being a fearful bird, flyeth fast to deserts and rocks to hide it self, Jer. 48. 28. wing is put for wings: as fowl for fowles: Psal. 8. 9. that I might fly] or, I would-flye, and dwell, to weete, somewhere, where I can find safetie: but no place is named, to note the more uncertainty.

V. 8. in the wilderness] the place whither the woman (the Church) also flyeth in her persecution. Rev. 12. 6. 14.

V. 9. hasten safe escaping &c.] or, I would speed my evasion: hasten my deliverance. So David hastened his flight from Absalom, 2 Sa. 15. 14. &c. from wind of driving-forward] that is, from the driving (stormy) wind, that beareth all things away before it: meaning the storm of persecution: which forced him

R to

to flie. The Greek turneth it, from pusillanimie, (or feeblenes of spirit) intimating his only fears driving him to this flight.

V. 10. Swallow] that is, destroy. It hath respect to Dathan and Abirams death; who with there company were swallowed alive into the earth, Numb. 16. 32. as after in the 16. verse here is explained.

divide their tongue] for, their tongues, that is their language, counsels, plots &c. as at Babel tongues were confounded; Gen. 11. 7. So the tongues of Abisaloms counsellors (that persecuted David) were divided, 2 Sam. 17. 1. 5. 14.

V. 11. they compass it] to weat, violent-wrong and strife before mentioned; which were as walls about the town: or they, that is, those wicked persons.

V. 13. For, not an enemy] or, Because, it was no enemy that reproched me: the Greek turneth it thus, For, if an enemy reproched me, I could suffer it, &c. for I could bear] Hebr. and I could bear it: and, being in sted of for, or otherwise; as in Psal. 60. 13. and 51. 18. magnified] that is, spake great and boastful words; see before Psal. 35. 26.

V. 14. But thou] Hebr. And thou; and is often used for but; as Gen. 42. 10. Isa. 10. 10. So in Greek, Rom. 1. 13. and often in the Psalms. The Chaldee addeth, But thou Achitophel a man like to me &c.

esteemed of as my self] or, according to mine order, or estimation: that is, my very equal, my peer; of as much regard and worth as my self. The Greek turneth it, like-minded: a word which th'Apostle useth, Phil. 2. 20. my guide] or, my Duke, my Chieftayn, or mayster. So the Hebrue Alluph is used generally for a Duke or Chief governor; Gen. 36. 15. &c. and so the Greek turneth it here. It is also used in special for a Chief friend; Prov. 16. 28. & 17. 9. Mic. 7. 5. which sense is good in this place. Achitophel may be the man here ayimed at, as the Chaldee nameth him: who was one of Davids princes, and freinds, even his chief counsellor, and became a traitour. 2 Sam. 15. 12. 31. & 16. 23. my known-

acquaintance] or, my familiar, whom I acquainted with my counsels, purposes &c. as Psal. 31. 12.

V. 15. made-sweet secret-counsel] that is sweetly communicated our secret affayres, to other: or the mystrie of godlynes, whereof see Psal. 25. 14. These were fulfilled between David and Achitophel, Christ, & Judas the traitor. with the foucye] or in the concourse, company, that is, the multitude that run-together, frequenting the publick assemblies. And this was doon with outward hast and hurting together; and with concordant minds: wherefore the Greek here turneth it vnaimie or concord. This word is after used for a company or concourse, Psal. 64. 3. and hath the name of tumultuous-running together, Psal. 2. 1.

V. 16. Let death seize] or Death shall seize; exact his due as a creditor on his debtor. The Chaldee expoundeth it, Let sentence of death make them guilty. upon them] and, on him: as the Hebrue forme noteth, that is, on every of them. to hell] to the place and state of death; Psal. 16. 10. as the conspirators with Korah, went down quick into hell, Nam. 16. 30. 33. in their dwelling place] or, in their sojourning place, for this life is a pilgrimage; wher men are but guests. in their inmost-part] or, within them: in the mids of them: meaning their hart.

V. 18. and at noon] These three times in the day, they ased to pray in Israh; as David here practised, and Daniel afterwards, Dan. 6. 10. and at the fixt hour, (which was their noon-tide) Peter went to prayer, Act. 10. 9. Though the day was then divided into twelve hours, Job. 11. 9. yet of old, they had but these three times or hours. meditate] or pray: see the note on verse 3. and Psal. 77. 4.

V. 19. from the battel against me] from the neer-fight (the conflict) with me: the Greek expoundeth it, the deep Gehenna. men of bloods &c.] that is, bloody men: as Psal. 5. 7. not live-half] Hebr. not halften their dayes; that is, not come to half the dayes of their life: but be cut off by untimely

many, (with a great multitude) they were fighters with me. If of freinds; it may be understood of Gods Angels, that in a great number were with him, pitching camp for his ayd, Psal. 34. 8. as Eliphaz sayd, many moe are with us, than with them, 2 King. 6. 16. 17. The Chaldee explaineth it, for in many afflictions his word was for my help.

V. 20. even be that fineth] that is, the eternal, that abideth one and the same, in counsel, power &c. no changes] or alterations from evil to good, and are not bettered. Thus the Chaldee paraphrast taketh it, of synners which change not their evil way. It may also be meant, no alterations of their good estate; that is, no adversities, as Job. 10. 17.

V. 21. He sent forth his hand] that is, layd violent hands: as Nehem. 13. 21. his peaceable-freinds] or, them that were at peace with him.

V. 22. drawn-swords] that is, wounding deadly. A like similitude Solomon useth, Prov. 12. 18. There is that speaketh words like the prickings of a sword. See also Psal. 57. 5.

V. 23. thy careful-burden] or thy gift, that is, whatsoever thou art careful to have given thee, in all thy wants & need: or, whatsoever he giveth thee, to exercise thy fayth & patience, by adversities. The Greek well turneth it thy care: which phrase th'Apostle useth, 1 Pet. 5. 7. Cast all your care upon him &c. The Chaldee sayth, Cast thy hope on the Lord. Compare also herewith, Mat. 6. 25. Luk. 12. 22. Psal. 37. 5. susteyn thee] or, foster and nourish thee; with food and all other necessities. The word though it be general, yet is often used for nourishing, Gen. 45. 11. and 47. 12. 1 King. 18. 4. So the Greek also turneth it here. not give] that is, not suffer, as Psal. 16. 10.

V. 24. pit of corruption] the Chaldee expoundeth it, the deep Gehenna. men of bloods &c.] that is, bloody men: as Psal. 5. 7. not live-half] Hebr. not halften their dayes; that is, not come to half the dayes of their life: but be cut off by untimely

death. So Job. 15. 32.

PSALME 56.

David praying to God in confidence of his word, complaineth of his enemies. 10. He professeth his confidence in Gods word, and promisseth to praise him.

To the mayster of the musk, concerning the dumb dove in farr-places, Michram of David: when the Philistims took him in Gath.

BE gracious to me o God, for fo-bry-man would swallow me up: all the day, warring he oppresseth me. Mine enviers would swallow me up, all the day: for many, doe warr with me o most-hye. In the day I shall fear: I, wil trust unto thee. In God, I wil prayse his word: in God doe vnto me. All the day, my words they grievously-wrest: against me, all their thoughts be for evil. They draw together, they keep close themselves, they doe observe my steps: because, they earnestly-expect my soule. For painful-iniquitie shall they escape-safe? in anger, cast down the peoples o God. Thou hast counted my wandering; put thou my tears in thy bottle: are they not in thy register? Then shall mine enemies turn back, in the day that I call: this I know, that God wil be for mee. In God, I will praise the word: in Ichovah, I will prayse the word. In God doe I trust, I will not fear: what earthly-man, can doe unto mee. Thy vows, are upon mee o God: I will pay, confessions unto thee. For thou hast delivered my soule, from death; hast thou not also my

feet, from sliding? for to walk-on,
before God; in the light, of the living.

Annotations.

Concerning the dumb dove] or, after the Hebrew phrase, the dove of dumbness; thus David speaker of himself, as of a dove subject to vexation among the ravenous kites the Philistims, which were farr dissoned from Gods people in faith; though neer in habitation: as the Greek translateth it, the people farr off frō the saints. Or Achem, interpreted dumbness, may also be turned, a Congregation, as in Ps. 58. 2. & so the meaning is, the dove of the Congregation of them that be farr off; that is, of the Philistims. And thus the Chaldee expoundeth it, To praise for the Congregation, which is like to a silent dove, in the time when they are driven farr from their cities. &c. Michiam] a Jewell, or golden Psalm: see Psal. 16. 1. took him in Gath] David fleeing from Saul to Achish King of Gath, and being there known: changed his behaviour, and fawned himself foolish, and was so dismissed, 1. Sam. 21. 10. &c. wherupon he made the 34. Psalm. After that he fled againe to K. Achish, and dwelt there with him, hee & his company. 1. Sam. 27. 1, 2, 3. &c.

V. 2. would swallow mee up] or; breatheth after mee, to take and devour mee. The word Shaaph is used for swooping in of drink; Job. 5. 5. also, of the wind or breath, Lev. 24. 4. & 14. 6. and so for breathing after any thing to come therto: Job. 7. 2. Eccles. 1. 5. So after, in Ps. 57. 4. & 119. 131. I do most hye] I hye God, as the Chaldee explaineth it. The Greek sayth, from the heigh: wee may also translate it, in heigh, that is, highly, (proudly) they warr against mee. But Maron, Heigh, is sometime Gods attribute, as Mich. 6. 6. Psal. 92. 9.

V. 4. In the day] or, what day: that is, whensoever I shal be afraide.

V. 5. what flesh can doe] or, question weise, what can flesh doe unto mee? by flesh, meaning corrupt and weak man, as is expressed, vers. 12. The like tide is given to

men, in Psal. 78. 39. Gen. 6. 3. Esa. 40. 6.

V. 6. they grievously-wrest] they painfully form, and frame my words (or my matters) perverting them, and giving them another figure or fashion. So the Hebrew word is used for fashioning Job. 10. 8. & lignisth also, grieving, Esa. 63. 9.

V. 7. They draw together] or, gather, that is, convene and combine together: or, gather waris; as is expressed, Psal. 140. 3. So Psal. 59. 4. my steps] or my heels, or footsoles; after the manner of that old serpent. Gen. 3. 15.

V. 8. cast down] or make descent, to weer, to the pit of corruption, as Psal. 51. 24. or nether parts of the earth, as Ezek. 31. 18.

V. 9. my wandering] my fasting to and fro: as from Sauls presence to Gath, 1. Sam. 21. 10. from thence to the cave of Adullam, 1. Sam. 22. 1. from thence to Milsep in Moab, vers. 3. then to the forest of Hareth in Judah; vers. 5. then to Keilah, 1. Sam. 23. 1. thence to the wilderness of Ziph, vers. 14. thence to the wilderness of Maon, vers. 21. then to Engedi, 1. Sam. 24. 1. 2. and to his place to place, as a partrich on the mountaynes: in all which David acknowledged Gods care and providence towards him.

in thy bottel] that is, reserve them diligently. Bottels were used to put in milk and wine, Judg. 4. 19. 1. Sam. 16. 20. In the Hebrew there is an allusion to the former word wandering, called Nud: a bottel being also in that tongue called Nud: having difference in writing, but none in sound: are they not in thy register?] or, in thy book and reckning? meaning, doubtless they are. A questio is oft used for an earnest affirmation or denyall. As, when one Evangelist sayth, Doe ye not erre Mar. 12. 24. an other sayth, ye doe erre. Mat. 22. 29.

V. 10. that God will be for mee] or, will mee, or, that God is mine: as the Greek sayth, thou art my God.

V. 13. Thy vowes are upon mee] that is, I have thank-offrings ready, wherewith to pay my vowes which I made unto thee. A like phrase is in Prov. 7. 14. Upon mee are peccat-offrings. See also how vowes were paid

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with peace or thank-offrings, Levit. 7. 15. 16. Psal. 66. 13. Or, they are upon mee; that is, I am bound to pay them: or, doe now binde my self, and take them upon mee. The Chaldee sayth, On mee I have received of God thy vowes: confessions] that is, as the Chaldee sayth, sacrifices of confession, or thank: which were distinguished from vowes, Lev. 7. 12, 15, 16.

V. 14. halt thou not a]sa] meaning, surely thou halt: as before in ver. 9. & Psal. 116. 9. from sliding] or, frō driving, frō thrust; that is, from sliding by the thrust of my enemies. to walk on] or converse: it noteth a continual and pleasing carriage of ones self acceptable to God: therefore the Greek expresseth it by well-pleasing; and the Apostle foloweth the same, in Heb. 11. 5. from Gen. 5. 24. So in Ps. 116. 9. The meaning also of the phrase here is, that I may walk: as that which one Prophet sayth, Ieshabeb, to dwell. 1. Chr. 17. 4. an other sayth, Ieshibi, that I may dwell. 1. Sam. 7. 5. the light of the living] or, light of life: meaning the vital or lively light which men here on earth do enjoy: & therefore in Job. 33. 28. 30. this is opposed to the pit or grave: and in Psal. 116. 9. it is called, the land of the living: wherof see Psal. 27. 13. This also respecteth the better light of life, mentioned by our Saviour, Job. 8. 12.

PSALME 57.

David in prayer flying unto God, complaineth of his dangerous case. 8. He encourageth himself to praise God.

To the mayster of the musk, Corrupt not, Michiam of David: when hee fled from the face of Saul, into the cave.

BE gracious to me o God, be gracious to mee; for in thee, my soul hopeth for safetie: and in the shadow of thy wings will I hope-for-safetie;

will the woeful-evils passeth over. I will call unto God most-high: to the God, that perfectly accomplisheth towards mee. Hee will send from heavens, and save mee; he hath put-to-reproch, him that would swallow mee up Selah: God will send, his mercy & his trueth. My soul is among Lions; I lye among inflammers: the fonnas of Adam; their teeth, are spears and arrowes; and their tongue, a sharp sword. Be exalted over the heavens o God: over all the earth, be thy glory. They prepared a net for my steps, he bowed down my soule: they digged a pit before mee; they are fallen, into the midds of it Selah. Firmly-prepared is my hart o God, firmly-prepared is my hart: I will sing, and praise-with-psalm. Raise up my glorie; raise-up psalterie and harp: I will raise up at the day dawning. I will confesse thee, among the peoples, o Lord: I will praise-thee-with-psalm; among the nations. That thy mercy is great unto the heavens: and thy trueth unto the skyes. Be exalted over the heavens o God: over all the earth, be thy glorie.

Annotations.

Corrupt not] or, Bring-not to corruption, or perdition. This word sometime importeth corruption of faith and manners, by syn; as is noted on Psal. 14. 1. sometime, perdition, or utter destruction, the punishment of syn; Psal. 78. 38. 45. Gen. 6. 13. & 9. 21, 15. it is a more vehement word than killing; Ezek. 9. 6. 8. This word is also in the title of the 58. 59. & 75. Psalmes.

Michiam] a golden song. See Psal. 16. 1. from face] or, for fear of Saul. See Psal. 3. 1. into the cave] Saul sought David

vid in the wilderness of Engedi, upon the rocks, among the wild goats: and being there in a cave, David cutt off the lap of Sauls cote, and would not kill him: Which when Saul after perceived, his hart relented for Davids kindnes, and he wept, acknowledging his fault. And taking an oath of David that hee should not destroy his seed, he ceased his persecuting for a time. 1. Sam. 24. David in this distress, made this Psalm.

V. 2. evils passeith] that is, every evil; or, the whol heap of evils, passeth.

V. 3. perfectly accomplisheth] or performeth, to weet, his grace, or his promise; or my affairs, bringing them to a full end and stay. So Psal. 138. 3. A like speech the Apostle useth, Phil. 1. 6.

V. 4. He will send] or usually sendeth; to weet, his hand, as Psal. 144. 7. or, his Angel, as Dan. 3. 27. and to the Chaldee explaineth it; or, his mercy and truth, as after here followeth. swallow mee] or, breathest after mee. See Psal. 56. 2.

V. 5. Lions] called here Lebaim, hart, stow, courageous Lions; of Leb, that is, hart, courage. As there be sundry sorts of Lions, so have they sundry names; see Psal. 7. 3. Lions are mentioned in the scriptures, for the stoutnes of their hart, 2. Sam. 17. 10. boldnes, Prov. 28. 1. & grimmes of their countenance, 1. Chron. 12. 8. Saul and his courtiers are here Lions to David, as were the Kings of Asshur and Babel after unto Israel, Jer. 50. 17. the Roman Emperour to Paul, 2 Tim. 4. 17. and all wicked rulers, over the poor people, Prov. 28. 15. inflamers] boute-fews; meaning, tyrie fierce and raging persons, that flamed with wrath and envie, and inflamed others. Of such, David did complaine to Saul, 1. Sam. 24. 10. spears] Hebr. the spears; as charret for charrets, Psal. 68. 18. So Agur speaketh of a generation whose teeth are swords, and their jaws, knives; to eat up the afflicted out of the earth, Prov. 30. 14. See also Psal. 55. 22. & 79. 8.

V. 6. over the heavens] the Chaldee expoundeth it, over the Angels of heaven: so in verse 12.

V. 9. Raise-up] or Styrr up, to weet, thy self: or Awake. A word of exciting, Judg. 5. 12. Compare this with Psal. 106. 2. 3. &c. my glorie] my tongue, or soule. See Psal. 16. 9. & 30. 13. at the day, dawning] I will raise up my self with my instruments. Or, I will raise up the day dawning, that is, I will prevent the early morning, and be up before it; and so styrr it up. A figurative speech.

V. 11. That thy mercie] or, For thy mercy is great &c. Compare Psal. 36. 6.

PSALME 58.

David reproveth wicked judges. 4. describes the nature of the wicked; 7. denounceth them to Gods judgments, 11. What at the just shall rejoyce.

To the mayster of the musick Corrupt not; Michtam of David.

In deed, o assemblie speak ye justice? judge ye righteounesses, o sonns of Adam? Yea in hart, ye work injurious evils: in the land, ye weigh the violent wrong of your hands. The wicked are estranged from the womb: they err from the belly, speaking a lye. Hot-poyson they have, like-as the hot-poyson of a serpent: as of the deaf aspe, that stoppeth his ear. Which wil not hear, the voice of charmers: of him that inchanteth, inchantments of him that is made-wife. O God, break their teeth in their mouth: burst-out the Lions tothes, o Jehovah. Let them be refused as waters, that pass-away: bend he his arrowes, be they as cut-off. As a snail that melteth, let him goe-away: as the untimely-birth of a woman, as they that have not seen the Sun. Ere that they shall perceiv your thornes of the Bri-

ble: even alive even in wrath, he will tempestuously-whirl it away. The just shall rejoyce, when he seeth the vengeance: he shall wash his feet, in the blood of the wicked. And earthly-man shall say, Surely ther is fruit for the just: surely ther is a God, that judgeth in the earth.

Annotations.

Corrupt not] Being not to perdition &c. See Psal. 57. 1. & 16. 1.

Vers. 2. & assembly] o band, Company, or Congregation. The Hebrue Elem, which hath the signification of binding as in a sheaf or bundle; seemeth here to be a company that are combined, and conde-derate. Or, it may be taken for the binding of the tongue; that is, dumbnes; (as before in Psal. 56. 1.) and be read thus: Of a truth, doe ye speak dumb iustice? or, mutenes of justice? As blaming them for speaking and boasting of justice; when in deed justice was dumb, & opened not her mouth; but they gave most unjust sentence.

righteounesses] or equities: that is, righteous playn and equal things. Judges are called Gods; Psal. 82. 6. and therefore should imitate God, who sayth, I doe speak justice, and declare righteounesses. Isa. 45. 19.

V. 3. ye weigh] or, ye balas (of the Hebrue Palas,) ye peise. A similitude taken fro the weighing of things which should be in even peise and proportion; Prov. 16. 11. so justice should weigh all words and works in equity, & reward them accordingly: but these weighed out wrong for right.

V. 4. from the womb] that is, even fro their mothers womb, the wicked are estranged, (doe alienate themselves) from God, justice, and vertue. This noteth mans naturall corruption. So in Esa. 48. 8.

V. 5. Hot-poyson they have] or, Hot- wrath is to them. The Hebrue Chamath signifies both poyson and rage or furie, each of them being hot. The Greek here turneth

it rage: the similitude of a serpent, rather giveth it to be poyson; as Psal. 140. 3. Rom. 3. 13. Deut. 32. 24. Though both are fitly applied to the wicked, who like serpents in furie spit out their venim, and malice.

like-as] or, according to the likeness: It maketh an exact comparison, as no whit inferior to the serpent, which was the instrument to poyson mankind. Gen. 3.

Serpent] or snake, called in Hebrue Nachash, of expernes, for it was more subtle than any beast of the field. Gen. 3. 1.

deaf aspe] or, cockatrice; or the serpent Python; called in Hebrue Pethen; which name noteth (by the contrary) the unperswadednes which this Psalm sheweth to be naturally in that beast. And o the wicked have the title of Apeithes, unperswaded, or Dysobedient. Tit. 1. 16. Ephe. 2. 2.

stoppeth] Hebr. will stop, that is, usually stoppeth his ear, with his tayl (as humane writers report) whiles the other he layeth on the ground; or, is naturally deaf of it.

V. 6. the voice of charmers] which with words use to charm serpents, that they can neither bite nor sting: as may be gathered both by this place, and by Ecclef. 10. 11. Ier. 8. 17. And these Charmers have their name in Hebrue of whisfling, or soft sweet and eloquent speaking, Psal. 41. 8.

Isa. 3. 3. of him that inchanteth] or that conjureth; conjureth: associateth. Inchanters have this title here, and in Deut. 18. 11. ether because by forcerie they associate serpents making them tame and familiar, that they hurt not: or because such persons use to bind and tye bands or things about the body, to heal or hurt by forcerie: or because by their conjuring art, they have societie and fellowship with Devils. And that these evil arts are not here approved, the law sheweth Deut. 18. Onely similitudes are taken from them, as elsewhere from the thief, Rev. 16. 15, the unrighteous Iudge, Luk. 18. 1. 2. 6. 7. the unjust steward, Luk. 16. &c. of him that is made-wise] of the wisd, that is, the learned, expert, the cunning mage.

Vers. 8.

8

Verf. 8. *refused as waters*] that is, (as the Greek explaineth,) *set as naught*; nothing esteemed; as waters that pass away and are not regarded.

bend be his arrows] or, *his arrows*, (for the Hebrue hath a double reading;) that is, *every of his arrows*. And this may be meant of the wicked man, whose arrows bent at the just, shall be broken: or, of God, who shooteth at the wicked, and cutteth them off.

be they as cutt off] or, let them be as if they were cutt off, or, even as straws: meaning it of the wicked arrows: or if of their own persons, let them be even cutt off, as the Greek sayth, until they be weakened.

9

V. 9. *snayl that melteth*] or, *snayl of melting*; that is, a consuming snayl; which creeping out of the shell, casteth her moistures, and so wasteth to death. Also with fast, a snayl melteth into water.

let him goe away] or, walk; meaning, let him dye. So where one Prophet sayth, *to goe with thy fathers*; 3 Chron. 17. 12. another sayth for it, *sleep*, that is *dye*. 2 Sam. 7. 12.

the untimely birth] or *fallen birth*, meaning fallen before due time. So Job. 3. 19. Eccles. 6. 3. 5.

10

N. 10. *Ere that they shall perceive*] or, *Before men shall understand*. He speaketh to the wicked, of their suddayn destruction. The meaning seemeth to be this: *Ere men shall perceive* (or feel,) the pricking of your thorns which are thorns of the Bramble, God will as with a whirlwind destroy every of them.

The *bramble* or *briar* (mentioned also in Iothams parable, Judg. 9. 14. 15.) hath strong and sharp thorns, fit to resemble the evil counsels, and deeds of the wicked. The Hebrue *Siv* is used both for a thorn, and a pot: wherefor some here translate *pots*; yet yielding the same sense. The Greek turneth it *thorns*.

as alive] or even quick; which noteth suddayn destruction; as Psal. 55. 16. *let them goe down to hel alive*: or their lively vigour, which made them fear no destruction, as Psal. 38. 20. *my enemies are alive are mighty*. This word is sometime used for *raw flesh*, 1 Sam. 2. 15. which some that translate the for-

mer word *pots*, reteyn also here. *ever in wrath*] or as with burning anger. Wee may also understand the word *thorns*; as the living thorn, (that is, *fresh & green*) as the thorn of burning, that is, *the burnt or fear thorn*: because on the *bramble*, some of the thorns are parched and dry, which others are *gonge and green*. *God will take away*, (or *skare away*) it, that is *every thorn*, as with a whirlwind, or tempest. For, as with a whirlwind that passeth, the wicked is no more, Prov. 10. 25.

V. 12. *his feet in blood*] This noteth both the greatnes of the slaughter: and comfortable use which the just shall make hereof. Compare Psal. 68. 24. Epsal. 63. 3. Rev. 14. 20.

V. 12. *earthly-man*] Hebr. *Adam*; put here for men in general: as *son for sons*, 2 King. 21. 6. With 2 Chron. 33. 6. See also Psal. 8. 9. *fruit*] that is, a comfortable reward; after their labours and troubles. As Heb. 12. 11, Jam. 3. 18. So the Chaldee translatheth it, *a good reward*. *God, that judge*] or *Gods judging*. A mystrie of the holy Trinitie, used sundry times in the scripture, as *Gods caused me to wander*, Gen. 20. 13. *he is holy Gods*, Isai. 44. 19. *he is living Gods*, Jer. 10. 10. though most commonly it is otherwise. See the note on Psal. 3. 3.

PSALME 59.

David prayeth to be delivered from his enemies. 7. He complaineth of their cruelty. 9. He trusteth in God. 12. He prayeth against them. 17. He praiseth God.

To the mayster of the musick, Corrupt nor; Michram of David: when Saul sent, and they kept the house, for to kyll him.

Deliver mee, from mine enemies, O my God: fro them that rise up against me, let thou me on hye, Deliver me,

ver me fro the workers of painful-iniquitie: & save thou mee, fro the men of bloods. For loe they lay-wayt for my soul, the strong doe draw-together against mee: not for my trespass, nor for my syn Iehovah. Without iniquitie in mee, they run & make-ready: rayse thee up, to meet mee, & see. And thou Iehovah God of hosts, God of Israel, awake, to visite all the heathens: be not gracious to any that unfaithfully-work iniquitie Selah.

They return at evening, they make noise as a dog: and compass the citie. Loe, they utter with their mouth: swords are in their lips: for who heareth? But thou Iehovah, wilt laugh at them: thou wilt mock, at all the heathens. His strength, unto thee will I take-heed: for God, is mine hye-defense. The God of my mercie will prevent mee: God, will let me see on mine enviers. Slay them not, lest my people forget; make them wander-abroad in thy power, and bring them down; our shield, Lord. The syn of their mouth, the word of their lipps: whē they shall be takē in their haughtynes: and of cursing and of false-deneyal, let them tell. Consume in wrath, consume and let them be no more: and let them know, that God, rulerh in Iakob: to the ends of the earth Selah. And they shall return at evening, make-noise as a dog; and compass the citie. They, shall wander-abroad for to eat: and shall howl, if they be not satisfied. But I, will sing thy strength, and will shewt at morning, thy mercie: for thou hast been an hye-defense to mee; and a refuge, in day of my distress. My strength,

unto thee will I sing-psalm: for God is mine hye-defense, the God of my mercie.

Annotations.

C Orrupt not] or bring not to perdition. See Psal. 57. 1. Michram] a notable song: see Psal. 16. 1. to kyll him] or to doe him dye Saul having cast his spear at David, & myssed him, sent messengers after unto Davids house, for to keep (or watch) him, and to kyll him. But his wife Michal (Sauls daughter,) bewrayed the matter, let David down at a window, and so he escaped. 1 Sam. 19. 10, 11, 12. Hereupon he made this Psalm.

V. 2. *set mee on hye*] set mee aloft, where I may be safe, that my foes reach not to mee.

V. 4. *not for my trespass*] to weet, against them: as elf where David professeth, 1 Sam. 24. 10, 12.

V. 5. *without iniquitie*] to weet, of mee, or on my part, understanding it of syn, as in the former verse: or without punishment (understanding it of the enemies) they run &c. Iniquitie is often used for punishment: see Psal. 59. 28. Or, without iniquitie, (without blame) in their own conceyt: as in Jer. 50. 7. *their enemies sayd wee offend not, because they have sinned &c. to meet mee*] meaning, for good, that is, to assist mee. For sometime, meeting is to oppose and resist; Psal. 55. 3.

V. 6. *to visite*] namely, with punishment, as Exod. 20. 5. See otherwise, in Psal. 8. 5. the heathens] that is, the wicked mine enemies: called here heathens, as elf where strangers; Psal. 54. 5. unfaithfully-work] or, disloyally-commit. See this word, Psal. 25. 3.

V. 7. *They return at evening*] The enemies like hungry dogs, come at evening, secretly to surprise and devour mee. So wicked persecutors, are likened to dogs; Psal. 22. 17. or it may be a prophesie of their extreme povertie, that when others goe to rest, they goe about howling for mee: make noise as a dog barkng.

ning, howling: as a dog for his meat; as after vers. 15. therefore the Greek turneth it, they are hungry.

V. 8. utter] or well-out, as from a fountain; belch or babble; as Prov. 15. 2. 23. This similitude is explained, *Jer. 6. 7.* As the fountain casteth out her waters, so she casteth out her malice. *Swords &c.* that is, they speak [sharp devolving words]. So the Chaldee interpreteth it, words that are sharp like a sword. See *Psal. 57. 5.* who heareth] These are the adversaries words, who thought that none did hear, or (as the Chaldee addeth) would punish them.

V. 10. His strength] understand, O God that art his strength: And it may be meant of himself, though he speak as of another; 1. because in the Hebrew ther is sometime a suddayn change of the person, as *Dan. 9. 4.* thou keepst covenant towards them which love him, that is, which love thee. *Deut. 5. 10.* that love me, and keep his commandments; for, my commands; *Mic. 1. 2.* Hear ye people all they, for all yee. 2. Because in the last verse of this Psalm, it is repeated *My strength*, 3. also in this place, both the Greek & Chaldee turne it *my strength*. 4. Because in the next verse it is written in the Hebrew text letters, *his mercie*, but by the vowels and margin, *redd, my mercie*; which giveth occasion to suppose the like meaning here. Howbeit the sense is good if we understand it of the enemy *Saul*, thus. O God that art his strength, and hast given him the kingdom, and this power. For even wicked rulers have no power, except it be given them from above; *Iob. 19. 11.* And David much respected *Saul*, as *Gods Anointed*. *1 Sam. 26. 11.* 2 *Sam. 1. 14.* Take heed] or, wil I keep, observe: that is, way upon thee: or keep thanks & prayes for thee; as verse 18.

V. 11. God of my mercy] or, of his mercie, (as is observed on the former verse) or, my God of mercy; that is, my merciful God. prevent me] to weet, with mercy, or blessings, as *Psal. 21. 4.* let me see] to weet vengeance: *Psal. 54. 9.* as the Chaldee also here explaineth it.

V. 12. people forget] to weet, their syns and punishment for the same. Dead men are forgotten, *Psal. 31. 13.* *Eccles. 9. 5.* so their punishment whiles they live, is the more memorable. make them wander] to weet, as vagabounds. The word hath reference to *Cains judgment*, who was not Killed, but marked for a vagabound; *Gen. 4. 14. 15.* Some punishments are less tolerable than death it self. *Rev. 9. 6.*

V. 13. The syn of their mouth &c.] This sentence is difficult; for 1. it may have reference to the former, that my people forget not their synns and punishments, but may tel of them: or 2. it may respect themselves; let them tel (or confess) their own synns and punishments, as did *Cain*, *Iudas &c.* *Gen. 4. 13. 14.* *Mat. 27. 4.* Or 3. it may shew the cause of their judgments. For the syn of their mouth &c.: and so the Chaldee expoundeth it. when they shall or, and let them be taken. and of cursing or, for the curse, (the execration, which may be understood of the syn, according to *Psa. 10. 7.* or, of the punishment thereof; as *Deut. 33. 7.* of false denyal] of their lying; or of their leanness. The original signifyeth eyther: and may also be meant of syn, or the punishment thereof. let them tel] or, they shall tel: speaking of his people, or of the wicked themselves.

V. 14. Confume] to weet, them: as *Loth*, *Mat. 21. 2.* for, loose him: *Mark. 11. 2.* V. 15. And they shall return] or, let them return &c. a prophesie of, or prayer for their punishment answerable to their syn: as before, verse 7.

V. 16. They, shall wander] or, make themselves wander, scatter themselves abroad. The Hebrew hath a double reading, to include both these: so 2 *Sam. 15. 20.* See a like punishment of the wicked, *Iob. 15. 23.* The Chaldee addeth, They shall wander abroad, that they may take a prey far to eat. shall howl] or, shall tary all night, to weet, hungry and unsatisfied. The Hebrew signifyeth eyther of these: but the Greek chooseth the former, they shall murmur: howling for hunger.

V. 17.

V. 17. sing thy strength] that is, praise with song, thy strength; who canst defeat my foes, and protect me.

PSALME 60.

David complaining to God of former afflictions, now upon better hope prayeth for deliverance. 8. Comforting himself in Gods promises, he loveth that help wherein he trusteth.

1 To the mayster of the musk, upon Shulshan eduth: Michtam, of David; 2 for to teach. When he fought, with Aram of Mesopotamia, and with Aram of Zobah: and Ioab turned, and smote Edô in the vally of salt; twelve thousand.

3 O God, thou didst cast us away: 4 thou didst break us: thou wast angry; turn again unto us. Thou didst make the laï to quake, didst rive it: heal thou the breaches thereof, for it is mooved. Thou didst shew thy people a hard thing: thou didst give us to drink, the wine of astonishing horror. Thou hast given, to them that fear thee, a banner, to be hye displayed: because of the certayn-trueth Selah. That thy beloved may be delivered: save thou with thy right hand, and answer mee. God spake by his holynes, I will be glad: I shall divide Shechem, & mesure the vally of Succoth. Gilead shall be mine, and Manasseh mine; and Ephraim the strength of mine head; Iehudah shall be my lawgiver. Moab my washing pot: over Edom I shall cast my shoe: Palestina show thou, over mee. Who wil lead me along, to the citie of strong defense: who wil lead me unto Edom? 12 Is it not thou, O God that hadst cast

us away: and wouldest not goe forth, O God, in our hostis? O give thou us help from distress: for vayn-falshood, is the salvation of earthly-man. Through God wee shall doe valiantnes: and hee, will tread down our distressers.

Annotations.

S Hushan] that is, the six-stringed instrument, (or Lute.) see *Psal. 45. 1.* eduth] that is, the testimony; which here eyther belongeth to the musick, now unknown to us: or meaneth, the Psalm to be a testimonie of Davids faith & thankfulness: or to be sung by the Priests before the Ark of God in the sanctuary; which Ark and Tables of the covenant in it, was called the Testimonie. *Exo. 40. 5. 20.* Michtam] a golden song; see *Psal. 16. 1.*

V. 2. Aram] that is, the Aramites, or Syrians: the posteritie of Aram, the son of Shem, the son of Noah; *Gen. 10. 22.* Mesopotamia] a country so commonly called of the Greek, *Ast. 7. 2.* in Hebrew Naharajim, that is of (or between) the two rivers; meaning Tygris and Euphrates, between which this land lay. So the Chaldee expoundeth it, Aram which is by Euphrates. Zobah] a countrey neer the other, called of Greek writers Syria Saphena.

Edom in the vally of salt] that is, the Idumites, or Idumeans in the salt valley; a place in that countrey, wherof mention is also made, 2 *King. 14. 7.* twelve thousand] in the historie 2 *Sam. 8. 13.* this victorie is ascribed to David; in 1 *Chron. 18. 12.* it is ascribed to Abibai, Iobabs brother; & there also the number is eighteen thousand. It seemeth that Captayn Abibai first set on them, and slew 6000, after him followed Iobab and slew 12000, more, here mentioned. And to David is this victorie attributed, because he was King.

V. 3. cast us away] This complaint seemeth to have reference unto that miserable

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state wherein Israel was, 1 Sam. 13. 19. &c. & 31. 7. *turn* The Chaldee addeth, *turn thy glorie to us.*

V. 4. *the land quake* that is, *change the state thereof*; as Hag. 2. 7. compared with Heb. 12. 26. 27. 28. also Ezek. 31. 16. This land, the Chaldee expoundeth the land of Israel. *rise it* as at earthquake rifts & chinks appear. This word is not elsewhere used in scripture. *head* that is, *repayr*: see the like phrase 1 Chron. 7. 14.

V. 5. *astounding-horror* or *reeling, giddynes*: meaning, they were drunken with afflictions, which caused horror; as drunkenness with wine causeth giddines. This word is also used, Isa. 51. 17. 20. 21. 22.

V. 6. *a banner* or *ensigne*. This word is applied to the flag or ensigne of the gospel; Eph. 4. 11. 12. & 49. 12. & 61. 10. here, to David and his victorie. *to be glory displayed* or, *to use for a banner*; which hath the name of *lifting-hy*. *the certayne truth* of thy promises.

V. 7. *answer mee* or *us*, mee and my people. The Hebrue hath both readings. The Chaldee explaineth it *Receive my prayer*.

V. 8. *shall divide* this meaneth a full possession, after conquest. *Ios. 1. 6. & 13. 7. Shechem* a citie in the tribe of Ephraim, not far from Samaria, Gen. 33. 18. *Ios. 20. 7. Succoth* a citie in the tribe of Gad, beyond the river Iarden. *Ios. 13. 27.*

V. 9. *Gilead* and *Manasseh*: These were the utmost borders of the land of Canaan without Iarden: which howsoever for a time, they resisted David, and clave to Ishboith Sauls son: 2 Sam. 2. 8. 9. &c. yet were by Gods promise to be subjected unto David. *strength of my head* that is, my hornes wherewith I shall smite the people together, according to that promised blessing, Deut. 33. 17. or by head, may be meant *headship*, *kingdome* or *principality*. *Lawgiver* or *statute-maker*: a title of authoritie; therefore the Greek translateth here, *King*. This also accordeth to the promise, made to Iudah; Gen. 49. 10. 1. Chron. 5. 2.

V. 10. *Moab* the land or people of the Moabites, neer to the land of Israel; these were the posteritie of Lot, Abrahams nephew; begotten by Lot in his drunkenness, of his own daughters; Gen. 19. 33. - 36. 37. they had now forsaken the true God, and worshipped Baal-peor and Chemosh; Num. 25. 1. 3. & 21. 29. were enemies to Israel; Num. 22. Judg. 3. 12. & subdued by David; 2 Sam. 8. 2. *washing pot* that is, used for base services; as a vessel to wash my feet in. *over Edom* *I cast my shoe* that is, I shall walk through, possess, and tread down the land of Edom (or Idumea,) whose inhabitants were Edomites, the posteritie of Edom, that is, Esau the elder brother of Iakob; who properly selling his birthright for a mess of pottage, (called in Hebrue *Adam*), had his name therefore *Edom*, to the perpetual shame of him and his seed, Gen. 25. 30. & 36. 8. 9. Heb. 12. 16 as Iakob, by faith obtained the glorious name of Israel; see Psal. 13. 7. *Palestina* *showt thou* for this, in Psal. 108. 10. it is sayd, *over Palestina I will showt*. So here it seemeth to be spoken in mocke, intimating, that howsoever the Philistims dominated and triumphed for a while, (as appeareth Judg. 10. 7. & 13. 1. 1 Sam. 4. 10. & 31. 1.) yet should they by David be subdued as came to pass; 2 Sam. 8. 1. Therefore the Greek turneth it, the aliens are subject to me: the Chaldee thus, concerning the Philistines *showt and be strong* & congregation of Israel *Palestina* (called in Hebrue *Pelisheth*), was a part of the land of Canaan, westward by the sea; inhabited by the Philistines which came of the Casubims, nephews of Mizraim the son of Cham the son of Noah; Gen. 10. 14. These with the Casubims first inhabited Caphtor, and from thence came to Palestina; Am. 9. 7. where they drove out the Avims, (the ancient inhabitants of the land) and dwelt in their stead, Deut. 2. 23. And this seemeth to be the reason, why usually the Philistines are called in Greek *Allophylai*, *Aliens*, (of an other tribe or nation;) because they were

not the first naturall inhabitants.

V. 11. *Who wilt lead* it is a kind of wish, as Psal. 14. 7. yet implying also some difficultie, as the next verse here sheweth. *of strong defense* that is, *defensed, or fortified*: see Psal. 31. 22. This may be meant generally of all strong cities that resisted David; or specially of Rabbah the chief city of the Ammonites; wherof see 2 Sam. 12. 26. 29. &c.

V. 13. *from distresse* or *from the distreser, the adversarie*. *for vayne* Hebr. and vayne: but and, is often used for *because*, or for: as 2 Sam. 22. 28. with Psal. 18. 28. so Isa. 64. 5.

V. 14. *doe valianties* or *valour*, that is *valiant acts*: according to the prophesie; Num. 24. 19. or, *make a power*, that is, *gather an armie*; as the phrase is used, 1 Sam. 14. 48. and in Ezek. 28. 4. it is used, for *gathering of wealth*. See the notes on Psal. 18. 33. *wilt tread down* in Greek, *wilt set enough, or contemne*.

PSALME 61.

David saith to God upon his former experience. 5. He voweth perpetual service unto him because of his promises.

To the mayster of the musk, upon Neginath, a psalm of David.

Hear thou o God, my showing: attend to my prayer. From the end of the land, unto thee doe I call when my hart is overwhelmed: lead thou me unto the rock, that is higher then I. For thou hast been a safe-hope to me: a towr of strength from the face of the enemy. I wil sojourn in thy tent for ever: I wil hope-for-safety, in the secret of thy wings Selah. For, thou o God, hast heard my vowes: hast given inheritance, to the that fear thy name. Thou wilt add dayes unto the dayes of the king: his

veres, shall be as generation and generation. He shall sit for ever before God: prepare thou mercy and truth, which may keep him. So wil I sing-palm to thy name, unto perpetuities: that I may pay my vowes, day by day.

Annotations.

Vpon Neginath] or with neginath, that is, the playing on the strings of the instrument: meaning that this psalm was to be sung with musk of stringed instruments. See Psal. 4. 1.

V. 3. *end of the land* the utmost border of the land of Canaan, where David sometime was driven to abide. 2 Sam. 17. 24. or, *end of the earth*. *is overwhelmed* or *covered over*, to weat, with grief; (as the Greek explaineth it,) wherby it fainteth; oppress with sorrow. So Psal. 102. 1. & 77. 4. & 107. 5. & 142. 4. *lead thou* or, *thou wilt lead*: a speech of fayth, from former deliverances, as the next verse sheweth.

higher then I] which I cannot get up on, unless thou lead me.

V. 4. *a safe-hope*] or, *sprowing-place*, where he hoped for, and had found safe shelter.

V. 5. *I wil sojourn*] or *shall abide*. See Psal. 15. 1. *in the secret* or, the hiding-place, called elsewhere the shadow of his wings. Psal. 36. 8. & 63. 8. See Psal. 91. 1. - 4.

V. 6. *my vowes* that is, my prayers made with vowes; as the faints used, Gen. 28. 20. Judg. 11. 30. 31. Hereupon, prayer is called in Greek *Proschue*, of pouring out vowes to God. *inheritance to them*] to the Greek also hath it: or, *given me the inheritance of them*; that is, such a blessing as usually thou bestowest on such as fear thee. The Chaldee paraphraseth, *thou hast given an inheritance in the world to come, to them that fear thy name*.

V. 7. *Thou wilt add*] or, *prayerweise*, *add thou &c.* so the rest. *dayes unto dayes*] or, *upon dayes*; that is, a long life. *of the King*] meaning himself, and specially

ally Christ, who was to be his son after the flesh. So the Chaldee sayth, of the King Christ. See Psal. 72. & 89. 11. 30. 37. 38.

V. 8. He [shall sit] to weet, on the throne, that is, reign; or sit, that is, dwell, or abide; as Psal. 140. 14. prepare] or, appoint, as his due and ready portion. The Hebr. is *Man*, a name whereby that prepared meat was called, which God gave his people from heaven. Psal. 78. 24.

V. 9. day by day] or day and day; that is, daily. The Hebrue usual phrase is, day day; so Psal. 68. 10. Gen. 39. 19. Isa. 58. 2. Exo. 16. 5. sometime, day and day, as Hebr. 3. 4. 2 Cor. 4. 16. So two twos, *Mark* 6. 7. for, two and two. The Chaldee maketh this paraphrase, when I pay my vows in the day of the redemption of Israel, and in the day when the King Christ shall be annoyed to reign.

PSALME 62.

David professing his confidence in God; discourageth his enemies; 6. repeateth his assured confidence. 9. Teacheth the people to trust in God, not in worldly things. 12. Power and mercy be- long to God.

To the mayster of the musk over Ieduthun, a psalm of David.

YET surely unto God, my soule keepeth silence: from him, is my salvation. Surely he is my rock, and my salvation: mine hye-defense, I shall not be moved much. How long will yee indeavour-mischeif against a man? ye shall be kyll'd, all of you: ye shall be as a bowed wall, as a fense, that is shoo- ved at. Surely they consult to thrust him down, from his hye-dignity; they delight in a lye: with his mouth ech of them blesseth; and with their inward-part, they curse Selah. Yet unto God, my soule keepeth silence: for from him, is my expectation. Surely he is my rock, & my salvation:

mine hye-defense, I shall not be moved. In God, is my salvation: and my glory: the rock of my strength my safe-hope, is in God. Trust ye in him in all time, & people; powr-out your hart before him: God, is a safe-hope for us Selah. Surely the sons of bal- man are vanitie, the sons of noble man are a lye: in balances to moune up, they, together are lighter than vanitie. Trust not ye in oppression, and in robbérie become not vayne: if powrful-wealth doe increase, let not the hart theron. Once did God speak, twice heard I this-lame: that strength pertaineth to God. And to thee Lord mercie: for thou, wilt pay to man, according-to his work.

Annotations.

O Ver [eduthun] that is, over Ieduthuns posterity; who was a singer in Israel. 1 Chron. 25. 3. or, to Ieduthun: See also Psal. 39. 1.

V. 2. Yet-[surely] or Onely. It is an earnest affirmation, against some contrary tentation or speech: and excludeth all other things. So ver. 3. 5. 6. 7. 10. keepeth silence] or is silent, or still, that is, quiet, submiss, and (as the Greek explyaineth) subject; the rebellious affections being tamed and subdued. See also Psal. 4. 5.

V. 3. moved much] or, moved with a great moving. Persecuted, but not forsaken, cast down, but I perish not, as 2 Cor. 4. 9. for God giveth the issue with the tentation. 1 Cor. 10. 13. The Chaldee expounds it, I shall not be moved in the day of great affliction.

V. 4. indeavour-mischeif] this word is not found elsewhere in the scripture. It denoteth both a purpose in mind, and a trying forward in act of any mischeivous deed against a man] in Chaldee, against a nations-man. So man here is used as in Lev. 1. if ye can find a man: that is, a just and godly

man. ye shall be kyll'd] or wil ye be murdered violently. Killed. Some Hebrue copies varying a point or vowel, give it an active signification, wil ye murder? This the Greek followeth: but the former sense here fitteth best. a fense] wall, or mine: another word then the former. shoo- ved at] or thrust, namely for to fall; as is expressed, Psal. 118. 13. Hereby is meant a great and suddayn ruine; as Isa. 30. 23. Ezek. 13. 13, 14.

V. 5. from his hye-dignitie] or excellencie wherunto he was exalted of God. David speaketh this of himself; (therefore the Greek hath, mine honour;) and blameth them here for oppugning his dignitie, as he did before in Psal. 4. 3. they delight] or readily-like of, and accept of a deceivable- lye. each of them blesseth] Hebr. they bles; but his mouth, leadeth us to mind it of all in generall, and every one in particular. Compare Psal. 5. 10. Blessing is used for say words; and sometimes flatterie, Rom. 15. 18.

V. 6. my expectation] that is, my salvation expected and hoped for: as verse 2. V. 9. in all time] that is, alwayes. See Psal. 34. 2. pour out your hart] that is, the desires of your hart; your prayers, with tears. A similitude taken from pouring out of waters, as is expressed, Lam. 2. 19. pour out thy hart like water before the face of the Lord. This was practised in Israel, when they drew water (from their hart) and poured it out (by their eyes) before the Lord, 1 Sam. 7. 6. A like phrase is of pouring out the soule, Psal. 42. 5. 1 Sam. 2. 15. The Chaldee maketh this paraphrase, Cast down before him the prides of your hart, and pray before him with all your hart, and say, God is our hope for ever.

V. 10. noble-man] hereby is meant men of all degrees, hye and low. See the notes on Psal. 49. 3. in balances to mount up] or, to ascend: meaning that all men together, if they be put in one balance and vanitie in another, they will moune up, that is, be lighter, than vanitie itself. And the word kebel, vanitie here

used, denoteth a vayne light thing, as the breath of ones mouth, or bubble on the water.

V. 11. in oppression] that is in goods gotten by oppression, extortion or fraudulent injurie, this word importeth guileful-wrong; as the next, more open violent robbérie. See also Isa. 30. 12. become-not vayne;] that is foolish and vile in respect of others; and deceiving your selves. For to make-vayne, is to deceive, Jer. 23. 16. and to work-vayne, is to be vile and come to nothing. Job. 27. 12. Jer. 2. 5. Rom. 1. 21. This instruction which concerneth all men, David applieth to his soldiers, that they should not give themselves to the spoile. Compare Luk. 3. 14. powrful-wealth] riches; see Psal. 49. 7.

set not the hart] that is, doe not affi-ct it, or carefully-regard it; but use this world, as though you used it not, 1 Cor. 7. 31. So, to set the hart, is to regard or care for a thing. 1. Sam. 4. 20. & 9. 20. 2 Sam. 18. 3. Exod. 7. 23. Prov. 22. 17.

V. 12. Once] Hebrue One, meaning one time, as Exod. 30. 10. and as is expressed, Job 6. 3. So twice, or two times. Though it may also be interpreted one thing, two things, (as achath is one thing, Psal. 27. 4.) The Greek here sayth, Once I spake God, these two things have I heard.

V. 13. to man] that is, to every-one, as this phrase is opened, Mat. 16. 27. Rom. 2. 6. Rev. 12. 12. to his work] whether it be good or evil. See the like in Prov. 24. 12. Jer. 32. 19. Job 34. 11. Ezek. 7. 27. 2 Cor. 5. 10. Ephes. 6. 8. Col. 3. 25. 1 Pet. 1. 17.

PSALME 63.

David under persecution sheweth his thirst for God, and comforts that he had found in him. 10. His confidence of his enemies destruction, & his own safetie.

A Psalm of David: when he was, in the wilderness of Tuda.

O God, thou art my God; early-will-I seek thee: my soule, thirsteth

eth for thee; my flesh longeth ardent-ly for thee; in a land of drought, and weary without waters. So-as I did view thee in the sanctuary; for to see thy strength and thy glorie. Because thy mercie, is better than life: my lips shall celebrate thee. So wil I bleſſe thee in my life: in thy name, wil I lift-up my palmes. My ſoule ſhalbe ſatiſfied, as with fat and fatnes: and my mouth ſhall praife, with lips of ſhouting joy. When I remember thee on my bedds: meditate on thee, in the night-watches. That thou haſt been a helpfullnes to me: and in the ſhadow of thy wings, I ſhowed. My ſoule cleaveth after thee: thy right-hand upholdeth me. But they, that ſeek my ſoule for tumultuous-ruine: ſhall goe, into the lower-parts of the earth. They ſhall make him run out by the hands of the ſword: they ſhall be the portio of foxes. But the king, ſhall rejoyce in God: every-one that ſweareth by him, ſhall glorie: but ſtopped ſhalbe, the mouth of them that ſpeak a lye.

Annotations.

1 **W**ildernes of Iudah] the foreſt of Har-
reth, 1 Sam. 22. 5. Or, the wildernes
of Ziph, 1 Sam. 23. 14. both which
were in the tribe of Iudah.
2 V. 2. early] this noteth care & diligence,
Job. 8. 5. Hoſ. 5. 3. Pſal. 78. 34. Prov. 1. 28. Luk.
21. 38. longeſt-ardently] this word
(which is here onely found) ſeemeth
to denote an earneſt or hot appetite for meat, as
the former thiſt is for drink. [land of
drought] that is, dry land, for ſo the wilde, or
deſerts, were uſually waterleſſe. Pſal. 107. 33.
35. Exod. 17. 1. Num. 20. 1. 2. 6.
weary] and conſequently thiſt, which

is cauſed by wearynes. So Pſal. 143. 6. Or
weariſome to travel, as the Greek transla-
teth it wayleſſe, which none can goe in.

V. 3. the ſanctuarie] or the ſanctitie, the
holy place, ſo called for the more reverence,
and becauſe holynes became that houſe. Pſal.
93. 5. for to ſee] this may be meant of
his preſent deſire, ſo behold it as in time
paſt: or as a continued ſpeech of his pal-
led comfort, when I did behold thy ſtrength,
thy ſtrength and thy glorie] both theſe
were ſeen in the Ark of the teſtimony,
whence Gods oracles were uttered, Exo.
25. 22. Num. 7. 89. called therefore the ark of
Gods ſtrength, Pſal. 132. 8. and alſo his glorie,
1 Sam. 4. 21. 22. See alſo Pſal. 78. 61. &
105. 4.

V. 4. celebrate] laud, or gloriſie thee. The
Chaldee paraphraſeth on this verſe thus:
becauſe thy mercie which thou wilt doe to the
juſt in the world to come, is better then helpe
which thou haſt given to the wicked in this
world: therefore my lips ſhall laud thee.

V. 5. So will I bleſſe thee] to weet, when
thou reſtoreſt me again unto thy ſanctuary:
therefore alſo it may be taken for a prayer,
So let me bleſſe thee, in my life] that is,
whiles I live, here on earth: as the Chal-
dee ſayth, in my life in this world. So Pſal.
49. 19. & 104. 33. & 146. 2. lift up my
hands] that is, pray: which was with this
geſture of holding up the palmes of
the hands towards heaven, as looking to
receive a bleſſing. So Job. 11. 13. Lam. 2. 19.
and 3. 41. Pſal. 143. 2. It is called alſo the lift-
ing up of the hands, Pſal. 28. 2. and ſpreading
out of the palms. Pſal. 44. 21. & 88. 10.

V. 6. fat] or ſweet and fatnes. Both words
in the original ſignify ſatnes: and hereby
is meant ſatietie of pleaſures: ſo Jer. 31. 14.
Pſal. 36. 9. The Chaldee expoundeth it,
ſatiſfied with thy law.

V. 7. when I remember] or If I remember,
that is, ſo oft as. The Hebrue imph, is here
uſed for when; as alſo 1 Sam. 15. 17. So in
Greek, can, iſ. Math. 6. 22. is botan, when,
Luk. 11. 34. watches] or cuſtodies, ob-
ſervations, which were in the night, as is
exprefſed, Pſal. 90. 4. See the notes there.

V. 8. helpfullnes] that is, a full help; as
Pſal. 44. 27. of thy wings] which the
Chaldee tranſlateth of thy divine majeſtie.
So Pſal. 57. 2.

V. 9. cleaveth after thee] this noteth
love, conſtancie, and humilitie: and union in
the ſpirit: for as man and wife cleaving
together, are one fleſh, Gen. 2. 24. ſo hee
that cleaveth to the Lord, is one ſpirit, 1 Cor.
6. 17. And this union cometh of the Lord,
who ſayth by the Prophet, as the girdle
cleaveth to the loynes of a man, ſo have I tied
to mee the whole houſe of Iſrael, that they might
be my people; Jer. 13. 11.

V. 10. for tumultuous-ruine] that is, to
bring my ſoule unto deſtruction or ruine. See
this word Pſalm 35. 8.

V. 11. They ſhall make him run out] or,
They (the enemies) ſhall poure out him, mean-
ing ſome principal, as Saul, or every of
his foes: or He (every one that ſeeks my
ſoule) ſhall be made run out, that is, his blood
ſhalbe ſhed: as waters, Pſal. 79. 3. A like
phraſe is uſed Jer. 18. 21. Ezek. 35. 5. The
Greek tranſlateth, They ſhall be delivered un-
to the hands of the ſword. hands] that
is, the edge, or force of the ſword, as Job. 5. 20.
Jer. 18. 21. portion of foxes] that is,
left unburied, for foxes and other wild
beaſts to prey upon and devour. So Sauls
blood flowed out by the ſword, and his
company ſlayne on mount Gilboa, lay for
a prey to the beaſts, 1 Sam. 31. So Chriffs
enemies ſlayn with the ſword, are eaten
of ravenous ſoules, Rev. 19. 21.

V. 12. But the King] that is, I who am
King by Gods anointing. 1 Sam. 16. 12, 13. &
Chriſt the ſon of David. ſweareth by him]
that is, by God; the Chaldee ſayth, by his
word; by ſwearing, meaning Gods whole
worſhip, whereof ſwearing was a part. Deut.
6. 13. Eſai. 45. 23. & 65. 16. Jer. 4. 2. There-
fore that which the Prophet calleth
ſwearing, Eſai. 45. 23. the Apoſtle calleth
Confeſſing to God: Rom. 14. 11.

PSALME 64.

David prayeth for deliverance, complayning

of his enemies. 8. He prophesieth their deſtruction,
an, wherat all men ſhall fear.

To the maſter of the muſick,
a Psalm of David.

HEare my voyce O God, in my
Prayer: preſerve my life, from
dread of the enemy. Hide me, from
the ſecret of evil-doers: from the tu-
multuous-rage, of them that work
painful-iniquitie. Which have whet-
ted their tongue as a ſword: have
bent their arrow, even a bitter word.
To ſhoot in ſecret places at the perfect:
ſuddenly wil they ſhoot at him, and
fear not. They confirm to themſelves,
an evil word; they tell, to hide ſnares:
they ſay, who ſhal ſee them? They
ſerch-out injurious evils; they acco-
pliſh an-exquiſite ſerch: even the in-
most of each-man, and the deep hart.
But God, hath ſhott at them, an ar-
row ſuddenly: their ſtrokes have
been. And when they have cauſed
them-every-one to fall upon them-
ſelves by their own tongue: they ſhall
betake-theirſelves to flight, whoſo-
ever ſee them. And all men, ſhall
fear: and declare the work of God; &
prudently-consider his deed. The
juſt man ſhall rejoyce in Iehovah, and
hope-for-ſafetye in him: and glory
ſhall, all the upright of hart.

Annotations.

Praye] or meditation: ſee Pſal. 133. 3. the
Greek ſayth, when I pray unto thee.
V. 3. the ſecret] or ſecrecie, myſterie,
that is, Council, or aſſembly of evil-doers;
that is, the malignant church; as the ho-
ly Church, is called the ſecrecie (or myſtery)
of the righteous, Pſal. 111. 1.

V. 4. bent their arrow] that is, layd their
arrow

arrow ready on their bended bow. The like phrase was in *Psal.* 58. 3. See also *Psal.* 11. 2. bitter word] or bitter thing; as the Greek explaineth it. So after in *verf.* 6. as evil word, or thing. See the notes on *Psal.* 7. 1. A bitter word, is here called an arrow; and in *ler.* 9. 3. their tongue is called their bow.

V. 6. they tel, to hide] or, of hiding: that is, impart their counsel one to another, how to hide snares. they accomplish an exquisite serch] or, a serch serched-out, that is, a curious diligent serch. The Greek translatheth, they are consumed serching out serches; meaning that they spend both their time and themselves, in serching out evils against the just. It may also be read, we are consumed by the serch serched out, meaning that in their judgment, we can not escape their snares. even the immost] Hebr. and the immost; that is, whatsoever any mans wit and deep hart can find out: or, So deep (u) the inward-part and hart of man.

V. 8. have been] or assuredly [shalbe: the time past being used for more certainty; as in *Isa.* 9. 6. And by have been, is meant the sure event and accomplishment of Gods judgments on them; with the continuance of the same. As the Hebrue word of being, signifieth to come to pass or have event, 1 *Sam.* 4. 1. *Iob.* 37. 6. and to continue to be, *Dan.* 1. 21. *Esa.* 66. 2. *Ruth.* 1. 2.

V. 9. they have caused them every-one] Hebr. caused him: which being (spoken of many, as in this place, meaneth them all severally, to one man. so fal &c.] or to stumble down: signifying that Gods strokes should have effect to overthrow them, by their own devises. betake them selves to flight] or shall wander about in their flight; which noteth great fear and unstayednes, (which the Greek therefore turneth are troubled,) and is meant of the wicked, their favourites.

PSALME 65.

Gods praises in Sion, for hearing prayer, 4. for pardoning synns, 6. for his just administration in

the world, 10. and for his manifold blessings upon his land and people.

To the mayster of the musick a psalm, a song of David.

Rayle, silent wayteeth] or, is silent, that is, submissively and quietly expecteth thee: see *Psal.* 62. 2. or, Unto thee ther is silence, & praye: that is, silence looking to receiv mercies, and praye for them being received. The Greek sayth, praye becometh thee. The Hebrue also may imply the same; though it be more significant. The Chaldee paraphraseth thus, The praye of the Angels is counted as silence before thee O God whose majestie (u) in Sion.

V. 3. Thou hearest] or, O thou that hearest; or he that heareth; see after in *verse* 7. all flesh] that is, all sorts of men: as *Gen.* 1. 2. *Psal.* 145. 21. *Act.* 2. 17. This is a prophesie of all nations converted unto Christ.

V. 4. words of iniquities] or, of perversities; that is, perverse things, or words, unrighteous deeds. Words, are often put for things; as *Psal.* 7. 1. mercifully cover] or expiate, propitiage, purge away; and so cover, and forgive. Of the Hebrue Caphar, which signifieth to cover; the Cover of the Ark, was called Caporeth, *Exod.* 25. 17. in Greek hilasterion, that is the propitiatorie, or mercy seat; *Heb.* 9. 5. which name Paul giveth to Christ, *Rom.* 3. 25; who is the true propitiatorie for our synns: 1 *Iohn* 2. 2.

V. 5. takest-neer] or causest to approach, to weete unto thy self; the Greek sayth, takest unto thee, thy courts] or, court yards, the open-places of the tabernacle and temple. There was an inner court and an outward, 1 *King.* 7. 12. one for the priests, another for the people, called the great court, 2 *Chron.* 4. 9. 2 *King.* 21. 5. good-things] so the Greek explaineth it wel: the Hebrue speaking of the good-thing, in general, comprehending the whole store of pleasures and commodities; as *Deut.* 6. 11. *Gen.* 45. 23. The like here followeth, holy, for all holy-things. And among good things, understand the principal, the gift of the

the vallies are covered with corn: they howt, they also sing.

Annotations.

Rayle, silent wayteeth] or, is silent, that is, submissively and quietly expecteth thee: see *Psal.* 62. 2. or, Unto thee ther is silence, & praye: that is, silence looking to receiv mercies, and praye for them being received. The Greek sayth, praye becometh thee. The Hebrue also may imply the same; though it be more significant. The Chaldee paraphraseth thus, The praye of the Angels is counted as silence before thee O God whose majestie (u) in Sion.

V. 3. Thou hearest] or, O thou that hearest; or he that heareth; see after in *verse* 7. all flesh] that is, all sorts of men: as *Gen.* 1. 2. *Psal.* 145. 21. *Act.* 2. 17. This is a prophesie of all nations converted unto Christ.

V. 4. words of iniquities] or, of perversities; that is, perverse things, or words, unrighteous deeds. Words, are often put for things; as *Psal.* 7. 1. mercifully cover] or expiate, propitiage, purge away; and so cover, and forgive. Of the Hebrue Caphar, which signifieth to cover; the Cover of the Ark, was called Caporeth, *Exod.* 25. 17. in Greek hilasterion, that is the propitiatorie, or mercy seat; *Heb.* 9. 5. which name Paul giveth to Christ, *Rom.* 3. 25; who is the true propitiatorie for our synns: 1 *Iohn* 2. 2.

V. 5. takest-neer] or causest to approach, to weete unto thy self; the Greek sayth, takest unto thee, thy courts] or, court yards, the open-places of the tabernacle and temple. There was an inner court and an outward, 1 *King.* 7. 12. one for the priests, another for the people, called the great court, 2 *Chron.* 4. 9. 2 *King.* 21. 5. good-things] so the Greek explaineth it wel: the Hebrue speaking of the good-thing, in general, comprehending the whole store of pleasures and commodities; as *Deut.* 6. 11. *Gen.* 45. 23. The like here followeth, holy, for all holy-things. And among good things, understand the principal, the gift of the

holy Ghost: as that which in *Mat* 7. 11. is good things; in *Luk* 11. 13. is called the holy Ghost.

V. 6. Fearful things &c.] God out of his tabernacle, gave oracles and answers to his people, *Nom.* 7. 89. and from heaven he answered to their prayers, against their adversaries; *Psal.* 3. 5. he answered alwayes things reverend and fearful. those farr off by sea] wherby is meant, not only thole upon the sea; whose hope God is, *Psal.* 107. 23. 28. &c. but thole also that dwell farr afunder disjoynd by the sea, as in Islands, which wayt for his law, *Isa.* 42. 4. So the Chaldee interpreteth it, and of the fles of the sea, which are disjoynd from the dry land (or continent.)

V. 7. O he that stablisheth] or, which stablisheth fastit is a continued speech to God, as the words before and after manifest, but the person changed for more passion; like that in *Iob.* 18. 4. O he that teareth his soule, for O thou that tearest thy soule. See the notes on *Psal.* 59. 10. mountayns] hereby is often meant, kingdoms, polities, and common-weales, *ler.* 51. 25. See *Psal* 30. 8. The Chaldee understands it here, of Gods preparing food for the wild-goats of the mountaynes.

V. 8. of the sea] waters signify peoples, *Rev.* 17. 15. and seas, are the huge armies of peoples, *ler.* 51. 42. *Esa.* 17. 12. 13. All such, as well as the natural seas, God will wageth. See also *Psal.* 46. 7.

V. 9. And they] or, When they fear. utmost-parts] or borders, to weete, of the earth: as is expressed, *Isa.* 41. 5. the out goings of morning &c.] This may be meant, both of the successeive course of day and night; and of them that goe out at morning and evening, which be men to their labour, and beafts for their prey, as is shewed, *Psal.* 104. 20. 23. and of people, inhabiting the East and West parts of the world.

V. 10. plentifully-moisteneit] This. sense the Greek yieldeth: the Hebrue also may be turned, when thou hadst made it to desire rayne: or, & givest it the desire thereof.

66. These things are spoken first of the land of Canaan, (as the Chaldee expoundeth, thou rememberest the land of Israel;) which God visited and blessed continually, as Moses telleth, Deut. 11. 12. and spiritually are meant of Christs Church: Ezek. 36. 8. 9. &c. very much] or, with multitude, to weete, of richer (or good things.) the stream] or, brook, river. See Psal. 1. 3. & 46. 5. The Chaldee paraphraeth, from the fountayne of God, which is in heaven, which is full of the showres of blessing. of God] that is, with heavenly sweet and wholesome streames of waters; not as Egypt, watered with mans labour, but drinking waters of the rayn of heaven. Deuter. 11. 10. 11. The stream of God, may here be taken for an excellent stream as mountayns of God, Psal. 36. 7. and the word wish is to be supplied. Compare herewith Joel 3. 18. Rev. 22. 1. where a fountain, or pure river of waters of life, come forth fro the Lords house and throne. their corn] theirs that dwell in thy land, and house: after that thou hast thus prepared the land, and watered it; thou makest it fruitful.

V. 11. fettest the furrowes] or, the clouds, that is, with rayn thou causeth the clouds to be close to cover the seed. The Hebrew words being indefinite, to settle &c. have like signification with the former. See Psal. 49. 15. or 77. 2. & 103. 20. makest it] or, moist, resolvest, makest it moist, with drops of rayn; that fall many. See Psal. 73. 6. the bud] or branch, that which springeth up, out of the earth. This name is given to Christ himself. Esai. 4. 2. Zech. 3. 8. & 6. 12.

V. 12. yere of thy goodness] that is, thy good yere: which thou honourst with singular blessings. So God commanding the sabbath yere, promised to blese the sixt yere, that it should bring forth fruit for three yeres; Levit. 25. 20. 21. But the good yere is that acceptable yere of the Lord, which Christ preached, Esai. 61. 2. Luk. 4. 19. thy pathes drop] the clouds which are Gods charret, Psal. 104. 3. in which water is bound, Job. 36. 8. and from which rayn

is dropped, to cause the earth to fructify: Job. 36. 28. & 38. 26. 27. And pathes here, are properly such trackes, as are made by charret wheels.

V. 13. of the wilderness:] where there is no man; Job. 38. 26. that grafs may grow for beasts. Psal. 104. 14. Though sometime shepherds there feed their flocks; as Esai. 3. 1. girded with gladnes] rejoicing for the store of grafs that grow on them on every side. Things are figuratively sayd to be glad, when they attayne unto, and abide in their natural perfection: so light is said to rejoyce, when it shineth clear and continually; Prover. 13. 9.

V. 14. the pastures] or fields, are clothed, that is, covered, abundantly stored with flocks of sheep. For fields, the Greek putteth ramms of the sheep: the H. brue Carin, signifyeth both. Esai. 30. 23. & 34. 6. but the grammatical construction, and coherence here sheweth it rather to be fields or pastures.

PSALME 66.

An exhortation to praise God, 5. to observe his works, 8. to blese him for his gracious benefits. 13. The prophet voweth religious service to God. 16. He declareth Gods speciall goodness to himself.

To the mayster of the musick,
a song a psalm.

SHOW ye unto God, all the earth. With psalm sing the glorie of his name: put glorie, to his praise. Say unto God, how fearful is every of thy works! through the greatness of thy strength, thine enemies shall fall: deny to thee. Let all the earth, bow down themselves to thee; and sing psalm to thee: let them sing psalm, to thy name Selah. Come and see, the works of God: he is fearful in his doing, toward the sonns of Adam. He turned sea, to drie land; they passed through

through the river on foot: there did wee rejoyce in him. He ruleth with his power, for every; his eyes, espye among the nations: the rebellious, let them not exalt themselves Selah. Ye peoples, bleis our God: and make the voice of his praise to be heard. That putteth our soule, in life: and hath not given, our foot to be mooved. For thou O God, hast proved us: thou hast tried us, as silver is tried. Thou hast brought us into the net: thou hast layd straynes, on our loynes. Thou hast caused men to ride, upon our head: wee came into fyre and into waters: and thou hast brought us out, to an abundant place. I will come into thine house with burnt-offerings: I will pay to thee my vows. Which my lips have opened: & my mouth hath spoken, in the distress upon mee. Burnt-offerings, of mellowed ramms I will offer-up to thee, with incense: I will make ready beeves, with goat-bucks Selah. Come hear ye and I will tel, all ye that fear God: what he hath doen to my soule. Vnto him, I called with my mouth: and he was exalted under my tongue. If I had seen in my hart, painful iniquities: the Lord would not have heard. But surely, God hath heard: hath attended, to the voice of my prayer. Blessed be God: which hath not turned away my prayer, and his mercie, from mee.

Annotations.

SHOW] to weete, with a joyfull, or triumphant noise: see Psal. 41. 12. all the earth] or, all the land; that is, the inhabitants thereof; as the Chaldee explaineth.

So vers. 4. and Psal. 98. 4. and 100. 1. & often in the scripture.

V. 2. put glorie] in Greek, give glorie to his praise; that is, make his praise glorious, & honourable. A like phrase is in Job. 7. 19. put glorie, to Jehovah, that is, give him glory.

V. 3. fearful is every &c.] or, fearful art thou in thy works. One word singular, and an other plurall, meaneth exactly all and every one: as Psal. 57. 2. & 52. 5. falsely deny] or, lye, that is, feignedly submit. See Psal. 18. 45.

V. 4. Let all] or, All shal.

V. 5. in his doing] or, in practise, the Greek translateth, in counsels. See Psal. 9. 12.

V. 6. sea to drie land] the red sea God turned to dry land by a strong east wind, dividing the waters, that Israel might goe thow it; Exod. 14. 21. 22. through the river] Jordan, when the banks thereof were full, was dried; the waters stood still on an heap, till all the people went through it. Job. 13. 14. 17. So the Chaldee explaineth it, through the river Jordan, the sonns of Israel went on their feet. there did wee rejoyce] he teacheth them to apply their fathers deliverances to themselves, for all things forewritten, are for our learning and use. Rom. 15. 4. A like speech an other Prophet useth, he found him in Bethel, and there he spake with us, Hos. 12. 4. The Chaldee paraphraeth, I will lead them to the mount of the house of the Sanctuarie, there wee will rejoyce in his Word.

V. 7. espye] that is, watchfully view in the nations; that is, (as Solomon expoundeth it) in every place, both the evil persons and the good, Prov. 18. 3. the rebellious] or, the off fallen, froward and refractarie persons; which exasperate and provoke the Lord to bitterness, as the Greek here translateth. exalt] or, be exalted, (puff up) in themselves.

V. 8. peoples] tribes of Israel: called also peoples. Act. 4. 27. make to be heard] or, cause (men) to hear; found forth, audibly: see Psal. 26. 7.

V. 9. That putteth our soule in life] that is, first

is, first giveth, then preserveth life, and finally restoreth our dead soules unto life. Saving from dangers of death, *Psalm* 30. 4. quickning them that were dead in sinns. *Ephes.* 2. 1. The Chaldee expounds it, the life of the world to come. *given our foot to be moved*] that is, suffred our estate to be changed, to our ruine. *So Psalm* 38. 17. & 121. 3. See *Psalm* 115. 5.

V. 10. *as silver is tried*] *Hebr.* *as to trie silver*: and this meaneth, fore afflictions; as a large is shewed, *Ezek* 22. 19. 20. 21. 22. wherefore when God mentioneth lesser trials, he sayth, *Loe I have tried thee*, but not *as silver*. *Isa* 48. 10. Hereby also is meant, a purifying from dross and corruption by afflictions. See *Mal* 3. 3. *Zac* 13. 9. & *Pet* 1. 7.

V. 11. *freightines*,] or affliction, as the Greek also turneth it: but hereby a freychaine or winging-gyrt may be meant; such as burdens are syed with to beasts backs.

V. 12. *upon our head*] to use us as beasts for to carry them: is meaneth servile subjection. See the like in *Isa* 52. 23.

came into fyre and into waters] that is, passed through afflictions of sundry sorts: *Psalm* 32. 6. *Ezek* 35. 6. 7. Also in *Num* 31. 23. those things are sayd to come into (or pass thorow) fyre, which would abide the same, without being consumed as metals. That sense hath also use here, as after is shewed. *an abundant place*] or, a moist, dew-watered land: wher we may drink our fill. The Greek calleth it a refreshing: which wel fiteth with the comforts of the gospel, as *Mat* 3. 19.

V. 14. *opened*] that is, uttered, or promised, distinctly and seriously, as the Greek sayth, distinguished: for the mouth being opened in vowes, signifieth that they may not be called back. *Judg* 11. 35. 36. *distress upon me*] or in my distress: *So Psalm* 18. 7. & 59. 17.

V. 15. *marrowed ramms*] that is, fat & luffy. The word ramms is in Hebrue set after the word incense: which may therefore be read, the incense (or perfume) of ramms;

meaning the fat which was burned on the altar. And so it may intend peace of frings, as before he mentioned burne of frings. See *Levit* 3. 9. 10. 11. compared with *Levit* 1. 10. - 13. The Chaldee expoundeth it, incense of spices, and sacrifices of ramms.

make ready] or offer, as the Greek interpreteth it. The Hebrue word to make or doe, is used for dressing or making ready of meat, or sacrifices, *Gen* 18. 8. *Judg* 6. 19. *Exod* 10. 25. & 29. 36. *Levit* 16. 24. & 21. 23. *beever*] the Hebrue baker is. Beef generally; one for many, as in *Psalm* 9. These were the principal sacrifices, *Lev* 1. 8. 10.

V. 17. *under my tongue*] that is, with my tongue: or it may be meant of the hart and inward parts, which are under the tongue.

V. 18. *if I had seen in my hart*] that is, had regarded with it: so to see, is to behold with a corrupt affection. *Iob* 31. 25. Thus God cannot see evil, *Habak* 1. 13. would not have heard] for, God heareth not hypocrites, *Iob* 27. 8. 9. *Prov* 15. 29. The Greek maketh it a wish, *Let not the Lord hear me*.

PSALME 67.

A prayer for the enlargement of Gods Kingdom, to the joy of all peoples, and increase of Gods blessings.

To the mayster of the musick on Neginoth; a psalm a song.

GOD, be gracious unto us and bless us: he make his face to shine, with us Selah. That they may know in the earth thy way: thy salvation among all the heathens. Peoples shall confesse thee, O God: peoples all of them, shall confesse thee. The nations, shall rejoyce and shout: for thou wilt judge the peoples with righteousness: and the nations, in the earth, thou wilt guide them Selah. Peoples

Peoples shall confesse thee, O God: peoples all of them, shall confesse thee. The earth, yieldeth her increase: God our God, wil blese us. God wil blese us: and all the ends of the earth, shall fear him.

Annotations.

FACE to shine] or, to be light: hat is, cheerful & favourable. See *Psalm* 4. 7. & 31. 17.

V. 3. *That they may know*] meaning men, indefinitely: or, that thy way may be known. Gods way is generally his administration in the world: specially his gospel. *Act* 18. 25. 26. as his salvation, is *Christ*. *Luk* 2. 30.

V. 4. *shall confesse*] or, let them confesse: and so after.

V. 7. *The earth*] or land of Canaan, (as the Chaldee explains it, the land of Israel,) the seat of Gods church: whose fruitfull increase God promised in the Law, *Levit* 25. 19. & 26. 4. and the Prophets apply it to the spiritual graces of the gospel. *Ezek* 34. 27. *Zech* 8. 12. *Esa* 45. 8. and our land or earth, is our hart regenerate, to bear fruits to the Lord. *Matth* 23. 19. - 23. *Heb* 6. 7.

PSALME 68.

A prayer at the removing of the Ark, with a prophetic of Christs resurrection. 1. An exhortation to praise God for his mercies, 8. and for his care of the church. 19. A prophetic of Christs ascension & benefis following, for which God is to be blessed, 32. and of the conversion of the Gentiles, unto his further praise.

To the mayster of the musick, a psalm a song, of David.

LET God arise, let his enemies be scattered: and they that hate him, flee from his face. As smoke is driven away, so drive thou them away: as wax is melted at the face of fyre: so let the

wicked perish, from the face of God. And let the just rejoyce, let the shew-gladsonnes, before the face of God; & let them joy with rejoycing. Sing ye to God, sing psalm to his name: make-an-hye-way, for him that ride-eth in the deserts, in Ish his name; & shew gladnes before his face. He is

a father of the fatherless, and a judge of the widows: even God, in the mansion of his holynes. God seateth, the solitarie, in house; bringeth forth those that are bound in chaynes: but the rebellious, dwell in a dry-land. O God; when thou wentest forth, before thy people: when thou march-est, in the wilderness Selah. The

earth quaked, also the heavens dropped, at the face of God: Sinai it self, at the face of God; the God of Israel. A rayn of liberalities, thou didst shake-out O God: thine inheritance when it was wearied, thou didst confirm it. Thy company doe dwell in it: thou doost prepare in thy goodness, for the poor-afflicted O God.

The Lord wil give the speech of those that publish glad-tidings, to the great armie. The kings of the armies, shall flee shall flee: and the that remaineth in the house, shall divide the spoyle. Though ye lie, between the por-raunges: ye shall be as the wings of a dove, which is decked with silver; and her feathers, with yelow gold. When the Almighty scattreth abroad, kings in it; it shall be know-white in I Salmon.

A mountaine of God, mount Balhan is: an hilly mountain, mount Balhan. Why leape ye O hilly mountains? this is the mountayn, God desireth for his seat; yea Ichovah, wil dwell in it to perpetual-

petual-aye. Gods charret, twise-ten-
thousand, thousands of Angels: the
Lord is with them, as in Sinai in the
sanctuarie. Thou art ascended ro on
high, thou hast led captive a captivi-
tie; thou hast taken gifts unto men:
and also the rebellions; to dwell,
o Iah God. Blessed be the Lord, which
day by day lodeth us: the God, our
salvation Selah. Our God, is a God
of salvations: & to Iehovih the Lord,
belong the yssues of death. But surely
God, will wound the head of his ene-
mies: the hayrie scalp, of him that
goeth on, in his guiltinesses. The
Lord hath sayd, I will bring-agayn
from Babylon: I wil bring-again, from
the gulfs of the sea. That, thy foot
may embrew *in self*, in blood: the
tongue of thy doggs, in blood of thine
enemies even of every of them. They
have seen thy goings, o God: the go-
ings, of my God, my king in the san-
ctuarie. The fingers went before,
the players-on-instruments after: a-
mongst them the damosels, bearing-
on-tymbrels. In the churches, blese
ye God: even the Lord, ye of the fou
rayn of Israel. There little Benjamin,
with their ruler; the princes of Iudah,
with their assemblie: the princes of
Zebulun, the princes of Naphtali.
Thy God hath commanded, thy
strength: strength o God, that thou
hast wrought for us. For thy pal-
lace, in Ierusalem: kings shall bring
thee a present. Rebuke, the companie
of spear-men; the congregation
of mighty-bulls, with the calves of the
peoples, and him that submitteth him
self with pieces of silver: he hath scar-
red abroad the peoples, *that* delight

in wars. Princely-ambassadors shall
come out of Egypt: Ethiopia shall
hastily stretch her hands, unto God.
Sing unto God, ye kingdoms of the
earth: sing psalm, to the Lord-Selah.
To him that rideth in the heavens of
heavens of antiquitie: loe he will give
his voice, a voice of strength. Give
the strength, to God: his hye-maje-
stie is upon Israel; and his strength, in
the skyes. Fearful art thou o God, out
of thy sanctuaries: the God of Israel,
he giveth strength and forces to the
people; blessed be God.

Annotations.

Let God arise] or stand up. By God, here
is meant Christ our Lord; for of him
is this psalm interpreted by the A-
postle. Ephes. 4. 8. 9. 10. This entrance is
taken from Moses, Num. 10. 35. where
when the host of Israel rose up from
mount Sinai to journey towards Canaan,
the Ark of the covenant of the Lord went be-
fore them three dayes journey, to fetch out a vi-
siting place for them. And when the Ark
went forward, Moses sayd, Rise up Iehovah,
and let thine enemies be scattered &c. where
Moses respected not onely the Ark (the
figure of Christ); but the promise of God,
Behold I set an Angel before thee to keep thee
in the way, and to bring thee to the place which
I have prepared; beware of him, and hear his
voice &c. for my name is in him &c. Exod. 23.
20. 21. This was the Angel of the covenant;
Mal. 3. 1. the Angel of Gods face, or presence,
which saved the people, Isa. 63. 9. even
Christ, whom they tempted in the wilder-
nes, 1 Cor. 10. 9. in whom God was, 2 Cor.
5. 19. and who himself is God our all, blessed
for ever Amen. Rom. 9. 5. David applyeth
these things to his own time and action
of bringing home the Ark, 1 Chron. 13. and
prophesieth also of things to come: as
Ait. 2. 30. 31.

V. 4. let them joy] to weat, inwardly,
with

with delights (as the Greek explaineth it:)
as the former word signifieth outward joy-
ful carriage, and exultation.

V. 5. make-an-hye way] or, exalt: but
that this is meant of a way, or cause, first
the Hebrue word *Sellu*, naturally beareth;
as Isa. 62. 10. & 57. 14. secondly the Greek
version *hodo poieite*, make-way, confirmeth
it; thirdly the scope of this place sheweth
it; compared with Esa. 40. 3. where the Voice
in the wilderness cryeth to prepare the way of
the Lord Christ, Mat. 3. 2. [deserts] places
where things are mixed and confused, as
the word *Ghnnaraboth*, properly signifieth.
So *Ghnnarabab*, is a desert or wilderness, Isa. 40.
2. and there is a declaration of this place,
that vallies should be exalted, mountayns de-
based, crooked things made straight; and rough-
places, smooth. Isa. 40. 3. Luk. 3. 5. The Greek
version here, *epi dusmoon*, meaneth also the
same: for though the word be ambiguous,
and signifieth the west-parts; yet is it often
used for the deserts or playns of the wilder-
nes. Num. 33. 48. 50. & 35. 13. Deut. 1. 1. Iosb.
5. 10. 2 Sam. 4. 7. in *Tab* his name] or by
Tab his name, to weat, sing & praise him. *Tab*,
is the proper name of God in respect of
being or existence, for he is of himself, Exo.
3. 14. giveth to all, life and breath and all
things, and in him, we live, and move, and have
our being; Ait. 17. 25. 28. It is the same in
effect with *Iehovah*; but more seldom u-
sed: of which see Psal. 83. 19.

V. 6. a judge] that is, a defense, and aven-
ger of their wrongs. See Exod. 22. 22. 23. 24.
Isa. 1. 17. Lam. 1. 27. mansion of his hou-
snes] or his holy mansion, whereof see Psal.
26. 8.

V. 7. the solitarie] them which are alone,
or desolate: meaning without children.
[in house] that is, giveth them children. See
Psal. 113. 9. in *chaynes*] or, in conveni-
ences, that is, in convenient and commodious sort;
or, into fit (and commodious) places. The
Greek sayth, in fortitude. The Chaldee
thus, he brought forth the sons of Israel, which
were bound in Egypt. dry-land] or, bar-
ren-ground, named in the original of the
bleaknes or whiteness, as wheron nothing

groweth. This the Chaldee referreth to
Pharaoh and his host, which were obstinate
and would not send away Israel, that they
dwelt in a dry land.

V. 9. Sinai is self] or, this Sinai to weat,
quaked, when God came down upon it to
give his law: see Exod. 19. 16. 18. Heb. 12.
18. The Chaldee sayth, Sinai, the smoke
therof ascended like the smoke of a furnace,
because the majesty of God the God of Israel, was
revealed upon it. These words David bor-
rowed from Deborahs song, Iudg. 5. 4. 5.
Sinai is a mountayn in Arabia, Gal. 4. 25,
in the wilderness through which Israel
passed, Exo. 19. 1. It was called also Horeb.
See Psal. 106. 19.

V. 10. rayn of liberalities] that is, a libe-
ral, plentiful, free and bountiful rayn, pro-
ceeding of Gods free grace. So elsewhere is
mentioned, the rayn of blessing; Ezek. 34. 26.
Spiritually this meaneth the doctrine of
the gospel; Deut. 32. 2. Isa. 45. 8. Hos. 14. 6.
7. & 6. 3. Heb. 6. 7. See Psal. 65. 10.

[shake-out] or shed and sprinkle abroad as
with the waving of the hand; the Greek
turneth it separate. God divideth the showrs
for the rayn, Job. 38. 25. 26. 28. & 37. 6.
when it &c.] Hebr. and wearied, that is
drye, fainting for want of water: as Psal.
63. 2.

V. 11. Thy company] the host of Isra-
el, seated in Canaan. The Hebrue word
Chayab signifying Life, is used for all living
creatures, commonly beasts, and among them
wild beasts, in which most life appeareth,
Gen. 1. 24. 25. &c. also for fishes, Psal. 104. 25.
Applied to men, it meaneth a Companie or
societie, eyther good, as in this place, or
evil, as after in verse 31. It is used for an
host of men, as 2 Sam. 23. 13. in sted where-
of, in 1 Chron. 11. 15. is written Machaneh,
a Camp, or Leager. The Greek here turn-
eth it Zoa, Living-weights: which word is
used in Rev. 4. 6. & 5. 8. 9. where mystical
speech is of Christs church. prepare]
to weat thine inheritance, (or, fruitful be-
therin,) for the poor, (or afflicted); that is, the
church. This every man was to acknow-
ledge, whē he brought the first fruits unto
God

God. See Deut. 2. 6. 5. 6. — 9. 10. The Chaldee expoundeth it, thou preparedst the hosts of the companies of Angels, for to doe good to the poor-afflicted.

V. 12. wil give the speech] or, gave the word; but it may be taken for a prophesie. And by giving the speech (or word,) is meant, eyther the ministering of matter and speech unto them; or the confirming and performing of that which they have spoken. So Paul desired the prayers of the churches, that speech might be given him, Ephe. 6. 19. Col. 4. 3. But the Chaldee referreth this to the Law, The word of God, gave the words of the Law to his people.

of those that publish glad-tidings] or (applying it to Christs time) of the Euangelists, of the soules that preach the gospel: or carry good newes. Such are in armies, they that carry tidings of victorie, as 2 Sam. 18. 19. Such in Christs armie, are the preachers of the gospel, Rom. 10. 15. The original word here me-bas-froth is of the feminine gender, usually understood therefore of women, such as sung songs of victorie, as Exod. 15. 20. 1 Sa. 18. 6. 7. but the scripture no where calleth such, the publishers of glad-tidings: we may therefore understand it of men; for 1. as Solomon called himself Kohleth, that is a Preacher, (in the feminine gender,) or a preaching-foale, Eccle. 1. 1. so may any Euangelist in like sort be called Me-bas-froth: 2. Also the Greek version maketh it the masculine, the Lord will give the word (tois euangelizomenois) to the men that euangelize.

3. And in Isai. 40. 9. such are spoken to in this fort and form, as did preach good tidings to Sion and Jerusalem, which seemeth to be principally ment of th' Apostles. 4. The Chaldee paraphrast also applyeth it to men, though past, as to Moses and Aaron, which euangelized the word of God, to the many companies of Israel.

to the great armie] meaning the church; of whose warfare, see Isai. 40. 2. Rev. 19. 14. 2 Cor. 10. 4. or if we refer it to the Euangelists, there is a great host of them: or to the tidings that they tel; it is, of much warr. The Chaldee refers it to Moses and Aaron that euangelized

Gods word to the great hosts of Israel.

V. 13. shall see] this is meant of Christs enemies, as in verse 2. though here is another word, signifying a wandering flight, seeking where to hide them; as Rev. 6. 15. So five Kings fled from Ioshua, and hid them in a cave; Ios. 10. 16. See also Ios. 11. 1. 4. 5. 8. [she that remaineth] Heb. the mansion, (or habitation,) that is the women, or women, who goe not out to warr; but keep at home, as Iudg. 5. 24. Tit. 2. 5. As the church is sometime likened to a Woman, Rev. 12. 1. so the Chaldee applyeth this here to the congregation of Israel, that divided the spoile from heaven.

divide the spoile] this is a blessing, Isa. 53. 12. doon after victorie. Iudg. 5. 30. Luk. 11. 22. and with joy, Isa. 9. 3. For spoiles are used to denote riches, Prov. 1. 13. & 31. 11. & 16. 19.

V. 14. between the pot-ranges] or, between the two-banks or rews, to weat, of stones, made to hang pots & kettles on, in the camp or leager: places where skulions lye, and so are black; meaning hereby affliction and miserie. as on the contrary by the doves silver wings, is meant prosperity. Or we may understand it of the two bounds and limits, of the enemies, where they are continually assailed, or endangered. And this the Greek seemeth to favour, turning it, [ana meson toon diron] amidst (or between) the inheritances; even as they also translate the two burdens or limits between which Israel couched, Gen. 49. 14. which tribe had the Philistins at one end, and Ammonites on the other, that vexed them. The Chaldee giveth this paraphrase; The God of Israel sayd, Though ye kings lye (or sleep) between the constraints, betwixt the church of Israel, which is like unto a dove, covered with clouds of glorie, divided the spoile of the Egyptians.

with yellow gold]

understand agayn, decked with yellow (or greenish) gold; that is, of a golden colour, and green, as the original word importeth, Levit. 13. 49. & 14. 37.

V. 15. the Almighty] or Affliction; that is God; named in Hebrue Shaddai, of his power and sufficiency to goe through with

all things; and for wasting and destroying his enemies, as at the drowning of the world. To this the Prophets have reference, saying, that flood, (destruction,) shall come from Shaddai, (the Almighty,) Isa. 13. 6. Ios. 1. 15. [scattered] or spreadeth abroad, having discomfited the kings, his enemies, in that his inheritance, verse, 10. 11. So spreading, is used for scattering, Zach. 2. 6. [thou shalt be snowy; speaking to the Church: or of it. Whiteness denoteth victorie, joy, glorie: Rev. 2. 17. & 3. 5. Luk. 9. 29. and whiteness as snow, is a resemblance of purifying from syn. Psal. 51. 9. Isa. 1. 18.

Tsalmoun] in Greek, Selmon, a mount of Samaria, in the tribe of Ephraim neer the citie Sichem, as appeareth Iudg. 9. 47. 48. situate in the hart of the country. Tsalmoun signifyeth shady, or dark, and so it seemeth this mount was, with caves, glinns, and trees that grew thereon: but with snow upon it, was made lightsom. So to be snow-white in Tsalmoun, is to have light in darknes, joy in tribulation.

V. 16. Amount of God] that is, hie, large, and full of divine blessings; for Basan was a fat and fruitful mountayn. See Psal. 22. 13. & 36. 7. [an hilly mount] or, a mount of hilloke, or knobbs; having many tops. This seemeth to be a comparison; Basan is a goodly large mountayn; but this Sion doth excell it; for here God dwelleth with his Angels &c.

V. 17. keep ye] insite ye proudly, or lay ye wayt for. The original Rasad is no where found in Hebrue, but here onely. In Arabick it signifieth to espye and lye in wayt, for the hurt of others: which agreeth wel with the argument here. for his seat] to dwell in it. The Lord chose Sion, and desired it for his seat: this shalbe my rest for ever. Psal. 132. 13. 14. So the Lamb, Christ, is on mount Sion, Rev. 14. 1. But the Chaldee referreth this also to mount Sinai, upon which the word of God desired to place his divine presence.

V. 18. Gods charret] which he useth for his own service, for defense of his Church, and destruction of his foes: see

Psal. 18. 11. Charret is put for charrets, (as ship. 1 King. 10. 21. for ships, 2 Chron. 9. 21.) or to note out the joynt service of all the Angels, as of one. [twise-ten-thousand] or double-myriads, that is, innumerable: in the Greek, ten-thousand fold: meaning, innumerable. [Angels] the Hebrue Shin-an, translated Angels, is not elsewhere found in scripture. It seemeth to come of Shanah to second, as being second or next to God; the chief Princes, Dan. 10. 13. as those in place next Kings, are called the second unto them, 2 Chron. 23. 7. Esth. 10. 3. If we refer it to the number, we may turn it, redoubled, or manifold. If to the charrets, and derive it of, Shanah, to sharpen; it may note a kind of charrets with sharp hooks, used in wars, as many humane writers record, 2 Maccab. 13. 2. Statius, lib. 10. The-baid, Macrobius. &c. How ever the word be doubtful, the meaning seemeth to be of Angels; (as the Chaldee plainly expresth,) which the Greeks here translate cheerful-ones, as of the Hebrue Shan, to be in tranquillite, & joy: and the Apostle seemeth to have reference to this place, where he mentioneth mount Sion, the celestial Jerusalem, and the company of ten-thousands of Angels. which now we are come unto in Christ. Hebr. 12. 22. And Angels have appeared like fyerie charrets, 2 King. 6. 17. [with them] or in them.

as in Sinai] as God was in Sinai, with ten-thousands of holy ones, when he gave the lyric law, Deut. 33. 2. so is he in Sion, with ten-thousands of Angels; Heb. 12. 22. Here the words as in, seem necessarily to be supplied: or the word Lord; as, the Lord of Sinai; with like meaning as before.

V. 19. Thou art ascended &c.] Thou (Lord Jesus) art gone up, to the highest heaven, having first descended to the lowest earth. So the Apostle teacheth us to understand this place, Eph. 4. 8. 9. [to an high] or, to the hie-place: see Psal. 7. 8. The Chaldee translateth it, to the firmament.

led-captive] or, captived a captivitie, that is, a company of captives; a prey, of people taken in warr. See the like phrase, 2 Chron. 28. 5. 11.

Judg. 5. 12. Num. 21. 1. Deut. 21. 10. So pover-
tie, is used for a company of poor people. 2.
King. 24. 14. Christs enemies, Satan, syn,
death, hel &c. were by him subdued,
Colof. 2. 15. his elect captived by Satan,
were by him redeemed: of whom also this
may be meant, as Psal. 126. 1. 4. *hast*
taken gifts unto that is, *hast given*, (and dis-
tributed) *gifts among men*. An Hebrue phrale
often used, as *Take me a sword*, 1 King. 3. 24.
that is, *give or bring it me*. *Take her me to*
wife, Judg. 14. 2. *Take me an offering*, Exod. 15.
2. *Take me a little water*, 1 King. 17. 10. that
is, *Give*. Giving also is sometimes used for
taking; as Gen. 43. 30. *he gave* (that is took)
us for spies. Rightly therefore dooth the A-
pottle turn this in Greek, *given*, Eph. 4. 8.
and the next words *ba-Adam*, is unto men,
as Paul explaineth it, or, *among men*, 25 Jer.
49. 15. And the gifts, are the Ministers of
the gospel, given for the good of the
Church, Eph. 4. 11. 12. So the Chaldee
here addeth, *thou hast taught the words of the*
Law; *hast gives gifts to the sons of men*.

and also the rebellious.] or disobedient, to
weat, *thou hast led captive*. They that con-
tinue rebellious are subdued to destruc-
tion, Psal. 2. 9. Isa. 11. 4. others by conver-
sion, as Saul, breathing out threatnings and
slaughter, was by Christ subdued, Act. 9.
And after spake of himself and others, *we*
our selves were in times past unwise, disobedient
to God, but when the bountifullness and love of God,
our Saviour towards man appeared, he saved
us, &c. Tit. 3. 3. 4. 5.

to dwell] under-
stand, in Gods mount, as verse 17. or with
Jah God, meaning it of the captives. Or,
that thou O Jah God, mayst dwell, to weat,
in mens hearts by sayth, Eph. 3. 17. or in the
Church, which by those thy gifts (the
ministers) is builded as a spiritual house
for God to dwell in, 1 Cor. 3. 9. 10. 16. 1 Pet.
2. 5. So God dwelt among the Israelites,
Num. 5. 3. & 35. 34.

20 V. 20. day by day] or dayly: see Psal.
51. 9. *lodeth us*] to weat, with his
blessings, or gifts, verse 19. or with afflictions,
wherewith the faintes are burdened, and
yet blest him for his comforts in them.

2 Cor. 5. 4. & 1. 3. 4. 8. & 6. 4. -6. The
Chaldee understandeth it of such lodging
as is by adding precepts upon precepts.

V. 21. Our God &c.] or God to us, is a
God for salvations, that is all manner health,
help, and deliverance; that fully-jaweth
Jehovich] so the name of God is writ-
ten usually, when Adonai, Lord, next to-
loweth it; as here and Psal. 109. 21. orgo-
eth before it; as Gen. 15. 2. having the
vowels of Alohim God, and so is by the
Iewes pronounced; as other times having
the vowels of Adonai, it is so pronounced,
Lord. So, for Adonai Jehovich, 2 Sam. 7. 18.
is written Jehovich Alohim, 1 Chron. 17. 16.
See Psal. 83. 19. *issues*,] or passages,
that is, *ways and means*, of death or to death:
meaning that he hath many ways to
bring his enemies to death, and to deli-
ver his people out of it. For, he hath the
keyes of death; Rev. 1. 18. he killeth, and gi-
veth life, woundeth and healeth, and now can
deliver out of his hand, Deut. 32. 39. So *issues*
of life, Prov. 4. 23.

V. 22. hayrie [scalp] Hebr. the crown (or
scalp) of hair: meaning open and inevi-
table judgement on the chieftest and most
ferce enemies. *guiltinesse*] *guilty-*
synns: impieties. So Psal. 69. 6.

V. 23. *Thou bring again*] or, *will return*,
reduce, to weat thee my people; as I
brought thee from the peril of Gog in
Babylon, Num. 21. 23. 35. and of Pharaoh at the
red sea, Exod. 14. 22. 23. 28. 29. Former deli-
verances are often by the Prophets appli-
ed to the times and works of Christ. See
Isa. 11. 1. 11. 15. 16. & 51. 12. 15. 3. *gullij*
or deeps, bottoms: see Psal. 69. 3.

V. 24. That thy foot may embrow] that
is, be embrowed: or, That thou mayst embrow
thy foot. It is the same word, which be-
fore in verse 22. is Englished wound, and
signifieth to make gore bloody: and is here
by consequence put for embrowing or dip-
ping in gore blood; as the Greek turneth it,
That thy foot may be dipped And this noteth
a great slaughter of the enemies: as the
dipping of the foot in oil, Deut. 33. 24. mea-
neth abundance thereof. in blood of thine

thine enemies] or, which floweth from thine
enemies from him: that is, from each of them, or
from the greatest of them, Antichrist: or, of
the same blood. Compare herewith, the
slaughter of Christs enemies, Rev. 19. 17.
18. -21.

V. 25. They have seen] that is Men have
seen, (not naming any special persons) thy
goings, or ways, and administration. The
Chaldee sayth, The house of Israel have seen
the going of thy Majesty upon the Sea, O God.
in the] that is, which are in the sanctuary:
or, into the sanctuary; referring it to Davids
carrying of the Ark into the holy Tent:
1 Chron. 13. 6. 8. & 15. 28.

V. 26. beating on tymbrels] or on tabers;
to weat, with the hand: so in the triumph
at the red sea, Mirie the sister of Aaron, &
all the women after her with tymbrels & piper,
sung praise to God. Exod. 15. 20. 21. unto
that, the Chaldee here referreth it. So at
the slaughter of the Philistims, 1 Sam. 18.
6. 7. and at the slaughter of the Ammo-
nites, Judg. 11. 34. A tymbel (or taber) is in
Hebrue named Toph: of the like found
that it maketh when it is stricken.

V. 27. In the churches] or congregations:
see Psal. 26. 13. ye of the fountayn] that
come out of Israel, as out of a wel or foun-
tain: a phrase raken from Deut. 33. 28.
Elaiz hath also one much like it, Isa. 48. 1.
It seemeth to be meant of the people:
though it may also be referred to Christ;
blest the Lord, who is of the fountayn of Isra-
el. For, of the Israelites, concerning the flesh
Christ came, who is God over all, blessed for
ever Amen. Rom. 9. 5.

V. 28. There] in the churches, be little
Benjamin, the tribe or posteritie of Benjamin,
who was himself little: that is youngest of all
Israels children; and this tribe little, that is
few in number, being almost all destroyed
for the syn of Gibeaz, Judg. 20. 44. &c.
their rulers: the Prince of that tribe. The
Greek version sayth, in a traunce; taking
the Hebrue Rodem, to be of radam, though
it be not found elsewhere in this form:
yet rare words but once used, at sundry
times found in this and other Psalmes.

These things applied to Christs times and
after, are very mystical, Benjamin the least,
is here put first: so in the Heavenly Jeru-
salem, the first foundation is a Jester, Rev. 21.
19. which was the last precious stone in
Aarons Breastplate, on which Benjamins
name was graven, Exod. 28. 10. 21. In
this tribe Paul excelled as a Prince of
God, though one of the last Apostles, 1.
Cor. 15. 8. 9. 10. who was converted in a
traunce or ecstasie, Act. 9. 3. 4. &c. and in
ecstasie he and other Apostles saw the
mysteris of Christs kingdom, Act. 10. 10.

11. &c. 2 Cor. 12. 1. 2. 3. 4. their af-
fembly] in Greek their governours; the He-
brue word Regamah but once used, causeth
this ambiguitie: for coming of Regam, to
throw an heap of stones, Levit. 24. 14. may
either be taken for an heap or assemblie; or
for a stone, that is, a ruler; as elsewhere a
stone signifieth. Gen. 49. 24. Of this tribe
of Iudah, were th' Apostle James & the
our Lords brethren, Gal. 1. 19. Act. 1. 14.

Zebulun, Naphtali] these tribes were
situate in the furthest parts of Canaan, as
Juda and Benjamin were in the first and
cheefest parts: meaning by these few, all
other tribes, gathered to praye God. In
these coasts Christ called to Apostleship,
Simon Peter, Andrew &c. fishers of Ga-
lilee.

V. 29. commanded thy strength] that is,
powerfully appointed it, speaking to the
church. See the like phrase Psal. 133. 3. &
44. 5. By strength also, Kingdom is often
meant. *strengthen*] the Chaldee pa-
raphraseth; dwell in this house of the Sanctua-
rie, which thou hast made for us.

V. 30. For thy pallace] or temple, which
was after Davids dayes to be built: in the
heavenly Jerusalem, the Lord, and the
Lamb, are the Temple of us. Rev. 21. 22.
bring a present] or, lead-along a gift: that
is, gifts or presents. So Psal. 76. 12. which
presents, are sometimes of the persons of
men. See Isa. 18. 7. & 56. 20. Rom. 15. 16.
and 12. 1.

V. 31. Rebuke] that is, Destroy: see
Psal. 9. 6. company of [scat men] or of
archers;

archers; the rowe (or crew) of the cane; that is, such as use canes or reeds, wherof spears, or arrows were made. Of this word companie, see before, verse 11. It may also be read, the wild-beasts of the reeds, meaning, the salvage wicked people. So the Chaldees turneth it, the armies of synners. mighty bulls] the hye Preists, and great peronages; see Psal. 22. 13. that submitteth] that is, the hypocrite which feigneth subjection, (as the former were professed enemies) or, til he (that is every one) submitt; as Deut. 33. 19. The word signifieth such submision as when one casts down himselfe at the feet, as to be troden on: so Prov. 6. 3. he hath castred] this is spoken to the church, of God. The Greek turneth it as the former, Scatter thou.

V. 32. Princely-ambassadors] Hebr. Chasbmannim. a word not used but here: The Greek sayth Presbeis, Ambassadors. Egypt] in Hebrue called Musrayim; the name of the son of Cham, the son of Noah, Gen. 10. 6. who called the countrie where he and his posteritie dwelt; by his own name. In Greek, and in the new Testament, it is alwayes called Egypt. This is a prophesie of the calling of the Gentiles to the faith; as the Chaldees sayth, that they may be made proselytes. Ethiopia] in Hebrue called Cush, an other son of Cham; brother to Musrayim and Canaan: Gen. 10. 6. the countrie wher he and his children dwelt, is called by his name Cush, in Greek Ethiopia. The people, we call black Moors. hastily stretch] Hebr. make run: noting the readines of that nation to offer gifts and sacrifices, (or, as the Chaldees explaineth it, to spread out their hands in prayer,) and to receive the gospel. See Act. 8. 27. &c.

V. 34. of heavens of antiquitie] that is, the most auncient and highest heavens, which were since the world began: noting hereby Gods powerfull majestie, and help to his church; as Deut. 33. 26. wil give] or giveth usually his voice; that is speaks aloud, or thondrith. See the notes on Psalm. 45. 7. & 29. 3. Some Apoklies were called

Sonns of thunder, Mark. 3. 17. and Christs powerfull voice, rayseth the dead, John. 5. 25.

V. 35. Give the strength] that is strong praise, & the glorie of the kingdom. See Psalm. 8. 3.

V. 36. sanctuaries] the holy and most holy places of the tabernacle; and heaven it self: see Psalm. 43. 3. the people] that is, as the Greek explaineth, his people. So, the soule, Psalm. 69. 2. for my soule: see Psalm. 45. 4. Blessed be God] Hereupon God was called in Israel, the Blessed one: as Mark. 14. 61. Art thou Christ the son of the Blessed? that is, the son of God, Mat. 26. 63.

PSALME 69.

David (the father and figure of Christ) complaineth of his great afflictions. 14. He prayeth for deliverance. 23. He devoteth his enemies to destruction. 31. He praiseth God, for the salvation of his Church.

To the mayster of the musick, upon Sholhannim, a psalm of David.

Save me, O God: for waters are entered even to the soule. I sink down in the mudd of the gulf, where no standing is: I am entred into the deeps of waters, and the streaming-flood overfloweth me. I am weary with my crying, my throat is burnt: mine eyes say, attentively waiting, for my God. Many are, more than the hayres of mine head, they that hate me without cause: mighty are they that would suppress me, mine enemies fall: that which I took not away, then I restored. O God, thou knowest my foolishnes: and my guiltynesses, are not concealed from thee. Let not them be ashamed for me, that hopefullly expect thee, Lord Iehovih, of hosts: let not them be ashamed for

me

me that seek thee; O God, of Israel. For for thy sake, doe I bear reproch: shame, covereth my face. I am become a stranger, to my brethren: and a forreyner, to my mothers sonns. For the zeale of thine house hath eaten me up: and the reproches of them that reproched thee, are fallen upon me. And I wept, with fasting afflicted my soule: and it was; for reproches to me. And I made my rayment sack cloth: and I was, to them for a proverb. They that sit in the gate, spake against me: and they that drink strong-drink, made melodies. And I, my prayer is to thee, Iehovah, in time of acceptance; O God in multitude of thy mercie: answer thou me, in the truth of thy salvation. Deliver me out of the myre, and let me not sink down: let me be delivered from my haters, and out of the deeps of waters. Let not the streaming-flood of waters overflow me, neyther let the gulf swallow me: neyther let the pit, shut her mouth upon me. Answer me Iehovah, for thy kind-mercy is good: according to the multitude of thy tender-mercies, turn the face unto me: And hide not thy face, from thy servant: for distress is on me, make-hast answer me. Draw-neer to my soule, redeem it: because of mine enemies, ransom me thou me. Thou hast known, my reproch and my shame, and my dishonour: before thee, are all my distressers. Reproch hath broken my hart, and I am full of heavynes: and I looked for some to mone me, but none came: and for comforters, but I found none. But they gave me gall for my meat: and in my

thirst, they gave me vineger to drink. Let their table be before them for a snare: & for recompenses for a trap-fal. Let their eyes be darkened, that they see not: and make their loines to shake continually. Powt out upon them thy detestling-ye: and let the burning-wrath of thine anger, take them. Let their calbell be desolate: within their tents, let ther nor be a dweller. For they persecute him, whom thou hast smitten: and they tell, of the sorrow of thy wounded-ones. Give thou iniquitie, unto their iniquity: and let them not come, into thy justice. Let them be wiped out of the book of the living: & let them not be written, with the just. And I, poor-afflicted and sorrowing: let thy salvation, O God lift me up. I wil praise the name of God with a song: and magnifie him with confession. And it shall be better to Iehovah, than a young bull, that hath hornes that parteth the hoof. The meek shall see it, they shall rejoyce: the seekers of God, and your hart shall live. For Iehovah heareth the needy: and despiseth not, his prisoners. Praise him let heavens & earth: seas, and all that creepeth in them. For God, wil save Sion: and build, the cities of Iudah: and they shall dwell there, and have it for inheritance. And the seed of his servants, shall possess it: and they that love his name, shall dwell therein.

Annotations.

S Iosbannim] that is, six-stringed instruments: or Lilies, See Psalm. 45. 1. V. 15. 2. Save me &c.] David in his troubles

archers; the rowe (or crew) of the cane; that is, such as use canes or reeds, wherof shears, or arrows were made. Of this word companie, see before, verse 11. It may also be read, the wild-beasts of the reeds, meaning the salvage wicked people. So the Chaldee turneth it, the armies of synners.

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Ethiopia] in Hebrue *Cush*, an other son of Cham, brother to *Misrajim* and *Canaan*: Gen. 10. 6. the countrie where he and his children dwelt, is called by his name *Cush*, in Greek *Ethiopia*. The people, we call black *Moors*. *hastily stretch*] Hebr. *make run*: noting the readynesse of that nation to offer gifts and sacrifices, (or, as the Chaldee explaineth it, to spread out their hands in prayer,) and to receive the gospel. See *Act*. 8. 27. &c.

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she people] that is, as the Greek explaineth, *his people*. So, the soule, P^{sal}. 69. 2. for my soule: see P^{sal}. 45. 4. Blessed be God] Hereupon God was called in Israell, the Blessed one: as Mark. 14. 61. Art thou Christ the son of the Blessed? that is, the son of God, Mat. 26. 63.

PSALME 69.

David (the father and figure of Christ) complaineth of his great afflictions. 14. He prayeth for deliverance. 23. He dooth his enemies to destruction. 31. He praiseth God, for the salvation of his Church.

To the mayster of the musick, upon Shoshannim, a Psalm of David.

SAVE me, O God: for waters are strend even to the soule. I sink down in the mudd of the gulf, where no standing is: I am entred into the deeps of waters, and the streaming-flood overfloweth me. I am weary with my crying, my throat is burnt: mine eyes fayl; I attentively-wayting, for my God. Many are, more than the hayres of mine head, they that hate me without cause: mighty are they that would suppress me, mine enemies falsly: that which I took not away, then I restored. O God, thou knowest my foolishness: and my guiltynesses, are not concealed from thee. Let not them be abashed for me, that hopefully expect thee, Lord Jehovah, of hosts: let not them be ashamed for me

me that seek thee; O God, of Israell. For for thy sake, doe I bear reproch: shame, covereth my face. I am become a stranger, to my brethren: and a fortyner, to my mothers sonns. For the zeile of thine house hath eaten me up: and the reproches of them that reproched thee, are fallen upon me. And I wept, with fasting afflicted my soule: and it was, for reproches to me. And I made my rayment sack cloth: and I was, to them for a proverb. They that sit in the gate, spake against me: and they that drink strong-drink, made melodies. And I, my prayer is to thee, Jehovah, in time of acceptation; O God in multitude of thy mercie: answer thou me, in the truth of thy salvation. Deliver me out of the myre, and let me not sink down: let me be delivered from my haters, and out of the deeps of waters. Let not the streaming-flood of waters overflow me, neyther let the gulf swallow me: neyther let the pit, shut her mouth upon me. Answer me Jehovah, for thy kind-mercy is good: according to the multitude of thy tender-mercies, turn-the-face unto me. And hide not thy face, from thy servant: for distress is on-me, make-hast answer me. Draw-neer to my soule, redeem it: because of mine enemies, ransom me thou me. Thou hast known, my reproch and my shame, and my dishonour: before thee, are all my distressers. Reproch hath broken my hart, and I am full-of-heavy-nes: and I looked for some to mone me, but none came: and for comforters, but I found none. But they gave me gall for my meat: and in my

thirst, they gave me vineger to drink. Let their table be before them for a snare: & for recompenses for a trap-fall. Let their eyes be darkned, that they see not: and make their loines to shake continually. Powt out upon them thy detesting-ye: and let the burning-wrath of thine anger, take them. Let their castel be desolate: within their tents, let ther nor be a dweller. For they persecute him, whom thou hast smitten: and they tell, of the sorrow of thy wounded-ones. Give thou iniquitie, unto their iniquity: and let them not come, into thy justice. Let them be wiped out of the book of the living: & let them not be written, with the just. And I, poor-afflicted and sorowing: let thy salvation, O God lift me up. I wil praise the name of God with a song: and magnifie him with confession. And it shall be better to Jehovah, than a young bull, that hath hornes that parreth the hoof. The meek shall see it, they shall rejoyce: the seekers of God, and your hart shall live. For Jehovah heareth the needy: and despiseth not, his prisoners. Praise him let heavens & earth: seas, and all that creepeth in them. For God, wil save Sion: and build, the cities of Iudah: and they shall dwell there, and have it for inheritance. And the seed of his servants, shall possess it: and they that love his name, shall dwell therein.

Annotations.

S Shoshannim] that is, six-stringed instruments: or Lilies. See P^{sal}. 45. 1. V. 12. Save me &c.] David in his troubles

troubles being a figure of Christ, prayeth for deliverance from tentations and persecutions, under the similitudes of waters, mud, myre, pit, deeps, streams, &c. and that this Psalm had accomplishment in Christ, the Evangelists shew; Mat. 27. 48. Ioh. 19. 29. that the use herof is for us, th' Apostle sheweth, Rom. 15. 3. 4. that we through patience, and comfort of the scriptures might have hope. waters] The Chaldee expoundeth these, armies of synners, which beset him like waters. the soule] to weete of me; as the Greek explaineth it: that is, are ready to drown and choke me; Io Ion. 2. 5. see also Psa. 45. 4.

3 V. 3. mud of the gulf] or, of the deep; that is, the deep or gulfy mud, in the bottoms of the sea; as Psa. 68. 23. Ion. 2. 4. an other signe of great calamitie, as also in Psalm. 88. 7. wherefore Babylon that held captive Gods people, is called a Gulf, or Deep; Isa. 44. 27. no standing] no stay, or ground: but I sink more and more. deeps of waters] in Greek, deeps of the sea.

4 V. 4. is burnt] that is, parched, dried; or (as the Greek explaineth it,) hoarse. eyes say] or, are consumed, to weete, with tears, and earnest expectation, as Lam. 2. 11. & 4. 27. This was a curse of the Law, Levit. 24. 16. Deut. 28. 65. but Christ became a curse for us, Gal. 3. 13. So after, Psa. 119. 82.

5 V. 5. falsly] in Greek, unjustly. took not away] or which I robbed not, took not by force and rapine. This though it may be taken for all unjust crinations, wherof David and Christ were innocent: yet in special it was verified in Christ, who being in the form of God, thought it no robbery to be equal with God, Phil. 2. 6. notwithstanding for witnessing himself to be the son of God, he was put to death by the Jewes, Ioh. 19. 7.

6 V. 6. my foolishnes] that is, my syn: see the note on Psa. 38. 6. In David were syns properly; in Christ, by imputation: for God made him syn for us, which knew no syn, 2 Cor. 5. 21. Or this may be meant of false imputation, & God thou knowest my foolish-

nes, if any such be, as my foes charge me with. So Psa. 7. 4. 5.

V. 7. abashed for me] for my sake, to weete, if I be not delivered. So of Christ, his disciples hoped that he should be the saviour of Israel; but when he was kylled, they began to doubt and fear, Satan winnowing their faith, to make them ashamed; but Christ prayed for their confirmation. Luk. 24. 20. 21. & 22. 31. 32. So great are Christs afflictions, that blessed is he that is not offended in him. Mat. 11. 6. Iehovih] or, God: it hath the vowels of Elohim. See Psa. 68. 21.

V. 8. bear reproch] that is, are reproched: contrary hereunto is, to bear great and favour; that is, to be favoured and weliked. Esh. 2. 15. 17. Compare herewith Psa. 44. 23. 16.

V. 9. forreynour] to weete, in their estimation and carriage towards me. This also was the case of Iob, and others, Iob. 19. 13. Gen. 31. 15. and of Christ the sower sayd, they knew not whence he was, Iob 9. 29. and his brethren beleved not in him. Iob 7. 5.

V. 10. zeale of thine house] or zealous indignation for the polluting of thine house, and studious fervent care to have it conserved holy. See this performed by Christ, when he whipped buyers and sellers out of the temple, Iob. 2. 15. 16. 17. eaten me up] devoured, or consumed. For love and zealousie; are a fyre and vehement flame: Song. 8. 6. See also Psa. 119. 139.

V. 11. afflicted my soule] that is, I have taken them on me, and willingly bear them; as the Apostle gathereth from these words, that Christ pleased not himself; (that is, sought not his own pleasure or profit,) but for his fathers sake and his bretherens did bear all things: and this is an example for us to doe the like. See Rom. 15. 1. 2. 3. 4.

V. 11. afflicted my soule] the word afflicted, is here supplied from Psalm. 35. 13. for often ther is want of a word to be understood, which the Hebrue text sometime sheweth: as 2 Chron. 10. 11. 14. I, with scorpions; for which in 1 King. 12. 11. 14. is writ-

is written, I will chastise you with scorpions. See the notes on Psalm. 18. 7. 29. & 2. 7. it was for] or, it was turned to reproches, that is, to much reproch, and opprobrie. So Iohns fasting, turned to his reproch, they sayd, he had a Devil. Luk. 7. 33.

V. 12. And I made] or when I gave, that is, made, or put on. So giving is for putting, Psa. 8. 13.

V. 13. that sit in the gate] that is, great men in the publik assemblies. The rulers of the Jewes. Deut. 25. 7. Ruth. 4. 1. 2. &c. [spake] or talked and meditated: communed how to work me evill. Luk. 22. 2. 4. strong drink] Hebr. Sheker, which is all manner strong drink which will make drunken, as ale, beer, wine, sicer, methaglin, &c. The Greek here turneth it wine.

melodies] or songs, sung with instruments of musick, of mee. So Iob also complayneth Iob. 30. 9.

V. 14. And I] that is, And (or but) as for mee. time of acceptation] that is, an acceptable time: as the Apostle interpreteth this phrase, 2. Cor. 6. 2. from Esh. 49. 8. in truth of thy salvation] that is, for thy saving truths sake, or faithful salvation.

V. 15. mire] the Chaldee expoundeth it, captivity which is like unto mire.

V. 16. shut her mouth] so that I cannot get out of miserie: as Dathan, Abiram &c. went down alive into the pit, & the earth covered over them, that no hope was left of their return. Num. 16. 33. But Christ in all troubles had comfort, even in the grave his flesh rested in hope, Psalm. 16. 9. 10. The Chaldee expoundeth this verse thus, Let not the strong king which is like to a flood of waters, captivate mee; neither let the mighty prince swallow mee: &c.

V. 17. turn the face] or respect, regard mee, with favour. See Psalm. 25. 16.

V. 18. dishonour] or ignominy, slander, calamitie: see Psa. 4. 3.

V. 21. ful of heavynesse] or, sick, sorrowfull of this word in Hebrue man hath his name. I know: see Psa. 8. 5. to pittie, and solace mee; or to shew compassion. So Iob. 4. 11. found none] in Christs

greatest need, all his disciples forsooke him & fled. Mat. 26. 56. and all his acquaintance stood a farr off. Luk. 23. 49.

V. 22. gall] in Hebrue Rosb, an herb bitter as wormwood; with which it is often joynted; Deut. 29. 18. Amos. 6. 12. Ld. 3. 19. It groweth in corn fields. Hof. 10. 4. the water or juice hereof signifieth bitter affliction, Jer. 9. 15. These things were also actually done to Christ, whom the Jewes refreshed with gall and vineger, Mat. 27. 34. Ioh. 19. 28. 29. 30.

V. 23. and for recompenses] that is, and for a full recompense of that which they did to mee, (set their table be) a trap unto them. Or, and for peaces; that is, and the things which they expect peace and welfare by, let become a trap unto them. But the first sense agreeth with the Apostles interpretation, Rom. 11. 9. These are Davids imprecations against the Jewes, and prophetes of their rejection, as the Apostle sheweth; and by their table, wee are to understand all means of comfort and refreshing both of body & soule, which turne to the ruine of the wicked, even an odour of death unto death, 2. Cor. 2. 15. 16.

V. 24. that they see not] so the Apostle explaineth the Hebrue phrase, from seeing: Rom. 11. 10. The like is in Esh. 44. 18. And hereby is meant the eyes of their understanding, that seeing they see and perceive not, because a veile is over their hearts. Iob. 12. 39. 40. Act. 28. 26. 27. 2. Cor. 3. 14. 15. make their loynes to shake] bow down their backs, slayth the Apostle, Rom. 11. 10. and this meaneth bondage and miserie; as appeareth by the contrarie blessing of going up-right, which God once vouch'd safe unto that people, Levit. 26. 13.

V. 25. their castel] or their towne, palace, habitation fayre and orderly builded. Genes. 25. 16. Num. 31. 10. Song. 8. 9. This which David speaketh of all Christs enemies, Peter applyeth to Iudas that betrayed him. Let his habitation be desert, Act. 1. 10. but Christ threatneth the like to them all. Mat. 23. 38. Castel here is for Castles, or palaces; as charretts, for charretts, Psa. 68. 18. 19.

27 V. 27. whom thou hast smitten] Christ, the shepherd, who was smitten of God, and wounded for our synns. *Esa. 53. 4. 5. Mat. 26. 31.* they tell, of the sorrow] that is, tell one another vauntingly, of the sorrow, (smart or pain) of thy wounded, thy servants who are wounded for thy sake; or they preach hereof: see the like phrase, *Psal. 2. 7.* or, they tell, to the sorrow; that is, add unto and increase it; as the Greek turneth it.

28 V. 28. Give thou iniquitie &c.] that is, Add syn unto their syn, give them over to a reprobate mind, which was Gods heave-ly judgment first on the Gentiles, *Rom. 1. 24. 28.* afterward on the Jewes, who filled their synns, when wrath came on them to the utmost, *1. Thessal. 2. 16. Rom. 11. 8. Math. 23. 32.* Or by iniquitie, may be understood punishment for it, as *Pf. 31. 11.* not come into thy justice] that is, not believe thy gospel, and so come to the justice of God, which is by faith; as the scriptures shew, *Rom. 10. 3.* &c. *Phil. 3. 9. Job. 12. 39. 40.* The Chaldee expounds it, let them not enter into the church of thy just ones.

29 V. 29. book of the living] or, book of life, wherein the just that live by faith are written: that is, let them be cut off from being any longer counted thy people, or registered in the writing of the house of Israel, as *Ezek. 13. 9. Rom. 11. 20. Phil. 3. 2. 3. Psal. 87. 6.*

30 V. 30. lift mee up] or, set mee on a high place, that is, safely defend mee.

32 V. 32. better to] that is, more pleasing & acceptable. a young bull] so the Greek explaineth the Hebrew phrase a bull a bullock, that is, a bull which is but young, or a bullock. So *Judg. 6. 25.* where the order is changed, take the bullock of the bull: that is the young bull, or bullock. Some understand it here of two, better than bull, or bullock, that hath horns] Hebr. horneth, that is, brings forth or beareth horns, and pareteth the hoof: for such were fittest for sacrifice: but confession and thanks are more pleasing to God; specially Christs obedience, see *Psal. 50. 13. 14. 15. & 40. 7.*

33 V. 33. the seekers] or ye seekers of God,

to weete, shall see it, and your hart shall live: ye shall have inward life, joy and consolation. See *Psal. 22. 27.*

V. 31. his prisoners] such as are persecuted, & bound in prisons for his truth: Thus Paul calleth himselfe the prisoner of Christ, *Eph. 3. 1.*

V. 35. heavens] the Chaldee sayth, Angels of heaven, and the inhabitants of the earth.

V. 36. save Sion] that is, his Church, figured out by Sion, and Iudah, see *Psal. 6.* and this building of Iudahs cities, is by preaching of the gospel, *1. Cor. 3. 9. 10.* a figure of this work, was done by Iehohaphar, *2 Chron. 17. 9. 12. 13.* and Isaiah prophesieth the like. *Isa. 44. 26.*

PSALME 70.

David prayeth for speedy help, to the shame of the wicked, and joy of the godly.

To the mayster of the musiks; a psalm of David for to record.

O God for to deliver me: Iehovah, to mine help make-haste. Let them be abashed and ashamed, that seek my soule: let them be turned backward and blusht, that delyte mine evil. Let them turn-back for a reward of their shame: that say, aha aha. Let all that seek thee, be joyfull & rejoyce in thee: and let them say continually, magnified be God; they that love, thy salvation. And I, poor-afflicted and needie, ô God make-haste to me: thou art mine help and my deliverer, Iehovah, delay not.

Annotations.

To record] or to cause remembrance: see *Psal. 38. 1.*

V. 2. to deliver] or to rid me free; understand, make haste, or vouchsafe, as is expressed in *Psal. 40. 14.* for this Psalm; is the same in substance, and almost in words.

words, with the end of that psalme: see the annotations there.

V. 3. that seek my soule] to make an end of it, as *Psal. 40. 15.*

V. 4. I will not back] desolate or wasted, as *Psal. 40. 16.*

V. 5. be God] in *Psal. 40. 17.* it is written, be Iehovah.

V. 6. ô God make-haste to me] for this, in *Psal. 40. 18.* is, the Lord thanketh on me. Iehovah] in *Psal. 40. 18.* my God.

PSALME 71.

The Psalmist in confidence of faith, and experience of Gods favour, prayeth both for himself, and against the enemies of his soule. 14. He promisseth constancie, 17. praith for perseverance, 19. praitheth God, and promisseth to doe it cheerfully.

In thee Iehovah doe I hope-for-fa-
1 lettie: let me not be abashed for e-
2 ver. In thy justice, ridd thou me and
3 deliver me: incline thine ear unto me,
4 and save me. Be thou to me, for a
5 rock of habitation, to enter, continu-
6 ally; thou hast commanded to save me:
7 for thou art my rock, and my muni-
8 tion. My God; deliver me, out of
9 the hand of the wicked: out of the
10 palm, of the evil-doer & the leavened.
For thou art mine expectation: Lord
Iehovah, my confidence from my
childhood. By thee, have I been hol-
den-up from the womb: from my
mothers bowels, thou tookest me: of
thee is my praise continually. As a
wonder, I am unto many: but thou,
art my strong hope. Let my mouth
be filled, with thy praise: all the day,
with thy glorie. Cast me not away, at
the time of old-age: when mine able-
strength faileth, forsake not thou me.
For mine enemies speake of me: and

they that observe my soule, consult to-
gether. Saying, God hath forsaken
him: pursue and take him, for there is
none to reskue. O God, be not thou
farr-away from me: my God, make-
haste to mine help. Let them be a-
bashed and consumed, that are adver-
saries of my soule: let them be cov-
ered with reproch and dishonour; that
seek mine evil. And I, wil patiently-
wayt continually: and add, unto all
thy praise. My mouth shall tel thy
justice, all the day thy salvation:
though I know not the numbers. I
wil enter, in the powers of the Lord
Iehovah: I wil record, thy justice thine
onely. O God, thou hast learned me
from my childhood: and hitherto,
have I shewed thy marvelous-work.
And also unto old-age and hoarynes,
ô God forsake me not: until I shew
thine arme to this generation; thy
power, to every one that shall come.
And thy justice ô God, which is to
on high: which hast doe great-things;
ô God, who is like thee? Which didst
make me to see, distresses many, and
evil: didst return and quicken me; and
from the deeps of the earth, didst re-
turn and bring me up. Thou didst
much-increase my greatnes, and didst
turn-about and comfort me. Also I,
wil confesse thee with the instrument
of psalterie, even thy faithfulness, my
God: I wil sing-psalm to thee with
harp; ô holy one of Israel. My lipps
shall shew, when I sing-psalm unto
thee: and my soule, which thou hast
redemed. Also my tongue, shall talk
of thy justice, all the day: for they are
abashed for they are ahmed, that seek
mine evil.

Annotations.

1 **I** N thee] Chald. *in the Word of the Lord.* This Psalm he which hath no title in the Hebrew, is in Greek thus intituled: Of David, a Psalm of the sons of Jonathan, & of them that were first captived.

2 V. 2. deliver] or, make me to escape safe.
3 V. 3. of habitation] or of mansion: a rock wherto I may lie and there dwell safe. God is often called a Rock, Psal. 18. 3. and a mansion (or habitation) to his people, Psal. 90. 1. The Greek here makes it playn thus: Be to me for a God protector. *hast comended]* to weer, thine Angels, as Psal. 91. 11. or, hast effectually appointed. See Psal. 44. 5.

4 V. 4. evil doer] or injurious, wrong doer. the leviend; that is, the malicious: for maliciousnes and wickednes is likened to levi, 1 Cor. 5. 8. The Hebrew Chomets properly signifieth that which is leviend or sower, Exod. 12. 39. here used for the malicious or violent cruel man, as the Greek turneth it, the injurious: or Chomets may be used for Chomes, the violent.

5 V. 5. Jehovah] or God: for it hath the vowels of Elohim: so after, vers. 15. See Psal. 68. 21.

6 V. 6. tookest me] or didst rid me, to weer from danger: Compare this with Psal. 22. 10. 11. *of thee]* or in thee: but in, is often used for of; as Psal. 63. 7. & 87. 3. see the notes there.

7 V. 7. a wonder, to many] or, a monster to the mighties: a sign whome the many (or mighties) doe gaze upon, speak of, and shew to others, & wonder at. A wonder and a sign, are sometimes used as one: 2 Chro. 32. 24. with 2 King. 20. 8. 9. So, Christ and his disciples were as signs and wonders in Israel, Isa. 2. 13. Iehovah and his fellows, were monstrous persons, Zach. 3. 8. the Apollies, a gaze: stock to the world, 1 Cor. 4. 9. hope] or refuge; a place where one hopeth for safety.

8 V. 8. with thy glorie] or glorie of thee, that is, with glorifying thee; honouring, bewitching and commending thy majestie.

10 V. 10. speak of] or say of me, that God

hath forsaken me; *verse 11. or, they speak against me.* observe] that is lay ways for: it is meant here, for evil; as is the observing of the steps, Psal. 56. 7. but often this phrase is used for good, to keep, regard, & preserve the soule or life. Psal. 97. 10. & 131. 7. Prov. 22. 5.

V. 14. add unto all thy praise] that is, increase it; I wil praye thee more then I have doen; or, more then others doe: as 2 Chron. 10. 11. *I wil add unto your yoke,* that is, increase it.

V. 15. though I know not] or, for I know not the numbers, to wit, of them. Gods justice and salvation is innumerable wayes administered: which are to be celebrated, but cannot be reckoned. Psal. 40. 6.

V. 16. I wil enter,] to weer, into this work of praying God, in his power, nor mine own: or, I wil enter, that is, begin with his powrtul works, to praise them: or, I wil enter, that is goe in hand, or goe forward with my busines, through his power.

V. 18. unto old age] or whiler old age is upon me: as vers. 9. So elswhere God sayth, that he had born Israel from the womb and birth, and would bear them still unto old age and the hoary hayres. Isa. 46. 3. 4. *thine arm]* that is, strength, help, salvation. So Psal. 77. 16. Isa. 51. 5. & 53. 1. Dent. 33. 27. this generation] the men of this age. The word thou (or present) is understood by that which foloweth. See also Psal. 45. 4.

V. 19. And thy justice O God, which is to on high] that is, which reacheth up to heaven, viz. I wil shew it. Thus the Greek understandeth it. Wee may also translate, For thy justice is unto the high place, that is, to heaven, incomprehensible: as Psal. 36. 6. 7. And, may be in sted of For, as Psal. 60. 13. and the High place, is by the Chaldees expounded the high heavns. So Psal. 93. 4. Mat. 21. 9.

V. 20. didst make me see] or as see: shewdest me, and us: for the Hebrew h e h a double reading, meaning David in special, & other Gods people with him: so after, it is read in the margine, quicken me, bring

me up, (as also the Greek hath it,) but written in the line, quicken us, bring us up. By making see, is also meant experience & feeling: as Psal. 49. 10. and evil] or evill, that is calamities. *didst return]* that is, didst agayn quicken; or, wilt agayn quicken me. So alter. But the Greek turneth it in the time past. *deeps]* abysses of the earth: gulfs of affliction and death, elswhere called the lowest parts, Psal. 88. 7. such Christ in his humanitie, sorrowes & death went down unto, & returned, Eph. 4. 9. Rom. 10. 7.

V. 21. my greatness] or magnificence, majestie, honour. For Christ after afflictions, entered into his glorie, Luk. 24. 26. 1 Pet. 1. 11. Phil. 2. 8. 9. and the godly must suffer with him: that they may also be glorified with him. Rom. 8. 17.

V. 22. psaltere] or lute: see Psal. 33. 2. even thy faith] or, for thy faithful truth. *holy one]* or saint of Israel: God is so called, both for that he is holynes it self, and sanctifieth his people, Levit. 20. 8. 26. and agayn is sanctified that is holily praised and honoured of them. Isa. 8. 13. So Psal. 78. 41. & 89. 19.

V. 24. take of] or, meditate, that is speake advisedly & after due meditation. See Psal. 1. 2. *for they]* or when they are abolished; that is, destroyed: See Psal. 6. 15.

PSALME 72.

David praying for Solomon, sheweth the goodness and glorie of him, in type, and in truth, of Christs kingdom. 18. He blesteth God.

1 **O** God, give thy judgments to the king: and thy justice to the kings son. That he may judge thy people with justice: & thy poor-afflicted ones with judgement.
2 The mountaynes shall bring forth peace to the people: and the hills,
3 with justice. He shall judge, the poor-

5 afflicted of the people; he shall save, the sonnes of the needy: and shall
6 break-down the fraudulent-oppressor. They shall fear thee with the
7 sun: and before the moon; no generation of generations. He shall come-down, like the rayn upo the mowen-
8 grasse: as the showres, the dispersed-moisture of the earth. In his dayes
9 shall the just-man flourish: and multitude of peace, until the moon be not.
10 And he shall have-dominion, from sea unto sea: and from the river, unto the ends of the land. They that
11 dwell in dry-places shall kneel before him: and his enemies, shall lick the
12 dust. The kings of Tharthish and of the yles, shall render an oblation: the
13 kings of Sheba and Seba, shall offer a present. And all kings shall worship
14 him: all nations, shall serve him. For he shall deliver, the needy that crieth-out: and the poor afflicted, and him
15 that hath no helper. He shall mercifully-spare, the poor and needy: and shall save the soules of the needy. He
16 shall redeem their soule, from fraud & violent-wrong: and precious shall their blood be, in his eyes. And he
17 shall live, and he shall give to him, of the gold of Sheba: and shall pray for him continually; shall blest him, all the day. Ther shall be a parcel of corn,
18 in the land, in the top of the mountaynes: the fruit ther of shall shake like Lebanon: & flourish shall they of the cie, as the herb out of the earth. His name shall be, for ever; his name shall be continued, before the sun: & they shall blest themselves in him; all nations shall call him blessed. Blessed be Iehovah God, the God of Israel:
X 3 which

19 which doeth marvellous things himself alone. And blessed be the name of his glorie, for ever: and let all the earth, be filled with his glorie; Amen, and Amen.

20 Ended are the prayers; of David, son of Iesse.

Annotations.

I For Solomon] the Greek addeth, a Psalm of David for Solomon: and the last verse sheweth it to be made by David, and it concerneth Christ and his kingdom, figured by Solomon, Song. 3. 11. and therefore called by his name, as elsewhere he is called David: Hof. 3. 5. Such also is the title of the 127. Psalm. Kings] to whom the right of the kingdom belongeth by birth and inheritance. So Christ was King Davids son, and born King of the Jewes. Mark. 11. 10. Mat. 2. 2. & 22. 42. to him the Father gave all judgement: John 5. 22. The Chaldee expoundeth the King to be Christ: and the Kings son, to be King Davids son.

2 V. 2. That he may] or, Let him judge: that is govern thy people in justice, that is justly: wherefore he is named Melchi zedek, that is King of justice, Heb. 7. 2. of whom it was prophesied, behold a King shall reign in justice, Isa. 32. 1.

3 V. 3. The mountayns shall bring forth] or shall bear, to weet, as their fruit; for so this phrase importeth, Job 42. 15. This, and the rest that follow, may also be read prayerwise, let the mountayns bear &c. The Chaldee paraphraseth, The dwellers on the mountayns, shall bring peace to the people of the house of Israel. peace] that is prosperitie, plenty of fruits, which should be enjoyed with peace; as all Solomons dayes, Israel dwelt without fear, every man under his vine and figtree, 1 King. 4. 25. And under Christ, the work and effect of justice, is peace, quietnes, and assurance for ever. Isa. 32. 17. Rom. 5. 1. the mountayns drop down new wine, and the hills flow with milk. Ioc. 3. 18. Amos 9. 13. hills, with justice] that is,

the hills also shall beare peace, with justice: both peace and justice; as these two are said to kysse each other, Psalm. 85. 11. and Christ is King both of justice and peace, Heb. 7. 2. his kingdom is justice, peace, and joy, Rom. 14. 17. It may also be said for justice.

V. 4. shall judge] that is, shall deliver: see the notes on Psalm. 43. 1. [for the sons of the needy] that is the needy persons: in Chaldee, shall redeem the sons of misery; that is, such as are in wretched case. the fraudulent oppressor] whom the Greek here calleth sycophants; which word is used for injurym by forged cavillation, Luk. 19. 8. & 3. 14. See before in Psalm. 62. 11.

V. 5. They shall fear] men shall reverence, that is, worship and serve thee. So far is used for worship, Isa. 29. 13. Mat. 15. 9.

with the sun] or before the sun, as is after expressed ver. 17. and as the Hebrue ghin, with, is elsewhere used for before, Esh. 7. 8. and before the sun and moon, meaneth continually, so long as they shine on the earth, which is so long as the world endureth, Gen. 8. 22. Psalm. 89. 37. 38. The Chaldee interpreteth it, with the rising of the sun, and in the light of the moon, that is, at morning and evening; day and night: as the twelve tribes are laid to instantly to serve, Act. 16. 7.

V. 6. the mowen-grass] the meadow, which being mowen in the beginning of summer, craveth rain that it may grow again. The original word signifieth also a fleece of wool; which sense some keep here, and refer it to the dew that fell on Gedeons fleece, when the land was dry, & againe on the land, when the fleece was drye; Judg. 6. 37. -- 40. Solomon and Christ are here said to come down as raine, in respect of the doctrine and administration of judgement by them. So Moses sayd, My doctrine shall drop as the raine &c. Deut. 32. 2. and Iob sayd they waited for mee as for the raine &c. Iob. 29. 23. and, the Lord shall come unto us as the raine &c. Hof. 6. 3. the dispersed moisture] vnderstand, which are the moisture, that is, which shewes doe moysten the earth. Zeph. the Hebrue word used onely in this place, hath the signification

signification of dispersing moisture or water, as is by shewes, God having divided [ports for the raine, whereby it is strowed abroad upon the earth, Job. 38. 25. Wherefore the former word shewes, implieth raine that falleth with manifold (or millions of) drops, as Psalm. 65. 14.

V. 7. multitude of peace] to weet, shall be, or shall flourish: and this Shalom, peace, may respect the name of Shelomoh or Solomon, which signifieth peaceable, as was promised to David, Behold a son is born to thee, who shall be a man of rest, for I will give him rest from all his enemies round about; therefore his name is Solomon, and I will send (Salom) peace and quietnes upon Israel in his dayes.

moon be not,] or be taken away, as the Greek explyne[n] it: that is, till the worlds end: as before, vers. 5.

V. 8. from sea to sea] from the salt sea, (the lake of Sodom, Gen. 14. 3.) to the mayn sea, See Num. 34. 3. -- 6. &c. where the limits of the land are described.

from the river] the great river Euphrates, Gen. 15. 18. Deut. 11. 24. In Solomon this was accomplished, when he reigned over all kingdoms, from the river, to the land of the Philistines, and to the border of Egypt, 1. King. 4. 21. In Christ, when all nations were brought into his subjection by the gospel, as Mat. 18. 19. Act. 1. 8. Col. 1. 5. 6. Rev. 11. 15.

V. 9. in dry place] or, in deserts, which the Greek explyne[n]th, the Ethiopians. The Hebrue Tivim, signifieth here & Psalm. 74. 14. people that dwell in drye desert places: sometime it is used for wild beasts that haunt such deserts, as Esa. 34. 14 & 13. 21. Jer. 50. 29. lick the dust] like a serpent, as is expressed, in Mic. 7. 14. noting hereby great fear and subjection, testified by bowing down their faces to the ground; as is the manner in the Eastern countries. In Esa. 49. 23: a like promise is made to the church of Christ.

V. 10. of Tharshish] or of the Ocean; that dwell by the mayn sea. See the note on Psalm. 48. 8. Sheba and Seba] that is, of Ethiopia and Arabia, farr southern countries, inhabited by the posterity of

Sheba and Seba the nephew and son of Cush the son of Cham the son of Noah, Gen. 10. 7. The Queen of Sheba (or of the South) came from the utmost parts of the earth, to hear the wildome of Solomon, & gave him much gold, sweet odours, and precious stones: 1. King. 10. 1. -- 10. Mat. 12. 42.

V. 12. hath no helper] or, to whom no helper. See the like by Iob, Job 29. 12.

V. 14. precious] shall their blood be] that is, their death; meaning, that he regardeth their life, and will not easily suffer them to be kyled; for that it is precious and dear unto him: as on the contrary Paul sayd, his life was not dear unto himself, when he was willing and ready to loose it for Christs cause, Act. 20. 24. See Psalm. 116. 15.

V. 15. he shall give] meaning man in general, or each one, brought in subjection; as the Greek sayth, to him shall be given; meaning to Solomon. gold of Sheba] the Greek sayth, of Arabia: see ver. 10. all the day] or dayly.

V. 16. There shall be a parcel &c.] where a handful of corn shall be sown, on the top of the mountns (the most barren places) there shall be such increase that the fruit shall shake & make a noyse like the trees of Lebanon. [shake] or styrr with noyse, rustle. Lebanon] that is, trees of Lebanon; as the earth, for the inhabitants of the earth, Psalm. 66. 1. of this mount, see the note on Psalm. 29. 5. they of the city.] that is, the citizens; as, they of the world, are worlaling, Psalm. 17. 14. ye of the heavens, Psalm. 148. 1. are, the inhabitants there. The Chaldee addeth, of the city Jerusalem. Compare herewith, Isa. 27. 6.

V. 17. continueth] to weet, as a son continueth his fathers name: for the original jinon (or jann) cometh of Nin, which is a Son: the Greek also turneth it, his name continueth: and Christs name is continued in us that beleeve in him, called Christians, Act. 12. 26. and his children, Heb. 2. 13. 14. before the sun] that is, so long as it endureth; as vers. 5. So Psalm. 102. 29. they shall bless] to weet, men of all nations, shall count and speak of their blessings.

fednes in him. So Gen. 22. 18. *call him blessed*] or, happy, shall beatty him.

V. 19. name of his glory] that is, his glorious (or honourable) name. So Lord of glory, Jam. 2. 1. for, glorious Lord. *filled with his glory*] that is, with the manifestation of his glorious works, and praying him for the same. See the like speeches Num. 14. 21. Isa. 6. 3. Rev. 18. 1. Ezek. 43. 2.

Amen] So be it. This second book of Psalms is concluded with twise Amen, as was the former, see Psal. 41. 14.

V. 20. Ended] or Complete are: meaning that this Psalm was the last of Davids prayers or hymnes, (as the Greek translate it;) howsoever it is not set last in order, as neyther other be. Or, that this matter touching Christs kingdom, is the last thing wherof David prophesied, and for which he prayed: as 1 Pet. 1. 10. 11. *Heise*] or *Heisei*, as the Hebrew foundeth it; and sometime, *Heisei*, 1 Chron. 2. 12. 13. which name significeth strength & manhood; as David, amiable.

The third Book.

PSALME 73.

The Prophet prevailing in a tentation sheweth the occasion therof, the prosperity of the wicked. 13. The wound given thereby, diffidence. 15. The victory over it, knowledge of Gods purpose, in destroying of the wicked, and justifying the righteous.

A Psalm, of Asaph:

YEt-furely God, is good to Israel: to them that are pure in hart. And I, my feet almost swarved-aside: my steps had wel-nigh slipped-out. For I invied, at vayne glorious-fools: when I saw, the peace of the wicked. For there are no bands in their death; and lossie is their strength. They are not in the molestation of sory-man: & with earthly-man, they are not plagued. Therefore, pride compasseth them-about as a chaine: violence covereth

them, as a garment. Their eyes standeth-out with fatnes: they pass the imaginations of the hart. They doe corrupt, & speak with maliciousnes of oppression: they speak from aloft. They set their mouth against the heavens: and their tongue, walketh through the earth. Therefore, his people turneth hither: and waters of a ful cup, are wrung-out to them. And they say; How doth God know: and is there knowledge in the most-hye. Lo, these are the wicked: and in tranquillitie ever; they encrease wealth-power. Surely in vayn, have I clenfed mine hart: and washed my hands in innocencie. And am plagued, all the day: and my rebuke, is in the mornings. If I say, I wil tel thus: loe, I unfaithfully-wrong the generation of thy sonns. And I thought, to know this: but it was a paynful-thing in mine eyes. Untill I entred, into the sanctuaries of God: did prudently-attend, to their last-end. Surely thou dost set them, in slipperie-places: dost make them fall, to desolations. How are they brought to wondrous-desolation as in a moment: are they at an end, are they consumed, with trouble-som-frights! As a dream after awaketh: o Lord, when thou raisest up, thou wilt despise their image. Surely, mine hart was leavened: & I was pricked, in my reins. And I was brutish, and knew not: as the beasts, was I with thee. Yet I, continually was with thee: thou hast holden me fast, by my right-hand. Thou wilt guide me with thy counfel: and after, wilt receive me to glorie. Whome have I in the heavens? and with thee, I delight

not

not any in earth. Wholly consumed is my flesh, & my hart: the Rock of my hart and my portion, & God for ever. For loe they that are gone-far from thee shall perish: thou suppliest every one that goeth-a-whoring from thee. And I, to draw-nigh to God, is good for mee: I have set my hope-for-safety in the Lord Iehoviha: for to tell, all thy works.

Annotations.

THe third Book] to weete, of Psalms. See the note on Psal. 42.

V. 1. of Asaph] or, to Asaph: who was both a prophet, and a singer: see Psal. 50. 1. The like title is of the 10. Psalms following. These are for the most-part, complaints and meditations of the troubles of Gods people.

V. 2. almost] or, a very little lacked but my feet had swarved: so after, well nigh: or, almost nothing lacked but my steps had been swarved: noting hereby his great danger to have fallen through his infirmities: had not faith in God sustained him. *swarved*] or *turned, declined*. This, and the next word *swarved*, have a double reading in the Hebrew by the vowels, they had swarved, they had slipped: by the consonants, it had swarved, it had slipped, meaning, each of his feet, and every of his steps, to his utter ruine. *swarved-out*] or, been poured out, to weete, as water; and so I had been lost.

V. 3. envied] or was jealous, had envious zeale. See Psal. 37. 1.

V. 4. bands] or knots, that is, paynes, diseases &c. in their death] or till their death; meaning that they live long in pleasure, and dye at ease; as is explained Job 21. 13. They spend their dayes in wealth, and suddenly they goe down to the grave. The Chaldees sayen. For they are not terrified, or troubled for the day of their death. *but* *infirm*] or, and far is their fortune; (their firm strength of body &c.) as Job sayth, one dyeth in his full strength, being in all ease and prosperi-

ty; his breasts are full of milk, and his bones run full of marrow. Job 21. 23. 24.

V. 5. molestation of sory-man] that is, such twynge as other miserable men endure. See the like phrase in 2 Sam. 7. 14. *Angels* and *Adam* are here the names of all wretched mankind. See Psal. 8. 5. The Chaldees expoundeth it, They labour not in the labour of man that study in the Law: and with just men &c.

V. 6. compasseth &c.] or, is a chaine to them, and to him, that is, every of them: as a collar that is hainged for an ornament about the neck. And of this word *Anak*, to hang a chaine, that giant *Anak* had his name, whose children were called *Anakims*, men great of stature, prowd, and cruel. See Num. 23. 23. 34. Job 15. 13. 14. *a garment*] a set, habit, or ornament, fastened to the body; such was the *harlots* habit; Prov. 7. 10.

V. 7. eyes standeth] that is, each eye standeth, or starteth-out of the hole for fatnes. In Chaldees; The similitude of their faces is changed for fatnes. So in Job 15. 27. he hath covered his face with his fatnes. *they pass the imaginations &c.*] that is, they exceed in prosperity above that they could imagine or think: or, they surpass in wickednes above that which mans hart can think; according to that which here followeth; and as in Jer. 9. 28. it is sayd, they are waxen fat and shining: they doe pass the words (or deeds) of the wicked.

V. 8. They doe corrupt] or consume, dissolve or make dissolute, by their wicked speeches; and by their oppression of men. It may be understood of corrupting or making rotten with syn, themselves or others; or consuming and wasting with oppression. *with maliciousnes*] or in evil, that is, maliciously; or malignantly. *from aloft*] that is, loftily. Of the Most-hye; that is of God as in the next verse: but the Chaldees expoundeth it of the highnes of their hart.

V. 9. against heavens] that is, against God and his saints, whom they blaspheme as it is written, he opened his mouth unto blasphemie against God, to blaspheme his name, and

and his tabernacle, and them that dwell in heaven: Rev. 13. 6. So elsewhere heavens, are used for God, Dan. 4. 23. Luk. 17. 18.

V. 10. *his people* Gods own people are by this afflicted. Therefore the Greek sayth *my people*; the Psalmist speaking of his brethren, as after of himself, verse 13. *hither*] to these thoughts and tentations, which follow in the next verses.

aful] the word cup or basin, is here to be understood; as strong, for strong-pawes. Psal. 10. 9. See the note there: By waters of *aful* cup, are meant abundance of tears, which they must drink; that is of afflictions and tentations which they suffer, as in Psal. 80. 6. So the Chaldee explaineth it, and tears as many waters shall flow from them: *wring* out to them] or drunk, (jucked up) by them, as in Psal. 75. 9.

V. 12. in tranquillity] or quiet; safe, welthy, at ease. Compare herewith Ier. 12. 1. 2. *welthy-power* heretw by riches, see Psal. 49. 7.

V. 13. *clensed*] that is, laboured to cleanse and purge, by faith and continuall sanctification. Act. 15. 9. 1 Ioh. 3. 3. otherwise, who can say, I have made mine hart cleant Prov. 20. 9. innocencie] or cleannes: see Psal. 26. 6. & 24. 4.

V. 14. *am-plagued*] or touched with afflictions, punished, which the wicked are not, verse 5. *my rebuke*] or blame, to weete, I bear the chastisement for my synns. in the morning;] that is, every morning, or early: the like phrase is Psal. 101. 8. Iob. 7. 18. Lam. 3. 23. Esa. 33. 2.

V. 15. I will tell thur] that is, if these tentations prevail against mee: so that I should tell and declare for truth these my carnall thoughts. Telling is often used for publishing and preaching to others: See Psal. 7. 7. *unfaithfully-wrong*] or faithlesly-transgress against the generation of thy fonn; (6 God:) that is, of thy people called the fonn of God, Deut. 14. 1. 1 Ioh. 3. 1.

V. 17. prudently-attend to] or, consider their latter-end. A like speech Moses used, Deut. 32. 29.

V. 18. *slippery places*] where they sud-

dently fall to perdition. The Chaldee sayth, in dark places.

V. 19. *wondrous desolation*] such as astonisheth the beholders. Such sudday strange desolation God brought on Babylon of old. Jer. 51. 37. 48. and will againe, Rev. 18. 10. 17.

V. 20. *As a dream*] to weete, so they are, or so vaniseth their prosperitie, which when one awaketh, is gone; as is playnly set forth in Esa. 29. 7. 8. So elsewhere it is sayd, hee shall see away as a dream, & not be found, and shall pass away as a vision of the night, the eye which saw him, shall doe so no more. Eze. 10. 8. 9. The Chaldee explaineth it, *the dream of a drunken man*. *thou shalt rise up*] to weete, thy self, that is, risest up to punish them, as Psal. 35. 13. or *rayse up* to weete them, at the last day of judgement. So the Chaldee paraphrast turneth it, *laying in the day of the great judgement, they shall rise up out of the house of the grave, in which thou wilt despise their image*. The Greek sayth, in thy cry thou wilt despise their image: the Hebrue word *baghnir* being ambiguous. In this sense, compare herewith Eccl. 8. 10. *despise their image*] or their shadow; that is, destroy their transitorie estate; for, man walketh in a image, Psal. 39. 7. Or, referring it to the last judgement, their image may meaneth their corrupte synfull state, Gen. 3. 6. the despising of it, is their utter rejection; for then they shall rise so shame & contempt eternall. Dan. 12. 2.

V. 21. *was tevened*] or tevened is self, that is, was vexed, grieved, swelled; was *lowe* *ac-teven*, with my fretting grief and anger. *I was pricked*] or, *sharpned* (pricked) my self; that is, felt sharp-penances, to weete, with my fretting thoughts and desires.

V. 22. *brutish*] that is, sensles, sensles like a brute beast, not having the understanding of a man in mee: as is explained Prov. 30. 1. See also Psal. 49. 11. *as the beasts*], that is, as one of them; or *a great beest*; Hebr. Behemath: which is used for the vast Elephant, 1 Iob. 40. 10. The Greek here turneth it *Beastial*, or, *brutish*.

V. 24. *to glory*] or with glory: that is gloriously.

gloriously: *honorably*. See 1 Tim. 3. 16. Phil. 3. 15. Heb. 2. 10. 1 Pet. 5. 1. 4. The Chaldee paraphraeth: Thou wilt guide me with thy counsel in this world; and after that the glorie is accomplished, which thou hast sayd thou wilt bring upon me, thou wilt receive me:

V. 25. *whom have I*] or who is for me, but thee to trust in, or call upon. *delate* not] or take no pleasure in any person, or thing.

V. 26. *the Rock*] that is the strength & hope: the Greek sayth, the God of my hart.

V. 27. *gone farr*;] that is, the wicked who are here sayd to be farr from God; and in Psal. 119. 150. are farr from his Law, and therefore salvation is farr from them, Psal. 119. 155. as here they perish: whereas the righteous are a people neer God, Psal. 148. 14.

that goeth a whoring, from thee] that is, goeth after idols, departing from the true God, as Hos. 1. 2. for idolatrie or breach of Gods covenant, is often called whordom or fornication. Ier. 3. 9. 20. Ezek. 23. 3. 5. 7. & 6. Psal. 106. 39.

V. 28. *to draw nigh*] so both the Greek and Chaldee doe explain the Hebrue phrase the *drawing-neer* of Gods; and thus it is also used in Isa. 58. 2. and is doon by the faith of the Gospel, Heb. 7. 19. *Iehovih*] or God: see Psal. 68. 1. The Chaldee sayth, in the Word of God. *to tel*] that I may tel, or declare, as the Greek explaineth it.

PSALME 74.

The Prophet complaineth of the desolation of the Sanctuary. 100. Elemeveth God to help in consideration of his power, 13. of his reproch-ful enemies, of his children, and of his Covenant.

An instructing Psalm, of Alaph:

Wherefore o God, hast thou cast us off to perpetuities: shall thine anger smoke: against the sheep of thy pasture? Remember thy congregation, which thou hast purchased, of old; the rod of thine inheritance,

ritance, which thou hast redeemed: thou mount Sion, wherein thou hast dwelt. Lift up thy feet, to the desolations of perpetuities: the enemy, hath done evil to all things, in the sanctuary. Thy distressors: roar in the mids of thy synagogues: they have set, their signes, for signes. He was known, as he lifted on hye; axes, against the thicket of the wood. And now, the carved-works, thereof all together: they have bett-down, with beetle and mallets. They have cast into the fyre, thy sanctuaries: to the earth, they have profaned the dwelling-place of thy name. They sayd in their hart, let us make-spoyle of them altogether: they have burned, all the synagogues of God in the land. We see not, our signes: ther is not any prophet more; nor any with us, that knoweth how long. How long o God, shall the distresser reproch? shall the enemy blaspheme thy name to perpetuities? Wherefore turnest thou away thine hand, even thy right-hand? draw us out of the mids of thy bosome, make-aful-end. For God, o my King from antiquitie: he worketh salvations, in the mids of the earth. Thou didst break-asunder the sea by thy strength: didst break-in-peeeces the heads of the dragons, in the waters. Thou didst quite-burst the heads of Livjathan: didst give him for meat, to the people that dwell in drye-deserts. Thou didst cleave, the fountain, and the stream: thou didst drye-up, the rivers of strength. The day is thine, the night also is thine: thou hast prepared, the light and the sun. Thou hast constituted, all the borders of

88 the earth: the sommer & the winter,
them hast thou formed. Remember
this, the enemy reprocheth Jehovah:
and the foolish people, blaspheme thy
name. Give not the foule of thy tur-
19 tle-dove, to the wild-companie: the
companie of thy poor-afflicted, for-
get not to perpetuities. Have respect
20 unto the covenant: for full are the
darknesses of the earth, of the habita-
21 tions of violent-wrong. Let not the
oppressed return ashamed: let the
poor-afflicted and needy, praye thy
22 name. Rise-up ô God, plead thou
thy pleas: remember thy reproch from
23 the fool, all the day. Forget not, the
voice of thy distressers: the tumultu-
ous-noise of them that rise up against
thee, ascendeth continually.

Annotations.

I **O**F Asaph] Or, to Asaph, in Chaldee,
by the hands of Asaph: see Psal. 50. 1.
If Asaph (who lived in Davids
dayes) made this Psalm: it was a proph-
sie of troubles to come. If some other
prophet made it when calamities were on
Israel, then was it committed to Asaphs
posterity the fingers, called by their fathers
name; as Aarons posterity, are called Aa-
ron. 1 Chron. 12. 27. *thine anger smoke*
or, *thy nose smoke*, that is, *burn*: as was
threatned, Deut. 19. 20. A manifestation of
sore displeasure: see Psal. 18. 9. & 80. 5.
[*sheep*] or *flock*, that is, *us*, thy people,
as Psal. 79. 13. The *flock* comprehendeth
sheep and *goats*. Levit. 1. 10.
V. 2. *purchased of old* or *bought of yore*:
when thou broughtest them out of Æ-
gypt, Exod. 15. 16. or understand that thou
hast purchased it, hast redeemed &c.
the rod of thine inheritance] that is, *Israel*,
Jer. 10. 16. called elsewhere *the line of Gods*
inheritance, Deut. 32. 9. which he measured
out for himself as *land* is meted with a

rod or line, it may also be read *the scepter*, or
the tribe of thine inheritance, as Psal. 45. 17. for
the Hebrue *Shebet*, which properly is a
rod or staff, is sometime a scepter, Psal. 45. 7.
sometime a tribe, Psal. 78. 67.

V. 3. *Lift up thy feet*] or *thy banners*:
that is, *thy strokes*, to stamp or beat down
the enemy unto perpetual desolations.
Thus the feet are used to tread down with,
Isa. 26. 6. and so the Greek taketh it here,
changing the metaphor, and translating
it, *thy hands*. which are also instruments
to strike down with. Or *lift up thy feet*,
that is, *Come quickly to see the perpetual*
desolations which the enemy hath made.

hath done evil] that is, broken, robbed,
burned, wasted all things. As did Nebu-
chadnezzar in the temple, 2 King. 14. 13.
& 25. 9. 13. 14. &c.

V. 4. *thy synagogues*] or *assemblies*, of-
fer the courts & places about the temple,
where the people assembled, or the other
synagogues in Jerusalem as after in verse 8:
as speaks of all the synagogues in the last
places wher prayers and lectures of the
law were used: Act. 16. 13. & 18. 26. The
assemblies of Christians is called also by this
name *synagogue*, Jam. 2. 2. *their signes*
or *banners*, which are signes of victorie or
of idolatrie. See after v. 9.

V. 5. *He was known*] *He*, that is *Anan*,
or every one of the enemies was known,
that is renowned, or famous, as having done
some notable act: as he testified on thy
or, as he that bringeth aloft: that is, as a man
brings the axe aloft over his head, to fell
down the thick wood with might and
mayn. They cut down the wood of the
temple, as men doe trees in a forest:
thicker of the wood] that is, the thick
wood or tree: whose boughes are wrapped
one in another: or, (if we understand it
of the wood worke in the temple,) the in-
folded ropes: upon which he that did
mosteagerly cut down, was most renowned.

V. 6. *And now*] or, *And then*, at the
same time. So Psal. 27. 6. *carved*
workes] *gravings*, or (as the Hebrue phrase
is)

is] opening: used for graven or carved work:
Exod. 28. 11. The Greek here translateth it
doors; which also have their name of open-
ing.

V. 7. *thy sanctuaries*] the temple, (which
had divers holy places) was burned by Ne-
buchad. 2. 17. & King. 25. 9. *to the earth*
to weet burning or rasing down to the ground.

V. 8. *Let us make spoil*] or, *wee will op-
press*, prey upon them. Of this Hebrue
root, the Dove hath her name in that
tongue, as being subject to the prey and
spoil of Hawks &c. wherefore in verse 19.
he calleth the Church a turtle-dove.

V. 9. *our signes*] the testimonies of
Gods presence and favour; extraordi-
nary, or ordinare; as the sacrifices &c.
Deut. 17. 31. So Circumcision, the Passover,
the Sabbath &c. were for signes to Israel;
Gen. 17. 11. Exod. 12. 13. & 31. 13. or, as
the Chaldee expoundeth it, the signes which
the prophets gave us. *any Prophet*] that
could see and foretell by the spirit, an end
of these troubles: Lam. 2. 9. A Prophet (*Na-
bhi*) is one that from the inward counsel of
God, uttereth oracles. In old time he
was called a *Seer*, 1 Sam. 9. 9. Amos 7. 12.
how long] to weet, this affliction shall in-
dure. The like speech is in Psal. 6. 4.

V. 11. *draw it* &c.] this word, or some
such, seemeth here to be understood, as
often in the Hebrue: see Psal. 69. 11. The
drawing the hand out of the bosome, de-
noteth a performance of the work with-
out slacknes; as we may see by the con-
trary, Prov. 26. 15. *ful-end*] by con-
suming our enemies; and accomplishing
our deliverance.

V. 13. *the sea*] in Chaldee, the waters
of the red sea: of the dragons] or whales;
meaning the noble men of Ægypt, who pur-
suing the Israelites were drowned in the
red sea, Exod. 14. 28. For great persons
are likened to Dragons or whalesfish: as
Ezek. 29. 3.

V. 14. *the heads*] that is the head, as
the Greek translateth it, called heads for
the excellencie and principallitie.
[*of Ziryaban*] or of the whale, meaning

Pharaoh King of Ægypt, who was drow-
ned with his Princes, Psal. 136. 15. *Ziryaba-
than* is the name of the great whalesfish, or
sea Dragon: so called of the fast joyning to-
gether of his scales; as he is described Job.
40. 10. & 41. 6. &c. and is used to resem-
ble great tyrants; here and in Isa. 27. 3. So
the Chaldee expoundeth it, the heads of
Pharaohs mighty men. *in drye deserts*
that is, to the wild beasts of the wilderness,
which might devour the Egyptians af-
ter they were drowned, and cast upon
the shore, Exod. 14. 30. The beasts may be
called a people, as Conies, Pismires, Locusts,
&c. are called peoples and nations, Prov. 30.
25. 26. Isa. 1. 6. See also the notes on Psal.
72. 9: unless by these dwellers in drye places,
wee understand the Israelites in the wil-
dernes; to whom the spoile of the Æ-
gyptians was as meat; as elsewhere they
layd of the Canaanites; they are bread for
us, Num. 14. 9. This the Chaldee favou-
reth.

V. 15. *didst cleave the fountayn*] bring-
ing a wel and stream of water to thy peo-
ple out of the rocks; Exod. 17. 6. Num. 20.
11. Isa. 48. 21. Psal. 105. 41. *rivers of*
strength] that is strong, rough, or vehement
rivers, as the waters of Iarden were dried
up; that Israel might goe through, Josh. 3.
15. 17. The Chaldee paraphrast addeth
also the rivers Arnon and Jabok; wherof
see Num. 21. 14. Deut. 3. 37.

V. 16. *the light*] The Hebrue *Maor* is
properly a lightsome-body, as is the Sun,
moon, stars &c. Gen. 1. 14. 15. and here may
be meant of the Moon, as the Chaldee
translateth it: for the Sun next followeth.
For these, God is elsewhere also celebra-
ted: Psal. 136. 7. 8. 9.

V. 19. *some of thy turtle-dove*] that is,
the life of thy Church called a turtle-dove,
for their danger to be preyed upon by
the wicked; as before, verse 8. being of
themselves weak, mournful, and timo-
rous; also for their faith and loialtie to-
wards God, and innocence of life. In
these respects are doves mentioned, Hof.
11. 11. Ezek. 7. 16. Isa. 38. 14. & 59. 11. Song.
Y. 3. 4. 1. &c.

4.1. & 6.8. Mat. 10.16. So the Chaldee ex-
playneth it, Give not the soles of them that
teach thy law, to the people which are like wild
beasts. wild. company] or wild-beasts,
as the Greek translatheth it, meaning the
cruel people like wild beasts, as the Chaldee
sayth. The flame word straightway follo-
weth for the Church or lively-rock of
Christ. See the notes on Psal. 68.18.31.

20 V. 20. the covenant] which thou didst
make with our fathers, (as the Chaldee
addeth to playne it:) it may be meant
of the covenant with Abraham and his
seed, as is expressed, Psal. 105.8.9.10. or,
which was made with Noah; that
the world should no more be drowned, as
once it was, when it was full of crueltye,
Gen. 6.11.17.18. & 8.21.22. which cove-
nant the Prophets apply to the Church
after. Esai. 54.9. the darknesse] that
is, dark-places, as in Psal. 88.7. & 143.3.
he meaneth, that the base obscure places
were full of violence, even folds or habi-
tations of cruelty; no cottage being free
from the rapine of the enemies. Dark
places, may be put for base or mean: as in
Prov. 22.29. dark or obscure persons are the
base sort. The Greek here also translatheth
it dark persons, meaning the vile graceles
enemies.

22 V. 22. plead thy plea] defend thine
own cause: see Psal. 35.1. from the
fool] understand, which thou sufferest from the
fool, or impious, Nabal, which word was
also before, verse 18. wherof see Psal. 14.1.
The Chaldee paraphratheth from the foolish
king.

23 V. 23. ascendeth] that is, cometh up un-
to thee, it is so great: as Isai. 52.1. or, it in-
creaseth: as the battell is sayd to ascend, whe
it increased. 1 King. 22.35.

PSALME 75.

A confession to God, and promise to judge
uprightly. A rebuke of the proud, by con-
sideration of Gods providence.

To the mayster of the musick, Cor-

rupt not: a Psalm of Asaph, a song.

WEe confels, to thee, O God
wee confels, and neer is thy
name: they tel, thy wondrous works.
When I shall receive the appointment:
I will judge righteousness. Dis-
solved is the earth and all the inhabi-
tants therof: I have set sure, the pil-
lars therof Selah. I sayd to the rayn-
glorious-fools, be not vainglorious-
ly-foolish: and to the wicked, lift not
up the horn. Lift not up your horn
to on hye: nor speak with a stiff neck.
For not from the East, or from the
West: neyther from the desert cometh
promotion. But God is the judge:
he abaseth one, & exalteth another.
For a cup is in the hand of Iehovah,
and the wine is red, it is full of mix-
ture; and he poureth out of the same:
but the dregs therof, wring out and
drink that, all the wicked of the earth.
And I will shew for ever: will sing
Psalm, to the God of Iakob. And will
hew off all the hornes of the wicked:
the hornes of the just-man shall be ad-
vanced.

Annotations.

Corrupt not] or Destroy not, see Psal.
57.1. The Chaldee addeth, in the time
when David sayd, destroy not the people,
of Asaph] or to Asaph: in Chaldee, by
the hand of Asaph: see Psal. 50.2.

V. 2. and neer is] to weete, neer in our
mouthes and hearts to celebrate it. Thus
Gods word is sayd to be neer, Rom. 10.8. and,
thou art neer in their mouth, 1er. 12.2. In this
sense the Greek also playneth it, and we
will call on thy name. they tell] that
is, I and others with mee: so the Greek
sayth, & will tell.

V. 3. receive th' appointment] or, take the
appointed

appointed thing: (or times, as the Chaldee
translateth it,) that is, the office appointed
and promised. They seem to be the words
of the Psalmist (as appeareth more plain-
ly by verse 10. & 11.) in person of Christ;
to whome the kingdom of Israel was ap-
pointed in due time: whome David was
a figure of, in taking and administering the
kingdom when it was distracted with
troubles. See 2 Sam. 3.17.19. & 5.1.2.3.
righteousness] that is, most-righteously.
V. 4. dissolved] or melted, that is faint,
with troubles, feares &c. as Isai. 2.9.
set sure] or, will surely fasten, artificially sta-
blish, as by line & measure: that they fall
not. Pillars] the mountayns; which
may also mean governours; for great per-
sonages, are likened to Pillars, Gal. 2.9.

V. 5. the horn] the signe of power and
glorie, Psal. 112.9. & 89.18.25. Luk. 1.69.
In 1 Chron. 25.5. mention is made of pro-
phets to lift up the horn.

V. 5. to on hye] that is, aloft: or against
the high God.
with a stiff neck] like
untamed oxen shaking off the yoke of o-
bedience. Or, speak not a hard thing (as
Psal. 31.19.) with a neck stretched out, that
is arrogantly; or with one neck, that is with
joynt force: as bea, in Psal. 33.6. is for
one hart.

V. 7. the desert,] that is, the South or
North: for deserts were on both ends of
the land of Canaan. promotion] or
exaltation: or, as the Greek translatheth, de-
sert of the mountayns; that is, the mountayn
desert; meaning that preferment or delive-
rance, comes not from any of the nations
round about. The Hebrue Harim is am-
biguous, signifying both exaltation, and
mountayns. The Chaldee maketh this pa-
raphrase, For there is none besides me, from east
to west, from the north, the place of the desert; or
from the south, the place of the mountayns.

V. 8. abaseth one] Hebr. this man.
another] Heb. this man. It may also be
read, He (this God) abaseth, and he advan-
ceeth.

V. 9. a cup] to measure our afflictions;
as Psal. 116.8. a similitude often used: see

Hab. 2.15. Ezek. 23.31.32. Jer. 25.28. The
Chaldee sayth, a cup of curse. wine]
that is, wrath or indignation, as is expressed,
1er. 25.15. Job. 21.20. Rev. 14.10. red] or
thick, troubled, muddy, noting fierce indigna-
tion. The Greek turneth it, acrasia, mela-
tion. meaning strong wine, not allayed. So in Re-
vel. 14.10. where meere or pure wine, mean-
eth great afflictions. The Greek there is ra-
ther from this Psalm. of mixture] that
is, of liquor mixed; ready to be drunk: as
wisdom is sayd to have mixed her wine, Prov-
9.2. that is, tempered it ready. So Rev. 14.10.
The Chaldee addeth, mixture of bitterness.

V. 10. will shew] to weete, unto his own people,
be poweth out] as is expressed. 1er. 25.17.18.
afflicting them, as is expressed. 1er. 25.17.18.
the dregs] the most grievous af-
flictions; as Esai. 51.17.22. wring out]
or suck up, that is, feel and be affected with it.

So Ezek. 23.34. Esai. 51.17.
V. 10. will shew] to weete, this work of
God, his merie, and judgement. The Chaldee
explaineth it, will shew thy miracles. horns
of the wicked] their power dominion and pride,
wherby they afflict and scatter Gods peo-
ple. 1er. 48.25. Lam. 2.3. Zach. 1.18. Rev. 17.
ple. 1er. 48.25. Lam. 2.3. Zach. 1.18. Rev. 17.
12.13. as by horns of the just man, is meant
his power, dominion, glory, Psal. 132.17. and
92.11. & 148.14. 1 Sam. 2.10. So the Chal-
dee openeth it, And I will humble all king-
doms, the high strength of the wicked.

PSALME 76.

A declaration of Gods majesty in the Church,
against her enemies. 12. An exhortation to
serve him reverently.

To the mayster of the musick on Ne-
ginoth: a psalm of Asaph, a song.

GOD is known in Iudah: his
name is great, in Israel. And in
Shalem is his tabernacle: and his
dwelling in Sion. There brake hee
the burning-arrows of the bow: he
shield & the sword, & the warre Selah.
Bright, wondrous-excellent as thou:
more-

6 more-than the mountayns of prey.
The mighty of hart, have yielded themselves to the spoile; they have slumbered their sleep: & none of the men of power have found their hands.
7 At thy rebuke, O God of Iakob: both charret and horse, hath been cast a sleep. Thou, thou art fearfull; & who shall stand before thee; when thou art angrie. From the heavens, thou causedst judgement to be heard: the earth, feared and was still. When God arose to judgment: to save, all the meek of the earth Selah. Surely the wrathful-heat of men shall confesse thee: the remnant of the wrathful-heats thou wilt gyrd. Vow ye and pay, to Iehovah your God: all they that be round about him; let them bring a present, to the FEAR. To him that gathereth *in grapes*, the spirit of the Governours: that is fearful, to the kings of the earth.

Annotations.

1 **O** N Neginoth] or, with stringed instruments: see Psalm. 4. 1. of Asaph]
3 or, to Asaph: see Psalm. 50. 1.
Verf. 3. Shalem] or Salem, the city of Melchisedek, Gen. 14. 18. afterwards called Jerusalem; whereof see the notes on Psalm. 51. 20. The Greek translatheth it, in Peace; which is the interpretation of the name Salem, as the Apostle sheweth, Heb. 7. 2. The Chaldee paraphrase sayth, Jerusalem. his tabernacle] or tent, pavilion, which is both a mean dwelling, and a moveable, Levit. 23. 42. 43. Heb. 11. 9. 10. For both Moses Tabernacle & Solomons Temple, were mean cottages in respect of Gods glory. 1 King. 8. 27.
4 V. 4. burning-arrows] or fyrie darts (as the Apostle calleth the temptations of that wicked one, Eph. 6. 16.) The Hebrew Reb-

phel, is properly burning-coles, Song 8. 6. Figuratively here the glittering-brass headed arrows, elsewhere the fyrie-thunderbolts, Pl. 78. 48. and burning-plague, Deut. 32. 24. Habak. 3. 5. likened to arrows, Pl. 51. 1. Here it may lead us to mind this Psalm to celebrate the victories against Satan, figured by the vanquishing of the Assyrians and other enemies, 2 King. 19. 31. The Chaldee explaineth it thus; when the host of Israel did his will, he placed his divine majesty among them; there brake bee the arrows and bowes of people that warred; shield and sword and battel ray, destroyed hee for ever, and the warr] that is, the army of warriors; the battel-array. See Pl. 27. 3. And thus Shalem or Peace, is mainteyned, by breaking all warlike instruments; as Pl. 2. 4.

V. 5. Bright] made light, that is, glorious: speaking to God, as verse 7. Glorious-excellent] magnificent, see Pl. 8. 2. mount of prey] i. e. mountayns of the Lions and Leopards, Song. 4. 2. meaning the kingdoms of this world, which make prey, and spoile one of another, like wild beasts, Dan. 7. 4. 5. 6. 7. whom the Lamb on mount Sion, excelleth in power & glory, Rev. 14. 1. & 17. 14. Or from the mount of prey, that is, when thou comest from conquering the enemies, which lye in the mountayns to make prey of thy people.

V. 6. mighty of hart] or stout, fashom barked; a title of the wicked, that are farr from justice, Esai. 46. 12. called here in Greek, unwisely in hart. their sleep] their eternal sleep. Jer. 51. 39. 57. the sleep of death, Pl. 13. 4. So in the next verse. none of] Hebr. all (or any) have not found; that is, none found. So 1 Joh. 3. 15. every man slayer hath not, that is, none hath life. See also Pl. 143. 2. men of power] able men, for strength, courage, and riches in which last sense the Greek taketh it here; these did not resist or could not, as Pl. 77. 5. They were not able (as the Chaldee sayth,) to take their weapons in their hands.

V. 7. thy rebuke] that is, punishment, destruction: see Pl. 9. 6.

is, princes & captrayns, riding on charrets and horses, on which they were wont of old to fight. Iudg. 4. 3. 1 King. 22. 31. 34. These all by Gods rebuke have been slayn, as in the camp of Asshur, 2 King. 19. 35. and the host of Antichrist. Rev. 19. 18. 21.

V. 8. when thou art angrie] Hebr. from then (that is, from the time of) thine anger: after thine anger is once-kindled.

V. 9. the earth] or, the land; which the Chaldee understandeth thus; the land of the heavens feared, the land of Israel was quiet.

V. 11. shall confesse thee] that is shall turn to thy praise, when thy people are delivered from the rage of their foes.

the remnant] or, the remaynder, that is, thy people which remayn and perish not in the rages of the wicked.

thou wilt gyrd] to weat with joyfullnes, that they shall sing praye to thee, as the Greek explaineth it, shall keep a feast to thee. As in Isai. 1. 13. Gird ye, ther is understood with sorrow, or sackcloth: so here seemeth to be understood joy or gladnes, wherewith persons (or things) are sayd to be gyrded, Pl. 30. 12. & 65. 13. or thou wilt gyrd with strength, as Psalm. 18. 40. Or if we reffer it to the hot rage of the wicked, the residue therof thou wilt gyrd, that is bind or refreyn; from attempting further evil.

V. 11. Fear ye] men in danger, or delivered fro it, were wont to make vowes unto God, Gen. 28. 20. Iona 1. 15. Pl. 65. 13. 14. round about him] a description of his people, as the twelve tribes pitched round about the Tabernacle, Num. 2. 2. and the 24. Elders were round about Gods throne, Rev. 4. 4. So the Chaldee expoundeth it, ye that dwell about his Sanctuary. to the fear] that is, the most fearful God, called Fear or Terror, for more reverence and excellencie, unto whome all Fear is due, as Isa. 8. 12. 13. Mal. 1. 6. So Iakob called God, the Fear of his father Isaac, Gen. 31. 53. And this was performed, when after Althurs overthrow, many brought offerings to the Lord, 2 Chron.

32. 21. 23.

V. 13. To him that gathereth] so the Greek, to him that taketh away: or wee may read, He gathereth, (or Cutteth off as in vine-age; a similitude from grape-gatherers which cutt off the clusters of the vines; applied here to the cutting off the lives of men. The like is in Rev. 14. 18. 19. 10. also in Iudg. 20. 45. The Chaldee explaineth it, To him that represseth the pride of the spirit of governours: God, to be feared above all Kings of the earth. Governours] or Princes, Captaynes, that lead and goe before the people. So Gods Angel destroyed all the valiant men, and princes, and captrayns in the camp of the King of Asshur. 2 Chron. 32. 21.

PSALME 77.

The Psalmist sheweth what fierce combate hee had with diffidence. 11. The victorie which hee had by consideration of Gods great and gracious works; daem of old.

To the mayster of the musick to Ieduthun; a psalm of Asaph.

My voice was to God, and I cried-out: my voice was to God, and he gave ear unto mee. In day of my distress, I fought the Lord: my hand by night reached-out & ceased not: my soul refused to be comforted. I remembered God, and made a troubled-noise: I meditated, and my spirit was overwhelmed Selah. Thou heldest the watches of mine eyes: I was stricken-amazed, and could not speak. I recounted the dayes of antiquitie: the yeres of ancient-times. I remebred my melody in the night: with my hart I meditated; & my spirit searched-diligently. Will the Lord cast off, to eternities: and not adde, favourably to accept any more? Is his

Z

his

his mercy ceased to perpetuite: *is his*
word ended, to generation and ge-
neration? Hath God forgotten to
be gracious: hath hee shut-up in an-
ger, his tender-mercies Selah? And
I sayd; *doeth* this make mee sick: the
change, of the right-hand of the most
high? I will record the actions of Iah:
surely I wil remember, thy miracle
from antiquitie. And I will meditate
of all thy work; and will discourse
of thy practises. O God, thy way *is in*
the sanctuary: who *is so* great a God,
as God. Thou *art* the God that
doest a marvellous-work: thou hast
made-known thy strength among
the peoples. Thou hast redeemed thy
people with arme: the sonns of Ia-
kub, and of Ioseph Selah. The wa-
ters, saw thee, o God; the waters law
thee, they trembled: also the deeps
were styrrd. The cloudes, streamed-
down waters; the skyes, gave-out a
voice: also thine arrowes, walked-a-
bout. The voice of thy thunder, *was*
in the round-*air*; Eightnones illumina-
red the world: the earth was styrr-
red, and quaked. Thy way *was in* the
sea; & thy paths in the many waters:
and thy footsteps, were not known.
Thou didst lead thy people like a
flock: by the hand of Moses and Aha-
ron.

Annotations.

TO *geduhim* or, for him: see Psal. 39.
1. & 62. 1.
V. 2. he gave ear] so the Greek
explaineth the Hebrew phrase to give ear:
see the like Psal. 55. 11.
Vers. 3. fought the Lord] in Chaldee,
fought instruction from before the Lord, and the
spirit of prophetic rested upon me, *retched*

out] or flowd, *war-powred out*, that is *was*
stretched out in prayer: (a vehement figu-
rative speech, like that of *pouring out the*
heart, Psal. 62. 9.) or, was wet with conti-
nual wiping of mine eyes: or by hand may
be meant plague or sore (as in Job 33. 2)
which continually ran. The Chaldee ex-
poundeth it, by night mine eye dropped teares
and ceased not.

V. 4. meditated] or prayed. See Psal.
55. 3. 18. overwhelmed] or covered it
self, that is, frowncd or fainted with sorrow.
So Psal. 142. 4. & 143. 4. & 107. 5. Lam.
2. 12.

V. 5. the watches] or the wards, custodies,
(that is as the Chaldee explaineth it, the
hidds) of mine eyes: so that I can not sleep.
stricken-amazed] beaten with terror, a
with a hammer: or, as the Greek layn, *pro-*
bled. So Dan. 2. 1. 3. Gen. 41. 8, *could*
not speak] so the Hebrew phrase *spake not*,
is sometime to be interpreted: as, who
shall judge, 2 Chro. 1. 10. for which in 1 Kings
3. 9. is written, who can (or, is able to) judge.
So Psal. 78. 30.

V. 6. of ancient times] or, of eternities;
that is of ages past. This he did according
to the commandement, Deut. 32. 7. for
former histories, are written for our learn-
ing, Rom 15. 4. 1 Cor. 10. 11.

V. 7. my melodie] or musical play, to
weat, how I had before time played and
sung songs of praye for thy benefits; (see
Psal. 33. 2. 3) or I remembered my musk, and
took my instrumente and thus I sung.
spirit ferched] in Chaldee, the knowledge
of my spirit ferched marvelous things.

V. 11. dooth this make me sick] dooth
it greive and weaken me, that the right
hand (the administration) of God is chan-
ged, and he keepeth not one constant
course in his works: The prophet seem-
eth to check himself for his infirmite.
Or, (taking it not for a question) it maketh
me sick; or this is my infirmite. *the*
change] or, that changed us; for so the He-
brew phrase to change may be resolved.

V. 12. wil record] wil remember for my
self, and mention to others: The Hebrew
implyeth

implyeth both these, by a double reading.
miracle] that is miracles or wondrous-
works (as the Greek explaineth it), all &
every of them, doon of old. So after in
verse 15.

V. 13. discourse] or meditate, intreat of,
both in mind and talk.

V. 14. in the sanctuary] or in sanctitie,
in the holy place, as the Greek turneth it:
meaning, it is most holy, and secret, hidden
from the eyes of the world: as holy
things were hidden in the sanctuary, es-
pecially the Ark and Cherubims where
God late. So as it was not lawful for peo-
ple or priests to see them. Num. 4. 6. 7. 15.
20. Levit. 16. 2. Compare also herewith,
Psal. 73. 16. 17. The Chaldee translateth,
O God how holy are thy wayes. a God]
or a mighty one, a Potentate: Hebr. *El*. So
in the next verse. a God] in Greek,
as our God: in Chaldee, as the God of Is-
rael.

V. 15. marvellous-work] that is, works:
wonders. This is taken from Exod. 15. 11.

V. 16. with arm] that is, with power:
an arm stretched out, as Exod. 6. 6. in Greek,
with thine arm. of Iakob] that is the
tribes of Israel, born of him.

off-
seph] this may be meant (as the Chaldee
paraphrast taketh it) of all the Israelites
whom Ioseph nourished, Gen. 45. 10. 11.
& 50. 21. called therefore his sonns: or in
special, of the tribes of Ephraim and Ma-
nasse, the sonns of Ioseph, noted from the
rest, for more honour. Compare also
herewith Psal. 80. 2. 3.

V. 17. the waters] of the red sea, Exod.
14. 21. Psal. 114. 3. The Chaldee para-
phrasteth, They saw thy divine-majestic
from the midst of the sea & God. trembled]
or were-pained, as a woman in travayl. So
Psal. 29. 8. & 97. 4.

V. 18. streamed] or gushed with a tem-
pest. These things were when the Lord
looked unto the host of the Egyptians
out of the fyrr and cloudy pillar, and so
feared and hindred them with stormy
tempests, that their charret wheels fel off
&c. Exod. 14. 24. 25. And thus, Israel was

baptized in the cloud and in the sea, 1 Cor. 10.
1. 2. thine arrowes] or stones (as this
word also signifyeth, Lam. 3. 16.) meaning
hailstones. See Psal. 18. 15. 10. 11.

V. 19. in the round-*air*] in the sphere,
or globe. The *air* is so called of the round
form, which it (with all the heavens)
hath. Of the thunder in the *air*, see Job.
37. 2. 5. Psal. 29.

V. 20. Thy way] wherein thou wentest,
and leddest thy people; confounding thy
foes, Exod. 14. 19. 20. 22. Nehem. 9. 11. So
elsewhere, his way is in the whirlwind, Nahu.
1. 3. were not known] to weet, before
that time; nor after, for the waters returned
to their force, and drowned the Egyptians:
Exod. 14. 27. So his other wayes are past
finding out, Rom. 11. 33: that men must walk
by faith, not by sight, 2 Cor. 5. 7.

V. 21. lead thy people] through the sea,
and after through the wilderness towards Can-
aan; Moses being their King, and Aaron their
Priest. The memorie of which mercy is
often celebrated. Deut. 8. 2. 5. 15. & 32.
10. Jer. 2. 2. 6. Amos 2. 10. Mic. 6. 4. Psal.
136. 16. *As*. 7. 35. 36.

PSALME 78.

An exhortation both to learn and to preach
the Law of God. 9. The story of Gods wrath
against the incredulous & disobedient Israelites.
67. Ephraim being refused, God chose Judah,
Sion, and David.

An instructing psalm, of Asaph:
Give ear my people, to my law:
Gincline your ear, to the words of
my mouth. I will open my mouth in
a parable: I will utter hid-things, of
antiquitie. Which wee have heard, &
have known them: and our fathers,
have told us. Wee will not hide, fro
their sonns; to the generation after,
telling the prayes of Iehovah: his
power also and his marveil, which hee
hath done. How he stablished a testi-

Z 2 mony,

mony, in Iakob; and put a law, in Israel: which he commanded our fathers, to make them known, to their sons. That the generation after, sons ~~that~~ should be born, might know: might rise up, and tell their sons. And they might put their constant hope, in God: and not forget the acts of God; and might keep his commandments. And not be, as their fathers; a generation, perverse and rebellious: a generation ~~that~~ prepared not aright their hart; and whose spirit was not faithfull, with God. The sonns of Ephraim, armed shooting with bow: turned back, in the day of battel. They kept not the covenant of God: and in his Law, they refused to walk. And forgate his actions: and his marvelous works, which he had shewed them. Before their fathers, he had done a miracle: in the land of Egypt, the field of Tfoan. He cleft the sea, and made them pass through: and made the waters to stand as an heap. And led them with a clowd by day: & all the night, with a light of fyre. He clave the Rocks in the wilderness: and gave drink, ~~as out of~~ the great deeps. And brought forth streames out of the rock: and made waters descend, like rivers. And they added yet, to syn against him: to provoke bitterly the most high, in the drye desert. And tempted God in their hart: asking meat, for their soule. And they spake, against God they sayd, Can God, furnish a table, in the wilderness? Loe he smote the Rock, and waters gushed out, and streams overflowed: can hee also give bread; or ~~can~~ he prepare, flesh

for his people? Therefore Iehovah heard, and was exceeding angry: & fyre was kindled against Iakob; and also anger, came up against Israel. Because they beleved not in God: and trusted not in his salvation. Though hee had commanded the skyes from above: and opened the dories of heavens. And rayned upō the Manna to eat: & the wheat of heavens, he gave to the. Man did eat the bread of the mighties: hee sent them meat, to satietie. He made an East wind to pass forth in the heavens: & brought on, a South wind by his strength. And rayned flesh upon them as dust: & feathered foule, as the sand of the seas. And made it fall, in the mids of his camp: round about his dwelling places. And they did eat and were fylled vehemently: and their desire, he brought unto them. They were not estranged from their desire: their meat ~~was~~ yet in their mouth. When the anger of God, came up against them; and slew of the fete of them: & smote down the choyse-yong-men of Israel. For all this they synned yet: and beleved not, for his marvelous works. And he consumed their dayes in vanitie: & their yeres in hasty terror. When he saw them, then they sought him: and returned, & sought God early. And remembered, that God ~~was~~ their Rock: and the most high God, their redeemer. But they flatteringly allured him with their mouth: and with their tongue, they lyed to him. For their hart ~~was~~ not firmly prepared with him: neyther were they faithfull, in his covenant. And he being compassionate, mercifully

fully covered iniquitie, and corrupted not: but multiplied to turn away his anger; and did not styrr up, all his wrathful heart. For he remembered that they ~~were~~ flesh: a wind that goeth, and shall not return. How oft did they bitterly provoke him in the wilderness: grieve him, in the desert! For they returned, & tempted God: and limited the holy one of Israel. They remembered not his hand: ~~not~~ the day, in which hee had redeemed them from the distresser. When hee put his signes in Egypt: & his wonders in the field of Tfoan. And turned their rivers, into blood: & their streames, ~~that~~ they could not drink. He sent among them a mixed swarm, which did eat them: & he frog, which corrupted them. And he gave their fruit to the caterpillar: and their labour, to the locust. He kyled their vine with hayl: & their wild fig trees, with the blasting haylstone. And he shut up their cattel to the hayl: and their flocks of cattel, to the lightnings. He sent among them, the burning of his anger; exceeding wrath and indignation, and distress: by the sending, of the messengers of evils. He weighed out a path, to his anger: he withheld not their soul fro death: & their wild beast, he shut up to the pestilence. And smote all the first born in Egypt: the beginning of strengths, in the tents of Cham. And he made his people passe forth as sheep: and led them on as a flock, in the wilderness. And led them in confident safety, and they dreaded not: and the sea, covered their enemies. And he brought them to the border of his holynes: this mountayn, ~~which~~ his right hand purchased. And he cast out the heathens, from their faces; and made them fall in the line of possession: and made the tribes of Israel, to dwell in their tents. And they tempted and bitterly provoked, the most hye God: and kept not, his testimonies. But turned back & unfaithfully transgressed, like their fathers: they were turned, like a warping bow. And provoked him to anger by their hye places: and by their graven idols, they styrrd him to jealousy. God heard, and was exceeding wroth: and vehemently abhorred Israel. And he forsook the dwelling place of Shilo: the tent he had placed for a dwelling among earthly men. And gave his strength into captivity: & his bewteous glorie, into the hand of the distresser. And shut up his people to the sword: and was exceeding wroth, with his inheritance. The fyre did eat their choyse-yong-men: and their virgins, were not prayed. Their Priests, fell by the sword: and their widows, wept not. And the Lord awaked, as one out of sleep: as a mighty one, shewing after wine. And smote his distressers behind: hee gave them, eternall reproch. And he refused the tent of Ioseph: and chose not, the tribe of Ephraim. But hee chose the tribe of Iudah: the mount Sion, which he loved. And builded his sanctuary, like hye places: like the earth, which hee founded for ever. And he chose David his servant: and took him, from the folds of sheep. Fro after the ewes with yōg, brought he him: to feed Iakob his people; & Israel,

72 Israel, his possession. And he fed them, according to the perfection of his hart: and by the discretions of his hands, led he them.

Annotations.

1 **M**Y Law] or doctrine, for of it the Law hath the name in Hebrue; see Psalm. 19. 8. Christ speaketh in this Psalm, to his people, as the next verse sheweth. So *Isa. 51. 4.*

2 V. 2. in a parable] that is, in (or with) parables; as the holy Ghost expoundeth it. *Mat. 13. 34. 35.* All these things Jesus saith to the multitude in parables, that it might be fulfilled which was spoken by the Prophet, saying, *It will open my mouth in parables &c.* Here the narration & applying of ancient histories are called Parables, because all these things came unto our fathers as types, and were written to admonish us. 1 Cor. 10. 11. What a parable meaneth; see Psalm. 49. 5.

3 wil utter] or well-out as from a spring or fountayn. *hidd-things*] so the holy Ghost expoundeth it in Greek, *Mat. 13. 35.* the Hebrue word signifying sharp or obscure speeches, or riddles: see Psalm. 49. 5.

4 of antiquitie] understand, which are of antiquitie, that is, ancient things since the foundation of the world. *Mat. 13. 35.*

5 V. 5. [stablished] or reared-up. a testimonie] or witness, meaning the Covenant: see Psalm. 19. 8. in Jakob] among the Israelites, the children of Jakob. so their sons] all their posterity, as Deut. 4. 9. teach them thy sons, and thy sons sons. So Deut. 6. 6. 7. 21.

8 V. 8. pervers[e] or froward, stubborn. So Israel is noted to be, *Exod. 32. 9.* Deut. 31. 27.

9 V. 9. Ephraim] the ten tribes of Israel, of which Ephraim was chief, though they were valiant warriors, yet for their synes, set before their enemies. 1 King. 17. Hof. 10. 11. 14. Some understand it of that slaughter of Ephraims sons mentioned, 1 Chr. 7. 21. 22. 23. which was while their

father lived in Egypt.

V. 10. refused to walk] as a King. 17. 14. 15. they would not obey, but hardened their necks &c. and refused his statutes and his covenant, which he made with their fathers &c.

V. 11. a miracle] that is, miracle, marvel, as in verse 2. parable is for parable, of Tsoan] or of Tash, as the Greek and Chaldee calleth it. It was a chief cite in Egypt, and the Kings Court or palace; and a place of great antiquitie, *Isa. 30. 3. 4.* Num. 13. 23. And the field of Tsoan, is the countie or territories of that cite, as the field of Edom, Gen. 31. 3. the field of Moab, Gen. 36. 35. Num. 21. 20. So after, *verse 43.*

V. 13. cleft the sea] the red sea, where the Israelites were baptised, *Exod. 14. 1.* *Cyp. 10. 2.*

V. 14. a dow] to shadow them from the sun; and to guide them in their journeyes: a figure of Gods protection over his Church, and guidance of the same. *Exod. 13. 21. & 40. 38.* Num. 9. 17. 22. Nehem. 9. 19. *Isa. 4. 5.*

V. 15. the Rocks] once at Horeb, *Exod. 17. 6.* and agayn at Cadesh, *Num. 20. 1. 11.* The Rock was spiritually Christ, 1 Cor. 10. 4.

great deeps] that is, the great deep, as the Greek turneth it: the phrase is taken from Gen. 7. 11. though here deeps is put for deep; for the more vehemencie; or, for every of the great deeps. Or wee may turn it, as in deeps very much, to weat drink.

V. 17. to provoke-bitterly] by rebellion, exasperating and causing wrath and bitterness; as both the Hebrue and Greek words signify. *Psal. 5. 11.* Heb. 3. 16.

V. 18. for their soule] that is, their lust, their appetite; see *Psal. 27. 12.*

V. 20. bread] that is generally, food, *Psal. 136. 25.* and in special flesh, as after is explained, and the Hebrue *lechem* sometime signifyeth, *Levit. 3. 11.* Num. 28. 2. Of this their lusting, see *Num. 11. 4. &c.*

can be prepare] The word *can*, is agayn to be repeted from the former sentence. See also the note on *Psal. 77. 5.*

V. 21. ascended] that is, burned: for fyre

fyre mounteth upward: so verse 31.

V. 24. Manna] or as in Hebrue; *Manna*, a small round thing like Coriander seed, coloured like Bdellum, (that is like waxe, and clear, but white,) hard; to be ground in mills, or pounded; of it cakes were made, whole eat was like the best fresh oil, and like wafers made with honey. When the dew fell on the host by night, the Manna fell with it, when the dew was ascended, the Manna appeared like the hoar frost on the earth; then the people gathered it, for when the heat of the sun came, it was melted. It was a meat which they knew not, nor their fathers: when they saw it, they sayd *It is Manna* (that is, a ready meat, or *What is this?*) for they wist not what it was: and Moses sayd, *This is the bread which the Lord hath given you to eat.* Num. 11. 7. 8. 9. *Exod. 16. 14. 15. 31.* Deut. 8. 3. Of this they had to eat fourty yerres in the wilderness, til they came into Canaan. *Exod. 16. 35.* *Ios. 5. 12.* It was a figure of Christ, and his spiritual graces, *Iohn 6. 31. 32. 33.* *Rcy. 2. 17.*

V. 25. man did eat] or Every one did eat. bread of the Mighties] that is, of the Angels, (as the Chaldee and Greek explaineth,) which are mighty in strength, *Psal. 103. 20.* and Manna is called their bread, eyther because by their ministry God sent it; or because it came from heaven the habitation of Angels, as the Chaldee paraphraeth: or because it was excellent, so as the Angels (if they needed any food) might eat it. So the tongue of Angels, 1 Cor. 13. 1. is the most sweet and excellent tongue: Or by mighties, we may understand the mightie heavens.

meat] The Hebrue *Ischab* properly signifyeth venison, that is, meat caught with hunting: but generally is used for all food. So *Psal. 132. 15.*

to satietie] or enough: for every man had an Omer full (that is, the tenth part of an Ephah or Bushel) of Manna for a day. *Exod. 16. 16. 36.* And of flesh, they had store, til it came out at their nothrills, and was loathsome unto them; *Numb. 11. 19. 20.*

V. 26. brought on] led or drove forward; as *Numb. 11. 31.* Then there went forth a wind from the Lord, and brought quail from the sea &c.

V. 27. flesh as dust] that is, quailen in great abundance; so that he that gathered least, gathered ten Homers full, (that is, an hundred Ephahs or Bushels;) for one Homer conteyned ten Ephahs, *Nu. 11. 32.* *Eze. 45. 11.*

V. 28. made it fall] the flesh, the quailen, being fat and heavie soule, and by the moist south-east wind made more heavy, fell upon the camp, a dayes journey on each side, round about the host, and they were about two cubits above the earth. *Num. 11. 31.*

his camp] the Lords, because he dwelt among them, *Numb. 5. 3.* called elsewhere the hosts of the Lord; *Exod. 12. 41.* or his, that is, Israel: so *verse 63. 64.*

V. 30. They were not estranged] that is, (as the Greek explaineth it) they were not deprived, their desired meat was not taken away from them: as it is written, the flesh was yet between their teeth, it was not yet cut off; (that is, taken from them, as *Joel 1. 5.*) and the wrath of the Lord was kindled against the people. *Num. 11. 33.* Or it may be understood, of their affections and lust not yet changed.

V. 31. ascended] that is, burned; as *verse 21.* This is meant of the plague wherewith God smote the people, *Num. 11. 33. 34.*

fat] that is, the chief, and strongest; as *Judg. 3. 9.* So weak poor or base men, are called lean or thin, *Psal. 41. 2.* Fat, (or fatness,) is here figuratively put for fat persons. See the notes on *Pf. 16. 12.* & *106. 15.* choise-yong-men] yong men are called choise, because they are selected for wars & other serviceable sayres when ancient men are let rest. *Num. 1. 3.* & *8. 24. 25. 26.* *Exod. 24. 5.*

V. 33. hasty-terror] or, a suddayn-plague, as was threatened, *Levit. 26. 16.*

V. 36. flatteringly-allured] or deceived, that is, went about to deceive, by persuading flattering words.

V. 37. firmly-prepared] aright-secured ready and stable, as is the hart of the godly, *Psal.*

Psal. 112. 7. & 57. 8.

V. 38. *mercifully covered* made expiation, and forgave; so Psal. 65. 4. & 79. 9. corrupted] that is, destroyed utterly: so Deut. 4. 31. multiplied to turn] that is, much and often turned away his anger.

V. 39. *flough*] that is, weak, and covetous. see Psalm. 46. 5. a wind] mans life is a vapour that appeareth for a little time, and afterward vanisheth away: Lam. 4. 14.

V. 40. *How oft*] ten times (as the Lord sayd, Num. 14. 22.) this people tempted him, and obeyed not his voice. 1. At the red sea, for fear of the Egyptians; Exod. 14. 11. 12. 2. At Marah, where they wanted drink; Exod. 15. 23. 24. 3. In the wilderness of Sin, where they wanted meat; Exod. 16. 1. 4. In keeping Manna til the morrow, which God had forbidden; Exo. 16. 20. 5. In going out for Manna, on the Sabbath day; Exod. 16. 27. 28. 6. At Rephidim, murmuring for lack of water, Exod. 17. 1. 2. 3. 7. At Horeb, where they make the golden calf, Exod. 32. 8. In Taberah, murmuring for tediousness of their way, Num. 11. 1. 9. At Kibroth hattavah, where they lusted for flesh; Num. 11. 4. 10. In Paran, where they refuse the land of Canaan, being discouraged by their spies, Num. 14. 1. 2. &c. And after this they sinned seven times; as 1. In pressing to goe fight, when God forbid them, Num. 14. 44. 45. 2. In the rebellion of Korah, Dathan, and Abiram, Num. 16. 1. &c. 3. In the murmuring for the death of Korah, and his company, Num. 16. 41. &c. 4. At Meribah, murmuring for lack of water, Num. 20. 2. 3. &c. 5. For grief of their way, murmuring and loathing Manna, Num. 21. 4. 5. &c. 6. At Shittim, committing whoredom with the daughters of Moab; 7. and in the same place, coupling themselves to Baal-peor, and eating the sacrifices of the dead. Numb. 25. 1. 2. 3. &c.

V. 41. *returned and tempted*] that is, effronces, again and again tempted; contrarie to the law, Deut. 6. 16. limited] prescribed limits; bound; or mark; as before, v. 20.

V. 44. *to blood*] The first of the ten

plagues, wherewith God smote the Egyptians, which had drowned his children in their rivers. Exod. 7. 19. 20. 21. & 12. whereto agreeth the third vial of wrath poured out on Antichrists kingdom; spiritually called, Egypt. Rev. 16. 4. 6. & 11. 8.

V. 45. *a mixed swarm*] a mixture, (sundry sorts of flies, vermine, or hurtful beasts; by the Greek they were flies; by the Chaldees mixtures of wild beasts. It was the fourth plague of Egypt: see Exod. 8. 24. the frog) that is, frogs; (as afterward caterpillars, locusts, for locusts, &c.) The second plague of Egypt, Exod. 8. 6. figures of unclean spirits, which gather the Kings of the world to the battel of the great day of God. Rev. 16. 13. 14. corrupted] that is, marred and destroyed.

V. 46. *their fruit*] all that grows out of the earth. caterpillar] a worm that consumes and spoileth grass and fruits. Joel. 1. 4. Locust] or grasshopper, (which have the name of their multitude, for they flye many together. Prov. 30. 27. Nahum 3. 15. Job, 6. 5.) Locusts in those countries, flye in the aier, multitudes together; and where-soever they fall; they devour every green thing. This was the eight plague of Egypt, wherby all herbes and fruits were consumed, Exod. 10. 14. 15. Figures of Antichrists ministers, Rev. 9. 3. 4. &c.

V. 47. *blasting*] hay-stone] a word no where found but in this place. The seventh plague of Egypt was grievous hail mixed with fyre, that kyled men, beasts, herbes and trees, Exod. 9. 24. 25. So in Revel. 16. 41. hay of talent weight, falleth on blasphemers.

V. 48. *he shew up*] that is, gave: see Psal. 31. 5. so verse 50. lightning] or, the flying fyre-coles, thunderbolts: see this word Psal. 76. 4. The Greek here turneth it, *messengers*; or *Angels of evil*; or as the Greek sayth, *evil Angels*: such in deed God useth to punish men by. Job. 1. 11. 16. &c. The Chaldees also translate it, sent by the hand of them that do evil. But hereby may be meant Moses and Aaron, whom the Lord sent to denounce these plagues before they came, & by their hand brought them

them on Egypt. Exod. 7. 1. 2. 19. & 8. 1. 2. 16. 21. & 9. 14. 15. &c.

V. 50. *He weighed*] to weete, making his punishments proportionable to their syns and obstinacies: for as men increale syn, so dooth God judgment. Levit. 26. 21. 23. 24. 27. 28. wild-beast] that is, beasts, which have their name of *livelynes*: (as is noted Psalm. 68. 11.) therefore some turn it here, *life*; but the Greek playnly sayth *cattel*. The first plague of Egypt, was the pest or morayn of all beaists and cattel, Exod. 9. 3.

V. 51. *the first born*] the tenth and last plague, was the death of all the firstlings of Egypt, in the night that Israel kept the passover, and departed the land; Exod. 12. 27. 29. 30. The first born usually ministered to God: but God smote all such idolatrous ministers in Egypt, and upon their gods also, he did execution. Num. 31. 4. but spared the first born of Israel, by the blood of the Lamb, & after chose the tribe of Levi, to minister in their stead. Numb. 3. 40. 41. 45. & 8. 16. — 19.

V. 52. *his people pass forth*] the Israelites took their journeys from Rameles, Exod. 12. 37. See Psal. 77. 21.

V. 54. *border of his holynes*] his holy border, meaning the land of Canaan, sanctified to be the possession of his people, and limited in all the borders of it, as Num. 34. 2. 3. — 12. or, border of his sanctuary. this mountayn] that is, mountany countrey Canaan, called a land of mountayns and vallies, Deut. 11. 11. So Exod. 15. 17. Or in special he may mean, mount Zion: wherof after, in verse 68.

V. 55. *the bethens*] the seven mighty nations of Canaan, where Ioshuah and Israel kyled one and thirty kings: Deut.

7. 1. Iosh. 12. 7. — 24. made them fall, in the land] that is, made their country fall out by line and measure, to be the inheritance of Israel. Iosh. 15. & 16. & 17, chapters. tribes] the posterity of the 12. sonns of Israel, called tribes, after the Roman name where at first, the whole multitude was divided into three parts, called therof tribes: but the Hebrew name signifieth *Staves* or *rodde*, as growing out of one stock or tree: and these were twely. Num. 13. 3. 5. — 16.

V. 56. *And they tempted*] The Israelites notwithstanding all former mercies, tempted God & synned in Canaan their possession, as is manifested in the book of Iudges.

V. 57. *like their fathers*] whose karkelles fell in the wilderness. For of six hundred thousand men that came out of Egypt, not any one came into Canaan, save Caleb and Ioshua, Exod. 38. 26. Num. 14. 29. 30. & 26. 64. 65. a warning bow] or, bow of deceipt, that shooteth awry, and so deceiveth. So Hos. 7. 16.

V. 58. *hye places*] Temples, Chappels & consecrated places on mountayns, where the nations used to sacrifice, and Israel imitated them. Num. 33. 52. Deut. 12. 2. 1 King. 11. 7. & 12. 31. 32. & 14. 23. to gealousie] to gealous anger, for which, a man wil not spare in the day of vengeance, nor can bear the sight of any ransom, Prov. 6. 34. 35. unto this, God is moved by idolatry, which is spiritual fornication, Exod. 20. 4. 5. Deut. 31. 16. 17. & 32. 21.

V. 59. *abhorred*] or refused, with lothfomnes and contempt. So after, verse 67.

V. 60. *the dwelling place*] the tabernacle set in Shilo, 1 Sam. 1. 3. There God dwelt among men, Exod. 29. 44. 45. 46.

V. 61. *his strength*] the Ark of his covenant, (called the Ark of his strength, Psal. 132. 8.) this was captived by the Philistims, 1 Sam. 4. 11. The Chaldees translate it, his Law. bewyous-glorie] or feynesse; magnificence, meaning the Ark forementioned, as Phineas wife sayd, the glory is departed from Israel, for the Ark of God is taken.

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1. Sam. 4. 20. 22.

V. 62. [but up] that is, delivered his people to the sword of the Philistims, who killed thirtie thousand Israelites, 1. Sam. 4. 10.

V. 63. The fyre] that is, Gods wrath, by the sword of the Philistims, as ver. 1. 1. So in Ezek. 30. 8. a fyre in Egypt, signifieth (as the Chaldee there expoundeth it) a people strong like fyre. were not pray'd by hymnes, and songs, as was the wont at their epowfals and mariages: that is, they were not married.

V. 64. Their Priestis] Hopni and Phineas, 1. Sam. 4. 11. The Hebrew is singularly, His Priestis, and so before and after, his chiefe young men, &c. meaning Ifraels, who is spoken of, as of one man. But the scripture useth these phraes indifferently; as All Edom were servants, 2. Sam. 8. 14. for which in 1 Chron. 18. 13. is written, All Edom were servants. Of this name Priestis; see Psa. 99. 6. wept not] that is, lamented not at their funeral; for Phineas wife her self dyed in travel, 1. Sam. 4. 19. 20.

V. 65. awaked] stirr'd up himself to punish the Philistims, whereas before he seemed to sleep; as Psa. 44. 24. after wine] or, by reason of wine: that is, when he hath drunk wine, which cheareth and incourageth the hart; so did God behave himself.

V. 66. behind] that is, in the hinder secret parts; (as the Chaldee addeth, with emeralds in their hinder parts:) for so God smote the Philistims with piles or hemoroids for abusing his Ark; 1. Sam. 5. 1. 6. 9. 12. eternal reproch] by this punishment, and the monuments thereof; for the Philistims were forced to make similitudes of their hemoroids and secret parts, of gold, and send with the Ark home to Israel, as an oblation for their syn. 1. Sam. 6. 4. 5. 11. 15. 17.

V. 67. he refus'd] or abhorred, despised; as verse 59. the tent of Joseph] that is, the tribe of Ephraim the son of Joseph, where the Tabernacle and Ark had remain'd many yerres in Shiloh: God returned not the Ark thither, but to Bethshemeth and Kirjathjearim. cities of Judah. 1. Sam. 6. 12. & 7. 1. 2. Wherefore Shi-

loh is used after for an example of judgement, Jer. 7. 12. 14. & 26. 6. 9. Or this may be meant of the ten tribes of Israel, (of whom Ephraim of Ioseph was chief) which were call'd off for idolatry and captiv'd by the Assyrians. 2. King. 17.

V. 69. build'd his sanctuary] the glorious temple, by Solomon Son of David, 1. King. 6. 1. 2. 3. &c. like hye-plais] Kings pallas or towres. The Greek and Chaldee turneth it Vincornis, whose horns are hye, Psa. 92. 11. For Ramim, hye places, they read Remim, Vincornes.

V. 70. from the fold of sheep] that is, his base estate. For David keeping his fathers sheep, was by Samuel anoynted King over Israel. 1. Sam. 16. 11. 13. 2. Sam. 7. 8. So Amos 7. 14. 15.

V. 71. to feed Jakob] so the Greek wel explaineth the Hebrew phrase, to feed in Jakob; where in is to be omitted in English, as the like phrase sheweth, 1. Sam. 16. 11. & 17. 34. and the Hebrew it self often omitteth it, as 2. Sam. 5. 2. & 7. 7. So here in the former verse, he chose in David; that is, he chose David. Kings are layd to feed their people; because their office is like to the good shepherds; in guiding & governing. See Psa. 23. 1. And Pastors are Princes, Jer. 6. 3. & 12. 10.

V. 72. discretions of his hands] or Prudencies of his palmes, that is, with most prudent and discreet administration, managed he them; figuring Christ herein, who is called David, and the great and good Pastor of his flock. Ezek. 34. 23. Job. 10. 11. Heb. 13. 20.

PSALME 79.

The Psalmist complaineth of the desolation of Jerusalem, 8. He prayeth for deliverance, 13. and promiseth thankfulness.

A Psalm, of Asaph;

God, the heathens are come, into thine inheritance; they have defiled the Pallace of thine Holynes: they have layd Jerusalem on heaps.

They

They have given, the karkas of thy servants; for meat, to the foule of the heavens: the flesh of thy gracious saints, to the wild-beast of the earth. They have shed their blood, like waters, round-about Jerusalem; & there was none to bury them. Wee are a reproch, to our neighbours: a scoff & a scorn, to them that are round about us. How long Jehovah, wilt thou be angry to perpetuity: shall thy jealousy, burn as fyre? Powr out thy wrathful-hear, upon the heathens, which know thee not: and upon the kingdoms; which call nor, on thy name. For, he hath eaten-up Iakob: and his habitatio, they have woundrously desolated. Remember not against us, former iniquities: make hast, let thy tender mercies prevent us; for, wee are brought very low. Help us, O God of our salvation; because of the glorie of thy name: and ridd-us-free and mercifully-cover our synns, for thy names sake. Why shall the heathens say, where is their God? known be among the heathens before our eyes; the vengeance, of the blood of thy servants that is shed. Let the fighting of the prisoner, come before thy face: according to the greatnes of thine arm, reserve thou, the sonns of death. And render, to our neighbours seven-fold, into their bosome: their reproch, wherewith they have reproched thee O Lord. And wee thy people, and sheep of thy pasture, will confesse to thee, for ever: to generation and generation; wee will tell, thy praise.

Annotations.

OF Asaph] or to him: see Psa. 50. 1. thine inheritance] or possession; the land of Canaan invaded by the Gethites, Exo. 15. 17. 2. Sam. 22. 19. Jer. 50. 10. 11. Lam. 1. 10. heaps] that is, ruins, Mic. 1. 6. & 3. 12.

V. 2. karkas] for karkass; as after, beef, for beasts: and prisoner, verse 11. for prisoners: see Psa. 34. 8.

V. 3. none to bury] which is a thing most dishonourable: Eccle. 6. 3. Compare herewith Rev. 11. 2. 9.

V. 5. jealousy] that is hot wrath burne, as Psa. 89. 47. So Ezek. 36. 5. elsewhere, it is sayd to smoke, Deut. 29. 19. this fyre is the flame of Iah, Song. 8. 6.

V. 6. which call not &c.] a note of prophanenes, Psalm. 14. 4. This sentence Ieremie useth, Jer. 10. 25.

V. 8. former iniquities] iniquities of former times (or persons): done by us, or our fathers, as Psa. 25. 7. both are joyed together, Lev. 26. 40. La. 5. 7. Former, & iniquities, differ in gender; yet many times such are coupled, the sense being regarded more then strict form of words, which the Hebrew text sometime manifesteth; as Iakob, 2. Sam. 8. 5. for which in 1 Chron. 18. 5. is Iakob: Iahen, 2. Chron. 18. 16. Iahem, 1. King. 22. 17. So agayn in this Psalm, verse 10. brought; he low] or, weakened, emptied, impoverished. See this word, Psa. 41. 2. & 116. 6.

V. 10. known be] to weet the vengeance; let it be open and manifest. The Chaldee translateth, Let him be revealed among the peoples, that we may see the vengeance of thy servants blood that is shed. Here agayn the words differ in gender, (as was noted before, verse 8.) wherfore some turn it, let him (that is God) be known, by the vengeance &c. Compare herewith Deut. 32. 42. 43. Jer. 51. 36. 37.

V. 11. the fighting] or the growing mourning-cry: so Psa. 102. 21. reserve] or, make to remeyn, that is, keep alive from destruction; which if God had not done, they had been as Gomorrah, Isa. 1. 9. And this God promised to doe, Ezek. 6. 7. 8. & 12. 16.

A 2

12. 16. [suns of death] that is, persons appointed to dye, or worthy of death; in Chaldee, delivered to death: as 1 Sam. 20. 31. Dent. 25. 2. So Psal. 102. 21. and, Son of perdition, 2 Thes. 2. 3.

V. 11. seven fold] that is, fully and abundantly. See Psal. 12. 7. into their bosom] that is, largely, and that it may affect, and cleave unto them; so Isa. 65. 7. Jer. 32. 18. see also Luk. 6. 38.

PSALME 80.

The Psalmist complaineth of the miseries of the church. 9. Gods former favours are turned into judgments. 15. He prayeth for deliverance.

1 To the master of the music on Shohānīm: Eduth, a Psalm of Asaph.

2 O Thou that feedest Israel, give ear; thou that leadest Joseph as a flock: thou that sittest on the Cherubims, shine bright. Before Ephraim, and Benjamin, and Manasseh; stir up thy strength: and come, for salvation to us. O God return us: and cause thy face to shine; and we shall be saved.

3 Jehovah God of hosts: how long wilt thou fume, against the prayer of thy people? Thou makest them eat, the bread of tears: and makest them drink, of tears a great measure. Thou puttest us a strife to our neighbours: and our enemies, mock among themselves. O God of hosts return us: & cause thy face to shine; and we shall be saved.

4 Thou removedst a Vine out of Egypt: thou drovest out the heathens, and plantedst it. Thou preparedst the way before it: and rootedst in the roots of it; and it fylled the land. The mountains were covered with the shi-

dow of it: and the boughes of it, were like the Cedars of God. It sent out the branches thereof unto the sea: and the sucking-spriggs thereof, unto the river. Why, hast thou burst down the hedges of it: so that all which pass by the way, have plucked it? The boar out of the wood hath wrooted it up: and the store of beasts of the field, have fed it up. O God of hosts, return O now: behold from heavens & see; and visit this vine. And the stock, which thy right-hand planted: and the son, whom thou madest strong for thyself. It is burned with fyre, it is cut-down: at the rebuke of thy face, they perish. Let thy hand be, upon the man of thy right-hand: upon the son of Adam, whom thou madest strong for thyself. And we wil not goe-back from thee: quicken thou us, and we wil call on thy name. Jehovah, God of hosts return us: cause thy face to shine, and we shall be saved.

Annotations:

S^{Hoshannim}] that is, six stringed instruments, or Lilies: see Psal. 45. 1. Eduth] that is, a Testimonie, or Ornament. An excellent testimonial, of the faith of Gods people in afflictions. The Chaldee applieth it to them that sate in the Synagoga that studied in the testimonie of the Law. See also Psal. 60. 1.

V. 2. feedest Israel] O God, Pastor of the Israelites. See Psal. 23. 1. Joseph] the posterity of Joseph, and with them, the other tribes. Joseph is named as principal, the first birth-right being taken from Ruben, and given to him. 1 Chron. 5. 1. 2. So Psal. 77. 16. 21. 22. on the Cherubims] which were upon the Ark of the covenant, in the sanctuary, from whence God gave oracles to his people, when they sought

sought unto him. Exod. 25. 22. Num. 7. 89. 1 Sam. 4. 4. 2 Sam. 6. 2. 2 King. 19. 15. Of these Cherubs, see the note on Psal. 18. 11. shine bright] that is, shew thy glorie, and thy favour to us, as Psal. 50. 2. & Job. 10. 3. where Shining, is favour: This is taken from Deut. 33. 2. So after in Psal. 94. 1.

V. 3. Ephraim, Benjamin, and Manasseh] that is, the tribes or posterity of these three Patriarches: which were all joynt together in one quarter, on the west side of Gods tabernacle; and when it removed, they went next after it; Num. 2. 17. 18. 10. 12. & 10. 21. 22. 23. 14. After the captivity of Babylon also, the remnants of these tribes, dwelled in Jerusalem, for which they were thanked by the people, 1 Chron. 9. 3. Nehem. 11. 2. a salvation] or full salvation, and deliverance. By adding a letter, the signification is increased; as in Psal. 3. 3.

V. 4. return us] or restore us, to weat, from sorrow, to joy; from captivity, to libertie &c. Psal. 126. 1. & 23. 3. So the Chaldee sayth, return us from our captivity. face to shine] or, to be light, that is, cheerful, comfortable. See Psal. 4. 7. & 31. 17. & 67. 2. Dan. 9. 17. and we shall] or that we may be saved: as Psal. 43. 4. so verse 8, and 20.

V. 5. smoke] be very angry, against the prayer, that is, not hear, but shut it out; as Habak. 1. 2. Lam. 3. 8. So the Chaldee expoundeth it, with thou not receive the prayer. See smoke for ang. r. Psal. 74. 1.

V. 6. bread of tears] bread steeped in tears, as the Chaldee sayth; or tears in stead of bread, as Psal. 42. 4. meaning great afflictions; a great-measure] The Hebrue Shalish is the name of a measure, so called of three, as containing a third part of the greater measure, four times as big, as the usual cup to drink in.

V. 7. a strife] contention, or contradiction; that our neighbours contend & speak against us; or strive who shall vanquish & possess us. among themselves] for their pleasure; or, mock at them, (as Psal. 2. 4.) that is, at thy people, as verse 6. that is, at us,

as the Greek translateth it. This may be the meaning, though we went before; for the Hebrue sometime changeth person, though it mean the same; as Dent. 5. 10. that love me, and keep his (that is, my) commandments. See also Psal. 59. 10. & 65. 7. & 115. 9.

V. 8. and we shall] or, that we may be saved; This verse is the same with the fourth, save that there was only God; here is added, God of hosts; and in verse 20, (where it is the third time repeated,) is added, Jehovah God of hosts; thus increasing faith and earnestness in their prayers.

V. 9. removedst a Vine] that is, a Church, the common wealth of Israel; as it is written, the Vineyard of the Lord of hosts is the house of Israel, and the men of Judah, are his pleasant plant. Isa. 5. 7. Jer. 2. 21. So the Chaldee paraphraeth, the house of Israel, which is likened to a Vine. And removing or translating, is the word so often used in Num. 33. where all the journeyes of Israel are rehearsed. the heathens] the seven nations of Canaan. See Psal. 78. 55.

V. 10. preparedst] or made ready: so this word is translated in Greek, Mat. 3. 3. from Isa. 40. 3. & Mat. 11. 10. from Mal. 3. 1. where the word way is expressed; and here also the Greek sayth, thou madest way; properly it signifyeth to take away all impediments, that the playn way may appear. The Chaldee explaineth it, thou removedst the Canaanites from before it. rootedst in] that is, madest to take deep root.

V. 11. Cedars of God] that is, the great and goodly Cedars, as Psal. 36. 7. or, Cedars planted of God, as Psal. 104. 16. These the Chaldee expoundeth to be Teachers (of the Law) likened to strong Cedars.

V. 12. the river] Euphrates; see the notes on Psal. 72. 8.

V. 13. the hedges] the fences; wherupon the spoile of it followeth, as Isa. 5. 5. So after Psal. 89. 41. 42.

V. 14. boar] bestly tyrants, like swine; as the Assyrians, Babylonians, &c. which wasted the land of Canaan. 2 King. 17. 6. & 25. 2. &c. store of beasts] as Psal. 104. 10. Aa 3 5011.

10. 11. So the law threatned, & will send wild beasts upon you, which shall spoil you, &c. *Levit. 26. 22.* But here beasts, are wicked people.

16 *V. 16. the stock*] or vine-yard; the base or place which beareth up the vine branches. *and the son*] or branch : understand agayn, visit him, or look upon him. By the son, may be meant Christ, as the Chaldee paraphrast playnly sayth, the King Messiah: (called in verse 18. *the son of man*), and so here also in the Greek version :) who is the true Vine; his Father, the husbandman; his disciples, the branches; *Iohn 15. 1. 5.* who taketh part with the afflictions of his people, was himself called out of Egypt, *Mat. 2. 15.* and when his servants are vexed, it is done unto him. *Act. 9. 4.* Otherwise, by the son, may be understood a young Vine, or branch : as elsewhere boughs are called daughters; *Gen. 49. 22.* And so by the son, be meant Israel, as *Exo. 4. 22.* the Lords plant, *Isa. 5. 7.*

18 *V. 18. man of thy right hand*] whom thou lovest, honourest, and powerfully helpest. So Iakob called the son whom he loved, Benjamin, that is, the Son of the right hand. *Gen. 35. 18.* Hereby also is meant Christ; called the Son of Gods love, *Colos. 1. 13.* and the Church his body, translated into his Kingdom. The Chaldee expoundeth it, the man to whom thou hast sworn by thy right hand.

PSALME 81.

An exhortation to a solemn praising of God. 5. God challengeth that duty by reason of his benefits. 9. Exhorting to obedience, he complaineth of their disobedience, which turneth to their own hurt.

1 To the mayster of the musk upon Githith, a psalm of Asaph.

2 Showt joyfully, unto God our strength: showt triumphantly, unto the God of Iakob. Take-up a psalm, and give the timbrel : the pleasat harp, with the psalterie. Blow

up the trumpet in the new-moon: in the appointed-time, at the day of our feast. For it is a statute to Israel: a judgement due, to the God of Iakob. He put it, in Ioseph for a testimony; when he went forth from the land of Egypt: where I heard a language, that I knew not. I removed his shoulder from the burden: his hands passed from the basket. Thou calledst in distress, & I released thee: I answered thee in the secret place of thonder : I proved thee, at the waters of Meribah Selah. Hear o my people, and I will testify unto thee: o Israel, if thou wilt hearken to mee. If there shall not be in thee a foreyn God: neither thou bow-down thy self, to a strange God. I, o Iehovah, thy God, which brought thee up, out of the land of Egypt : open-wide thy mouth, and I will fill it.

But my people hearkned not to my voice : and Israel, was not well-affected to mee. And I sent him away, in the perverse-intendement of their own hart: let them walk, in their own counsels. O that my people, had been obedient to mee: that Israel, had walked in my ways. Even soon, would I have humbled their enemies: and turned my hand, upon their distressers. The haters of Iehovah, should have falsly-denied to him : and their time, should have been for ever. And he would have fed him, with the fat of wheat: and out of the rock, with honey would I have sufficed thee.

Annotations.

Githith]

Githith] see the note on Psal. 8. 1.
V. 3. Take up] to weat, in your mouths, or lift up your voice with psalm or song. So in *Esa. 42. 1.* to lift up, is meant the voice. give] that is, bring the timbrel &c. of these instruments see *Psalm. 68. 26. & 33. 2.*

V. 4. Blow the trumpet] or, the Cornet, (whereof see *Psalm. 98. 6.*) this was done, both to proclaim the solemnitie unto men, and to be a memorial for them before God. *Levit. 23. 4. Numb. 10. 10.* for in their publik worship, the Israelites used trumpets with other musikal instruments; *2 Chron. 5. 12. 13. & 29. 17.* the new-moon] when a solemn feast, with special worship was appointed of God, *Numb. 28. 1. 14.* and at these times (as on the Sabbaths) they used to assemble to worship, and hear Gods word, *2 King. 4. 23. Ex. 24. 3. Eza. 66. 13.* these feasts were a shadow of things to come, but the body is in Christ, *Colos. 2. 16. 17.* the appointed-time] or, the solemnitie, solemn feast, which was thrile in the yere, 1. at the Passeeover, 3. at Pentecost, and 3. at the feast of Tabernacles: *Deut. 16. 26* of which last, some understad this festivitie, Ceshb, as having the name of covering in booties; others, of the covering, that is, the change of the moon, when it is hid by the sun. feast] or dance; see *Psalm. 42. 5.* This may be meant of all feasts, or in special, of the feast of blowing trumpets, in the first day of the seventh moneth, *Levit. 23. 24.* or of the passeeover, as after, verse 6.

V. 5. a judgement] that is, a vice, or ordinance; made by God, and a dutie to be performed to him. So judgement, is for dutie, *Deut. 18. 3.*

V. 6. in Ioseph] among the posteritie of Ioseph, and the other tribes of Israel. Ioseph is named, as principall, having the birthright, *1 Chron. 5. 1. 2.* So *Psalm. 82. 2.* from the land] so the Greeke curperth it; the Hebrew gbnal, being here for meghnal; the same that min, from, as *2 Chron. 32. 8.* wish *2 King. 21. 8. Zach. 4. 3.* At their going out of Egypt, the feast of the Passeeover was ap-

pointed, *Exod. 12.* after, in the wilderness, the other feasts. *Levit. 23.* or we may read it, against the land, viz. to destroy it, and the first born. *Exod. 11. 4. 5.* The Chaldee applyeth this to Ioseph, when he went out of prison, and ruled over the land of Egypt. I heard a language] Hebrew, a lip, used for the speech or language, as *Gen. 11. 1.*

V. 7. from the burden] that is, burdens, wherewith they were vexed in Egypt, making bricks, building cities &c. *Eza. 1. 11.* *Ex. 4. 5, 7. 8.* basket] or pot, such vessels as wherin they carried straw, mortar, brick &c.

V. 8. Thou calledst] Israel having left Egypt, Pharaoh with his host pursued them, and they were fore afraid and cryed to the Lord, *Exod. 14. 10. 15.* secret place of thonder] out of the black cloud, wherewith God guided and protected Israel, but with thonder, rayn &c. dismayed the Egyptians; *Eza. 14. 19. 20. 24. 25.* See also *Psalm. 77. 38. 19.* of Meribah] that is, of Strife, so named, because Israel there strove with Moses, and almost stoned him. *Exod. 17. 1. 2. 3. 4. 7.* There God proved thee, to know what was in their hart, whether they would keep his commandments or no, *Deut. 8. 2. Exod. 15. 25.* and there they proved God, *Psalm. 95. 9.*

V. 9. testify] or protest, take to mine self, namely the heavens & earth &c. as *Deut. 31. 28. & 32. 1. 46. & 30. 19.* and deeply charge thee. Compare herewith *Exo. 19. 3. 4. 5. &c. & 20. 22. 23. 7er. 11. 7. 8.*

V. 11. open wide] that is, speak and ask freely. This sentence our Saviour openeth thus, If ye abide in me, and my words abide in you, ask what ye will, and it shall be done to you, *Iohn. 15. 7.* and th' Apostle thus, whatsoever we ask of God, we receive of him, because we keep his commandments &c. *1 Iohn. 3. 22.* The Chaldee expoundeth it; Open thy mouth to the words of the Law, and give it with all good.

V. 12. not well-affected] had no will, or good inclination; which they shewed presently after the giving of the Law, by making themselves gods of gold, and by their

Lord, is joynd with it, it is written *Iehovah*, as *Psalm* 68. 21. then the Iewes read it *Elohim*, God, as at other times they read it *Adonai* Lord; and pronounce not *Iehovah* at al at this day; though in ancient dayes it appeareth to be otherwise. The Greek historie of Baruch, seemeth to use in itted of it, *Aionies*, that is, the *Eternal*, or *Everlasting*. Bar. 4. 10. 14. 20. 22. 24. 35. & 1. 2. See the annotations on *Gen.* 2. 4.

only thou] or, only thine, that is, which onely hath Iehovah for thy name; for the true God, hath onely being; and *Idols* are nothing in the world, 1 Cor. 8. 4. and *Angels*, and *Magistrates* are called *Elohim* Gods, *Pf.* 8. and 81: but *Iehovah* is peculiar to very God alone. And this is that name (I suppose) which the authour of the book of *Wisdom*, calleth incommunicable, *Wisd.* 14. 21. Yet this is the name of *Christ*, called *Iehovah* our justice, *Ier.* 23. 6. For Gods name is in him, *Exod.* 23. 21. and he is very God, and *Eternal* life, 1 *Ioh.* 5. 20.

PSALME 84.

The Prophet longing for the communion of the Sanctuary, sheweth how blessed they are that dwell therein. 9. He prayeth to be restored unto it.

To the mayster of the musk upon Gittith: a Psalme to the sonns of Korach.

1 **H**OW amiable are thy dwelling-places; O Iehovah of hosts! My soule longeth and also fainteth, for the courts of Iehovah: my hart and my flesh, doe shew, unto the living God. Yea the sparrow findeth a house, and the swallow, a nest for her, where she layeth her young: thine altars, Iehovah of hosts; my King, & my God. O blessed are they that abide in thine house: still, they shall praise thee Selah. O blessed is the man, whose strength is in thee: they in whose hart, are the hye-ways.

They that passing thorow the vale of Baca, put him for a well-spring: also with blessings, the rayn covereth. They shall goe, from power to power: hee shall appear, unto God in *Sion*. Iehovah, God of hosts, hear thou my prayer: give ear, O God of *Iakob* Selah. See thou O God, our shield: and look-upon, the face of thine Anoynted. For, better is a day in thy courts, than a thousand: I have chosen, to sit at the threshold, in the house of my God; rather then to remain in the tents of wickednes. For Iehovah God, is a Sun, and a shield: Iehovah will give, grace and glorie: he will not withhold good, from them that walk in perfection. Iehovah of hosts: O blessed is the man, that trusteth in thee.

Annotations.

Gittith] see *Psal* 3. 1.
V. 2. dwelling-places] or habitacles; see the notes on *Psal* 43. 3.

V. 3. for the courts] that I may come into them: for the Priests onely went into the Temple, the people stood in the court yards, which were two. 1 *King*. 11. 5. See *Psal* 64. 5. shew] to weete, for desire to come unto God.

V. 4. the sparrow] or bird; in Chaldee, the dove: the Hebrew *shpiper* is generally any bird; *Psal* 11. 1. *Gen.* 7. 14. specially the sparrow: when other birds are named, as here and *Psal* 102. 8. for such haunt mens houses. swallow] or free-bird, called in Hebrue *dror*, of libertie which this bird seemeth to have above others: flying boldly and nestling about houses: so *Prov.* 26. 2. The Greek takes it here for the Turtle dove; (which hath in Hebrue another name, *Psal* 74. 19.) so also doeth the Chaldee, adding this reason, because his young are lawful to be offered on thine altar.

thine

thine altars] to weete, are the places where the birds nestle neer unto them, in houses, or trees, which sometime were by Gods tabernacle, *Job* 24. 26. or understand as before, (I long for) thine altars.

V. 6. the hye-ways] or causeyes; namely, which lead to thy house: that is, they which affect hartily, long after, and desire to goe up to thy house. Spiritually these *ways* or *paths* are made by preaching of the gospel; *Esa.* 40. 3. & 35. 8. & 11. 16.

V. 7. They that passing] or, of them that pass, of Baca] that is, of mulberie trees; which use to grow in dry places. The Greek sayth, vale of tears. Both mean, that through wants and afflictions, wee must come into the kingdome of God. This valley was neer unto *Ierusalem*, as may be gathered by 1 *Sam.* 4. 22. 23. *Job* 15. 8.

put him] or set him, that is, God; making him by faith a well of life unto them; for he is the fountayn of living waters, *Ier.* 2. 13. Or, set it, that is, the valley, making it a fountayn, by digging wells therein. And this may be an allusion to that well digged by the Princes and Captayns of *Israel*, *Num.* 21. 16. 18. also with blessings] that is, bountifully and abundantly, the rayn shall cover them. Rayn figureth out the doctrine of the gospel; *Deut.* 32. 2. *Isa.* 45. 8. *Iosh.* 2. 23. *Revel.* 11. 6. the rayn of blessings, is a bountiful abundant rayn, *Ezek.* 34. 26. (as to sow with blessings, 2 *Cor.* 9. 6. is to sow abundantly, or liberally: and blessing, is liberallitie, 2 *Cor.* 9. 9. *Prov.* 11. 25.) So God would cause a bountiful rayn of grace and comfort, to cover them that goe up to his house in *Ierusalem*; as ellwhere he is sayd to refresh his inheritance, with the rayn of liberalities strowed upon it, *Psal.* 68. 10. whereas on the contrary, who so wil not goe up to *Ierusalem*, to worship the King the Lord of hosts, upon them shall come no rayn, *Zach.* 14. 17. The Greek turneth this sentence thus, the Lawgiver (or Teacher) shall give blessing; the original Moreh being ambiguous, sometime signifying a Teacher, *Iob.* 36. 22. some-

time rayn, *Iosh.* 2. 23. *Iff.* 4. 30. 28. so that from the Hebrue it may also be interpreted, with blessing, the teacher shall cover them; the meaning much like the former; the Teacher being God or *Christ*, in whom wee are blessed with all spiritual blessings in heavenly things, *Eph.* 1. 3. The Chaldee expounds it, with blessings he wil cover them that continue in the doctrine of his Law. Some understand *bracoth*, blessings, to be here as *breecoth*, pools digged and tyllid with rayn. Both mean one thing.

V. 8. from power to power] that is, increasing their power (or strength) dayly more and more; as the Apostle sayth, we are changed into Gods image, from glory to glory; 2 *Cor.* 3. 18. and Gods justice is revealed from faith to faith, *Rom.* 1. 17. our faith and glory increasing: more and more. *Prov.* 4. 18. Or from army to army, (from troupe to troupe) respecting the troupes of *Israel* which went all the males thrice every yere, to appear before the Lord, *Exod.* 23. 14. 17. The Hebrue *Chapel*, power, is used sometime for an army of men, *Psal.* 33. 16. and sometime for riches, *Psal.* 49. 7. which also may be implied here. he shall appear] or, till he, that is, every one of them, appears, according to the law, *Exod.* 34. 23. *Zach.* 14. 16.

V. 10. of thine Anoynted] or *Messiah*; our Lord *Christ*, in whom God respecteth us; or David, his figure and father in the flesh, called also Gods anoynted, 2 *Sam.* 23. 1.

V. 11. than a thousand] to weete, in any other place. sit at the threshold] that is; be in the lowest roome, and basest estate: as the Greek sayth, be cast down, (or an abject). And by Gods house, may be meant his tabernacle; as *Luk.* 11. 51. with *Mat.* 23. 35. to remayn] or abide my whole life long.

V. 12. is a Sun] or, wilbe a Sun, that is a light, *Iff.* 60. 19. *Rev.* 21. 23. understanding hereby all blessings and comforts, by *Christ* the Sun of righteousness. *Mat.* 4. 2.

PSALME 85.

The Psalmist out of the experience of former mercies, praeth for the continuance thereof. 9. He promisseth to waite thereon, out of confidence of Gods goodness.

To the mayster of the musk;
a psalme to the sonns
of Korach.

THou hast been favourable to thy land, o Iehovah: thou hast returned, the captivity of Iakob. Thou hast forgiven, the iniquity of thy people: thou hast covered, all their syn Selah. Thou hast gathered-away all thine exceeding anger: thou hast turned, from the fervencie of thine anger. Turn thou us, o God of our salvation: and cause, thine indignation against us to cease. Wilt thou be angry with us for ever? wilt thou draw-out thine anger, to generation and generation? Wilt not thou turn and revive us: that thy people, may rejoyce in thee? Shew us Iehovah, thy mercie: and give us, thy salvation. I will heare, what God Iehovah will speak: for hee will speak peace, unto his people and unto his gracious-saincts: and let them not return to unconstant-folly. Surely his salvation is neer to them that fear him: that glorie, may dwell in our land. Mercy and trueth are metts: justice, and peace have kyssed. Faithfulness, springeth out of the earth: and justice, looketh down from heaven. Also Iehovah, will give the good: and our land, shall give her fruit. Justice shall goe before his face: and hee will put, her foot-steps in the way.

Annotations.

TO the sonne] or, of them. One psal. 41. 2.

V. 1. *hast been favourable to us*, *hast favourably accepted, been well pleased to accept, in times past.* This also respecteth the promise, *Levi. 26. 41.* *that is, the company of captives, or prisoners,* as *Psal. 68. 19.* See also *Psal. 14. 7.*

V. 4. *gathered-away* that is, *withdrawn, ceased, or asswaged;* as the Greek interpreteth it. So in *Isa. 2. 19.* the stars *gather-away,* (that is, *withdraw*) their shining.

V. 5. *Turn us* to our former estate, *cause to cease* or dissipate; as *Psal. 33. 10.*

V. 6. *wilt thou draw* that is *oppress;* see *Psal. 36. 11.*

V. 7. *wilt not thou turn and revive* that is, *again revive us.* See *Psal. 71. 10.* The Greek sayth, *O God, thou turning wilt revive us.* For *hale,* they read *ha-al* is the letter transplac'd.

V. 8. *Shew us* or *Let us see,* that is, *enjoy.* See *Psal. 50. 23.*

V. 9. *the God* or *the Almighty.* *Shall* and *let them not* or, *that they turn not to folly:* that is, to syn: see *Psal. 125. 3.* The Greek sayth, *and to them that turn the hart to him.*

V. 10. *that glory may dwell* or, *glory shall dwell;* meaning that glory of God, which we are destitute of by syn, *Rom. 3. 23.* shall be restored by grace in Christ, and God will dwell among men, and communicate with them his glory, *Rev. 21. 3. 11. 14. 60. 1.* and they are changed into the same image, from glory to glory, as by the spirit of the Lord. *1 Cor. 3. 18.* Or, by glory is meant, Christ, the salvation of God, who dwelt in our land; when the word was made flesh, and men saw the glory thereof, as the glory of the only begotten of the Father, full of grace and truth, *John 1. 14.*

V. 11. *are metts* that is *come together,* which before seemed asunder; and they have mutual societie; (so meeting importeth, *Prov. 32. 2. 14. 34. 14.*) The truth of Gods promises, are in Christ fulfilled. *Luk. 1. 68. 69. 1. 14. 33. 34. 35.*

have kyssed as friends use when they meet,

meet, *Exod. 4. 17. 18. 7. 2.* signe of concord, love and joy. So Christ is King of justice and of peace, *Heb. 7. 2.* and the work of justice by him, is peace, *14. 32. 17.* for, being justified by faith, men have peace towards God, *Rom. 5. 1. Luk. 1. 14.*

V. 12. *Faithfuller springeth* or *Truth buddeh out of the earth (or land);* that is, the land bringeth forth faithful increase, answerable to Gods blessings upon it. The land figuring the minds of men, *Heb. 6. 6. 7. 8.* which by faith apprehend Gods mercy in Christ. *John 1. 9.* the justice of God through faith, not our own justice which is of the Law. *Philip 3. 9.*

V. 13. *the good* or *good things;* that is the good gift of the holy Ghost, so sanctify his people: as *Luk. 11. 13.* compared with *Mat. 7. 11.* See also the note on *Psal. 65. 6.* *our land* or *our earthly nature sanctified,* brings forth good fruits in Christ: *Mat. 13. 23.* See *Psal. 67. 7.*

V. 14. *Justice shall goe* or, *He will cause justice to goe before him.* *Wilt put her footsteps* or, *wilt set (her) in the way.* *Wilt put her footsteps:* which seemeth to mean a tested course of walking in verue. Or, *when he shall put his footsteps into the way.*

PSALME 86.

David strengtheneth his prayer by the confidence of his religion, 5. by the goodness and power of God. 21. He deserveth the continuance of former grace. 34. Complaining of the proud, becauise some ioke of Gods goodness.

A Prayer, of David.

BOW down thine ear Iehovah answer mee: for I am poor and needy. Keep my soule, for I am merciful: thou my God, save thy servants that trusteth unto thee. Rejoice unto mee Iehovah: for unto thee doe I call, all the day. Rejoyce, the soule of thy servant for unto thee Lord, I lift up my soule. For thou Iehovah, art good and mercifully

pardonest: and much of mercie, to all that call upon thee. Give ear Iehovah, to my prayer: and attend, to the voice of my supplications-for-grace. In the day of my distress, will I call unto thee, for thou wilt answer mee. There is none like thee, among the gods: o Lord, and none like thy works. All nations, whom thou hast made; shall come and bow down themselves before thee o Lord: and shall glorifie thy name. For great art thou, and doest marvelous-things: thou, art God thy self alone. Teach mee, o Iehovah, thy way, I will walk in thy truth: unite my hart for to fear thy name. I will confesse thee, o Lord my God, with all my hart: and will glorify thy name for ever. For thy mercy, is great toward mee: and thou hast delivered my soule from the lowest hell. O God, the proud are risen-up against mee; and the assembly of violent men, seek my soule: and they have not set thee before them. But thou Lord, art a God pitiful and gracious: long suffering, & much of mercie and truth. Turn the face unto mee, & be gracious to mee: give thy strength to thy servant: and save, the son of thine handmaid. Doe with mee a signe, for good: and let my haters see and be abashed: because thou Iehovah, hast holpen mee and comforted mee.

Annnotations
Prayer] the title is of Psalm 17.
To Christ may this Psalm fitly be applied.
V. 1. *merciful* or, *a gracious-saint:* pious-boly. See *14. 14.* This title God taketh to himself, *Jer. 3. 11.*
V. 4. *Lift up* see the notes on *Psal.*

Korach: so the mayster of the musick,
on Machalath leannoth: an instructing-
psalme, of Heman the Ezrachite.

O Jehovah, God of my salvation:
by day I cry-out, & in the nights
before thee. Let my prayer, come be-
fore thee: bow thine ear, to my thril-
cry. For my soule is fylled with evils:
and my life, draweth neer to hell. I
am counted, with them that goe-
down the pit: I am, as a man that hath
no strength. Among the dead, free:
like the slayn, that lye in the graves;
whom thou remembrest no more: &
they, are cut-away from thine hand.
Thou hast put me, in the pit of the
lowest-places: in darknes, in the
deep-places. Thy wrathful-hear stay-
eth upon me: & with all thy billowes,
thou afflictest me Selah. My known-
acquaintances thou hast put-farr-away,
from me: hast set me for abominati-
ons to them: I am shutt-up, and can-
not get out. Mine eye languisheth,
through mine affliction: I call on thee
Jehovah, all the day: I spread-out my
hands unto thee. Wilt thou doe a
miraculous-work to the dead: or shall
thee Selah? Shall thy mercy be told
in the grave: thy faithfulness, in per-
dition? Shall thy miraculous-work be
known, in the darknes: and thy jus-
tice, in the land of oblivion? But I,
unto thee Jehovah doe I cry-out: &
in the morning, my prayer shall pre-
vent thee. Wherefore Jehovah, doest
thou reject my soule: doest thou hide
thy face from me? I am poor-afflicted,
and breathing-out-the-ghost from my
youth: I bear thine afflictings, I am
doubtfully-troubled. Thy wrathes

pass over me: thy terrors, doe af-
flict me. They compass me about as
waters, all the day: they are gone-a-
bout, against me together. Thou hast
put-farr away from me, lover and fel-
low-friend: my known-acquaintances
are in darknes.

Annotations.

Machalith] a kind of wind-instrument;
or, by interpretation, Infirmitie. See
Psal. 13. 1. leannoth] or, to sing-
by-turns, which is, when one part an-
swereth another in singing; it may also be in-
terpreted to afflict (or humble). This Psalm
is the most dolefull of all the Bible, full
of complaints even to the end. Heman
the Ezrachite] so the next Psalm is in-
titled of Ethan the Ezrachite: there were
two of this name, Heman & Ethan, sons
of Zerach the son of Judah the Patriarch,
1. Chron. 2. 4. 6. men renowned for their
wisdom, 1. King. 4. 31. also Heman & E-
than singers and musicians of the posses-
sion of Levi the Patriarch, 1. Chron. 15. 47. 19.
& 16. 42. Heman being son of Isai the son
of Samuel the Prophet, 1. Sam. 6. 33. him-
self being also a Seer or Prophet in K. Da-
vids dayes; 1. Chron. 25. 5. And of the king-
dome promised to David, dooth Ethan
intreat, Psal. 89. 4. &c. Christs afflictions
and kingdom, are in these Psalmes fore-
told: he was the true David, Hof. 3. 5.
V. 4. draweth neer] or toucheth hell, or
the grave. So, to touch (or come neer to)
the gates of death, Psal. 107. 18.
V. 5. a man] Hebr. geber, that is, a
strong man, but without abstinence or power
to help my self; as the Greek faith help-
less.
V. 6. free] that is, acquitted, or dis-
charged from the troubles and affairs of
this life: for in death, the prisoners rest to-
gether, and the servant is free from his master.
Job. 3. 18. 19. or free, that is, separated apart
from others; as K. Azariah being leprous
dwelt in a house of freedom; that is, alone,
apart

apart from other men, 2. King. 15. 5. from
thine hand] that is, from thy care help guidance
&c. as K. Azariah before sayd, was cut
off from the house of the Lord, 2. Chron. 26. 21.
or by thine hand; and so understand, from the
land of the living, as Isa. 53. 8.
V. 7. pit of the lowest places] the nether-
most pit, as the Greek sayth; which the
Chaldee paraphrasteth thus, in captivity,
which is like to the nether pit. darknes] or
dark places: so Psalm. 143. 3. deep-
places] or gulfs: see Psal. 69. 3.
V. 8. flayeth] or, is imposed, and lyeth
hard. billowes] breaking-waves of the
sea, see Psal. 42. 8.
V. 9. let me abominations] that is, made
me most abominable (or loathsome), to everie of
them. can not get out] so Lam. 3. 7. Job.
19. 3. Of this phrase see the note on Psal.
77. 5.
V. 10. languisheth] or pineeth away: the
Chaldee sayth, droppeth tears. Compare
herewith Levit. 26. 16.
V. 11. the deceased] Hebr. Rephaim,
dead men are so called, as being insurable or
unrecoverable to life so Isa. 14. 9. & 26. 14. 19.
Prov. 2. 18. & 9. 18. & 21. 16. See also Psal.
6. 6. The Chaldee expoundeth, shall the
bodies which are delivered to the dust, rise up?
V. 12. perdition] Hebr. Abaddon, the
grave where bodies perish, and seem to be
lost. So Job. 28. 22. & 28. 6.
V. 13. darknes] that is, the place and
state of death: called the land of darknes,
and shadow of death, Job. 10. 21. 22. So Ecclef.
6. 4. Note here the sundry titles given to
the state of death. land of oblivion] where
dead men are, (as is before noted),
which all are forgotten, out of minde, 1. Sam.
31. 13. Ecclef. 8. 10. & 9. 5.
V. 16. breathing out the ghost] that is,
ready to dye, expiring: through continual
miseries. The Greek sayth, in labours from
my youth, from the youth] or, for the
shaking-off: that is, the affliction. I am
doubtfully-troubled] or distracted, for least
least evils should befall me.
V. 17. dismay] suppress, or cut mee off.
The Hebrew word is larger then usual; to

increase the signification. The Greek
turneth it, trouble.

V. 19. my known acquaintance are in
darknes] that is, withdraw and hide them
from my sight; and (as Job complaineth,)
are strangers unto me. See Job. 19. 13. 24. Or
as the Greek referreth it to the former,
and my known friends: (to weet, thou hast
put farr) from calamities; or for the calamities,
that is upon me. Or, as the Chaldee pa-
raphrasteth, and is my known friends, dark
am in their sight.

PSALME 89.

The Psalmist praiseth God for his covenant,
6. for his wonderfull power, 16. for the care of
his Church, 20. and for his favour to the king-
dome of David. 39. He complaineth of contri-
butions, 47. expostulateth, praiseth & blesseth
God.

An instructing psalme, of Ethan
the Ezrachite.

I Will sing: the mercies of Jehovah,
for ever: to generation and genera-
tion, will I make-known, thy faith-
fulness with my mouth. For I sayd;
mercie shall be built-up, for ever: the
heavens, thou wilt stablish thy faith-
fulness in them. I have stricken a co-
venant with my chosen: I have sworn,
to David my servant. I will stablish
thy seed unto eternitie: to genera-
tion and generation, wil I build up
thy throne Selah. And the heavens,
shall confesse thy marvelous-work Je-
hovah: also thy faithfulness, in the
Church of the Saints. For who in
the skye, may be compared to Jeho-
vah: may be likened to Jehovah, a-
mong the sonnes of the mighties?
God is daunting-terrible in the secret
of the saints very-much: and fearful,
over all round-about him. Jehovah,

God of hosts; who is like thee, mightie Iah? and thy faithfulness, is round about thee. Thou rulest, over the swelling of the sea: when the waves thereof rise: hyc, thou stillest them. Thou hast beaten-down Rahab as a wounded-man: thou hast scattered thine enemies, with the arm of thy strength. Thine are the heavens, thine also is the earth: the world and plenty thereof, thou hast founded them. The North and the right-side, thou createdst them: Tabor and Hermon, in thy name they shall shew. Thou hast an arm, with might: strong is thy hand, exalted is thy right-hand. Justice and judgement, are the prepared-place of thy throne: mercy and truth, goe-before thy face. O blessed are the people, that know the shewing-sound: Jehovah, in the light of thy face they shall walk-on. In thy name, they shall be glad all the day: & in thy justice shall they be exalted. For thou, art the glorie of their strength: and in thy favourable-acceptation, our horn shall be exalted. For of Jehovah, is our shield: and of the holy-one of Israel, our King. Thou spakest thou in a vision, to thy gracious-saints; & saydest: I have put help, upon a mighty-one: I have exalted, one-chosen out of the people. I have found, David my servant: with oile of mine holines have I anointed him. With whom, my hand shall be established: also mine arm shall strengthen him. The enemy shall not exact upon him: & the son of injurious-evil, shall not afflict him. And his distressers I will beat-down from his face: and them that hate him I will plague. And my faithfulness and my mercie shall be with him: and in my name, shall his horn be exalted. And I will set his hand in the sea: and his right-hand in the rivers. Hee shall call on mee, my father thou: my God, and rock of my salvation. I also will give him to be the first-born: High, above the Kings of the earth. For ever, will I keep for him: my mercie: and my covenant, shall be faithfull to him. And his seed I will put to perpetuities: and his throne, as the dayes of heavens. If his sons shall leave, my law: and shall not walk, in my judgements. If they shall profane my statutes: & not keep, my commandements. Then will I visit their trespasses with the rod: and their iniquities with stripes. But my mercie, I will not make-frustrate from with him: nor deal-falsly, against my faithfulness. I will not profane my covenant: and that which is gone out of my lips, I will not chage. Once, I have sworn by my holynes: if I lye unto David. His seed, shall be for ever: and his throne, as the Sun before me. As the Moon, it shall be stablished for ever: and a witnes in the skye, faithful Selah. But thou hast cast off, and refused: hast been exceeding-wroth with thine Anointed. Hast abolished, the covenant of thy servant: hast prophaned his crown to the earth. Hast burst-down all his hedges: hast put his fortresses a ruine. All that pass by the way, robb him: he is a reproch, to his neighbours. Thou hast exalted, the right-hand of his distressers: hast rejoiced, all his enemies. Also thou hast turned, the edge of his sword: and hast not made him

him to stand, in the battel. Thou hast made his brightness to cease: and his throne, thou hast cast-down to the earth. Thou hast shortned, the dayes of his youth: hast entwapped him, with shame Selah. How long Jehovah, wilt thou hide thy self to perpetuities: shall thy hot-wrath burn like the fyre? Remember how transitorie I am: unto what vanities, thou hast created all the sons of Adam. What strong-man shall live, and not see death: shall deliver his soule, from the hand of hell Selah? Where be those thy former mercies Lord: thou swarest to David, by thy faithfulness? Remember Lord, the reproch of thy servants: that I bear in my bosome, of all great peoples. Wherewith thine enemies, Jehovah, doe reproch: wherewith they doe reproch, the footsteps of thine Anointed. Blessed be Jehovah for ever; Amen, and Amen.

Annotations.

OF *Abraham*: see the note on Psal 88. 1. V. 3. [*sayd*] to weete, by thy spirit: therefore the Greek changeth the person, and translataeth, thou (Lord) [*saydest*]. built up [that is conserved, propagated, increased continually. in them] or with them, that so long as the heavens endure, thy faithfulness shall continue; as verse 36. 37. 38. Psal. 72. 5. & 119. 89. or by heavens may spiritually be meant the church, called often heaven, and the kingdom of heaven; *Esa.* 66. 22. *Revel.* 4. 1. 2. & 12. 1. & 15. 1. *Math.* 3. 2. & 13. 24. 31. and the planting of the Church, is called the planting of the heavens; *Esa.* 51. 16. V. 4. my chosen [mine elect people, Therefore the Greek changeth the number; my chosen ones: but the Chaldee translataeth, with Abraham my chosen. David] the

figure & father of Christ according to the flesh: who also is called David, *Ezek.* 34. 23. *Ier.* 30. 9. *Hos.* 3. 5. of him is this and other Psalmes chiefly to be understood. *Act.* 2. 30. & 13. 36. &c.

V. 5. thy seed [Christ and Christians, the children of Christ; the son of David. *Heb.* 2. 13. *Rev.* 22. 16. thy throne] the kingdom of Christ, unto whom God gave the throne of his father David, to reign over the house of Jacob for ever, *Luk.* 1. 32. 33. 69. Jerusalem is this throne, *Ier.* 3. 17. which is continually builded of God, *Psal.* 147. 2.

V. 6. the heavens [the heavenly creatures, Angels, and godly men; *Luk.* 2. 13. 14. *Phil.* 3. 20. *Rev.* 7. 9. 10. 11. 12. So the Chaldee expoundeth it, the Angels of heaven. See also *Psal.* 150. 6. in the church] or in the congregation, to weete, shall be confessed, or celebrated.

V. 7. sons of the mighties [or of the Gods, that is, Princes of the world. See *Psal.* 29. 1. that is, Princes of the world, sons of God, & 82. 1. 6. The Greek sayth, sons of God, wherby also Angels may be meant, as *Iob.* 1. 6. and so the Chaldee here paraphraseth.

V. 8. daunting-terrible [in Greek, glorified, the secret] or mylerie, or (as the Greek turneth it) council: meaning the church or congregation, where the secrets or mysteries of Gods Kingdom are manifested. *Mat.* 13. 11. *Rom.* 16. 25. *1 Cor.* 4. 1. *Eph.* 3. 4. This word is sundry times used for a Council or Congregation, *Psal.* 111. 1. *Ezek.* 13. 9. *Ier.* 6. 11. & 15. 17. or it may here be understood of the company of Angels, as *1 King.* 22. 19. very-much] to weete, terrible, or referring it to the latter, in the great secret-council. over all] or above all; see *Psal.* 76. 12. The Chaldee paraphraseth, above all the Angels which stand round about him.

V. 11. Rahab [in Greek, the proud; hereby may be meant the Egyptians, as *Psal.* 87. 4. (and so the Chaldee expounds it of Pharaoh the wicked;) or, the proud sea, as *Iob.* 26. 12. both were subdued, when Israel came out of Egypt, *Exod.* 14. & 15. See *Isa.* 51. 9. The raging sea and swelling wa-

vers, doe also signify wicked enemies of God and his people, *Esaï. 57. 10. Jude 13. Psal. 124. 4. 1.* thing] or, 10 thee the earth, to weete, belongeth; See *Psal. 24. 1. 1.*

V. 13. The North] which God hath stretched out over the empty place; *Iob. 26. 7.* the right side] that is, the south (as the Chaldee paraphrast explaineth); so called because a man standing with his face to the east, (as they were wont when they prayed, the south is on his right hand. So the East is called *Kedem*, before; and the West, *achor*, that is, behind; *Iob. 23. 8. Esaï. 9. 12.* It seemeth that this turned to superstition and idolatrie that men prayed towards the east; therefore God so ordered his tabernacle and temple, that all worshipped there, with their faces to the west; *Ezek. 8. 16. Exod. 27. Num. 3.* Tabor] a goodly mountayn in Galilee, *Job. 19. 22. Iudg. 4. 6. 12.* Hermon] an other fayr mountayn, eastward, without Iarden, called also *Shirion*, See *Psal. 42. 7. & 29. 6.* by these are meant the east and west parts, answerable to the former North and South: as the Chaldee paraphrast sayth, *Tabor in the west, and Chermom that is in the east.*

V. 15. the prepared place] establishment, or base, on which the throne is settled; so the word sometime signifieth, as *Ezra. 4. 3. Psalm. 104. 5. So Psal. 97. 2.* goe-before] or come before, prevent; as prest and ready at hand.

V. 16. the shewing sound] or the alarme, the shrill clanging sound of the trompet, which was blowed at the wars, journeys, assemblies, solemn feasts, and over the sacrifices of Israel; *Psal. 81. 4. & 27. 6. Num. 10. 3. 9. 10. Ios. 2. 15.* or the shewing, the jubilation, to weete of the King that is among his people, as *Num. 23. 21.* who by the sound of his word, as of a trompet, warneth, informeth and guideth his people. *Isa. 53. 1. Exe. 33. 3. 7. 8. Hof. 8. 1. Lev. 6. 17. 2 Chron. 13. 12. 15. Zach. 9. 14. Rev. 1. 10. & 1. 1.* light of thy face] the favour of God shining in the gospel, and light of the knowledge of the glory of God, in the face of Jesus Christ; *Ioh. 1. 35. 2 Cor. 4. 6.* See also the

notes on *Psal. 4. 7. & 44. 4.*

V. 18. the glory] or bewty, by whome they conquer, and triumph over their enemies. our born] a figure of honours, strength, Kingdome, glory and salvation, *Psal. 112. 9. & 92. 11. & 148. 14. 1 Chron. 15. 1. Luk. 1. 69.* So after, in verse 15.

V. 19. of Jehovah] or to him, to weete personeth. our shield] that is our protection; or protector, meaning David & Christ; see *Psal. 47. 10.*

V. 20. in a vision] by the spirit of prophesie; *Isa. 1. 1. Lam. 2. 9.* to thy gracious saint] that is *Saints*, (for so the Greek changeth the number); meaning the prophets *Samuel*, & *Nathan*; the one of which anointed David, the other foretold of the perpetuities of his kingdome; *1 Sam. 16. 2. Sam. 7. 4. 5. &c.* put help] the Chaldee addeth for my people. upon a mighty one] or a worthy, a Champion, meaning David, who help Gods people in fighting the battels of the Lord. *1 Sam. 18. 13. 14. 30.* But chiefly these things are meant of Christ. The Chaldee expoundeth it, *our mighty in the Law.* chosen] and consequently beloved, as *Math. 12. 18.* from *Esaï. 42. 1.*

V. 21. oil of mine holynes] that is, mine holy oile, poured on David by Samuel, on Christ by the Holy Ghost. *1 Sam. 16. 1. 13. Luk. 4. 18. 21. Iob. 3. 34.*

V. 23. The enemy shall not exact] or not spare, as a creditor doeth on the debtor. Satan & death prevailed not against Christ, though he became surety for our debts. *Iob. 14. 30. 1 Cor. 15. 26. Heb. 2. 14.* See this word *Psal. 55. 16.* son of injurious evil] that is, the injurious, wicked person: this promise is in *2 Sa. 7. 10.* applied in this phrase to all Gods people. A son of evil, is one addicted and given over to it; *Deut. 13. 13.* So *sons of death*, *Psal. 79. 11.* son of perdition, *2 The. 2. 8.*

V. 26. set his hand] that is, give him power & dominion over them that dwell by the sea & rivers; whereof see the notes on *Psal. 72.*

V. 27. my father] so God promised, *1*

will be his father, and he shall be my son, *2 Sam. 7. 14.* The Apostle applieth this to Christ, and proveth hereby that he is greater than the Angels, *Heb. 1. 4. 5.*

V. 28. first born] or first-begotten, that is, the principal, as is after explaind. For the first born had three prerogatives, a double portion of goods, *Deut. 21. 17.* the government or chieftie, *2 Chron. 21. 3.* and the priesthood, *Num. 8. 14. 15. 17. Mai. 2. 5. 6. 7. & 3. 3.* See the notes on *Psal. 78. 51.* This honour is peculiar to Christ, who is sayd to be the first born of every creature, and the first born of the dead, that in all things he might have the preeminence, *Colos. 2. 15. 18.* to be worshipped therefore of all the Angels of God, *Heb. 1. 6.* and prince of the Kings of the earth. *Rev. 1. 5.* The Chaldee addeth, the firstborn of the kings of the house of Judah.

V. 30. his seed] Christians born of God, are called Christs seed and children, *Isa. 53. 10. Heb. 1. 13.* and Christ is called the Everlast: Father, *Isa. 9. 6.* his throne] that is, kingdome; which shall be perpetual. *2 Sam. 7. 13. Heb. 1. 8. Dan. 2. 44. & 7. 14.* The accomplishment of these promises can not be found in Solomon, whose seed and throne was overthrowne, *Ier. 22. 30. Ezech. 21. 25. 26. 27.*

V. 31. If his synns &c.] This explaineth the promise, *If he syn &c.* *2 Sam. 7. 14.* 15. for being under flood of Christ, he properly synned not, *1 Pet. 2. 22.* but was made syn for us, *1 Cor. 5. 21.* and the synns of his synns or people, are counted his, for God layd on him the iniquities of us all, *Isa. 53. 6.*

V. 33. with the rod] the rod of men, *2 Sa. 7. 14.* that is, with moderate correction, and for their profit, that they may be partakers of my holynes. *Heb. 12. 6. 10.*

V. 34. not make frustrate] not break off, or cease. (as *Psal. 85. 5.*) that is, not utterly take: for the mountayns shall sooner receive, *Isa. 54. 10.* and no afflictions can separate us from the love of God which is in Christ Jesus our Lord, *Rom. 8. 31. 39.* See the fulfilling of this touching David, in *1 King. 11. 6. 12. 13. 36. 39.*

V. 36. Once for One time; see *Psal. 62. 12.* by my holynes] by my self who am the holy God, *Genes. 22. 16. Esaï. 5. 16.* Because he hath no greater to sweare by, God sweareth by himself; and willing more abundantly to shew the heeres of promise the stabilities of his counsel, bindeth himself with an oath, *Heb. 6. 13. 17. 18.* if I live] that is, surely I will not lye: for so the Hebrew phrase is sometime explaind, as *Mar. 8. 12.* if a signe be given to this generation, for which in *Math. 16. 4.* is written, a signe shall not be given. So, if they shall enter into my rest, *Psal. 95. 11.* *Heb. 3. 11.* which the Apostle openeth thus, hee sweareth that they should not enter. *Heb. 3. 18.* An oth usually implyeth an imprecation, which for the most part is conceled. See *1 Sam. 14. 44. 1 King. 20. 10.*

V. 37. as the sun] that is, perpetual & glorious, (as the Chaldee explaineth it, shall shine as the sun). See *Psal. 72. 5.*

V. 38. it shall be stablished] or, which is stable, referring it, (as doth the Greek), to the Moon, which although it sometime waxeth and sometime waneth, and seemeth to be gone; yet is continually renewed, and so stable: a fit resemblance of the throne or Church of Christ, which hath not alwayes one face or appearance in the world; though it be perpetual.

and a winneth] the moon and perpetuities of it, with the successive course of night and day, is made a witness of Gods faithfulness in his covenant. *Jer. 33. 20. 21.* Christ also himself is called a faithful witness, *Rev. 1. 5. Esaï. 55. 4.* and faithful, meaneth stedfast, as *2 Sam. 7. 16.* compared with *1 Chro. 17. 14.* and that lyeth not; *Prov. 14. 5.*

V. 39. But thou] or, And thou; a word of grief & indignation, as *Psal. 2. 6.* & thou complaineth of the miseries of the church, whereby all the former promises, seem to be frustrated.

V. 40. his crown] or diademe, profaned, by casting to the ground. Next, a separation, is figuratively used for a crown or garland, such as Kings wore, *2 Sam. 1. 10.* and bye Priests, *Exod. 29. 6.* as being a signe of their separation from others in respect of

of some dignity or holynes : and hereof the Nazarites had their name, Num. 6. 1. 5. 7. So Psal. 132. 18.

42 V. 42. *vob*] or *visit him*, meaning Christ in his members: for that which is done to any one of them, is done unto him. *Mat. 23. 45.*

45 V. 45. *his brightness*] or *purity*; that is, the splendid glorie and dignitie of the kingdom defiled & profaned by the enemies.

46 V. 46. *dayes of his youth*] of his strength and vigour, hastening old age and miserie upon him. *Hos 7. 9.* See the contrary, *Psal. 103. 5. Job. 33. 25.*

48 V. 48. *how transitory*] or *of what worldy-time*, of what short durance: see *Psal. 39. 6.* the Greek turneth it, *what my substance is*. Compare herewith, *Job. 10. 9. 10. &c.*

49 V. 49. *see death*] that is, *eye*. So *Luke 2. 26. Psal. 16. 10.* The Chaldee sayth, *see the Angel of death*. the hand of hell] the power of the grave, or, of death: see *Psal. 49. 16. 10.*

51 V. 51. *of all great peoples*] or, *of all the many* (the multitudes of) peoples.

52 V. 52. *the footsteps*] or *foot soles*: that is, the wayes, life, actions, and sufferings. *Psal. 56. 7. & 49. 6.* This referred to Christ, respecteth the oracle, *Gen. 3. 15.* that the serpent should bruise the footsole of the womans seed. Referred to Christians, which follow his footsteps, in suffering and dying with him, that we may be glorified with him, (1 *Pet. 2. 21. Rom. 8. 17.*) it noteth the scandal of the cross of Christ, to the Jewes a stumbling block, & to the Greeks, foolishnes, 1 *Cor. 1. 23. 1. Pet. 4. 13.* 14. The Chaldee understands it *the slacknes of the footsteps*.

53 V. 53. *Blessed be*] These be words of faith and joy, as finding an issue out of the temptation: and rejoicing in the mids of tribulation, as *Rom. 7. 24. 25. 2. Cor. 1. 3. 4. &c.* and Amen.] This is this third book of the Psalmes also concluded. See the notes on *Psal. 41. 14. & 72. 19.*

The fourth Book.

PSALME 90.

Moses setting forth Gods providence, 3. complaineth of humane fragility, 7. divine judgments, 10. and brevity of life. 12. He prayeth for the knowledge and sensible experience of Gods good providence.

A prayer, of Moses the man of God. **L**Ord, thou hast been to us an habitation; in generation and generation. Before the mountayns were born; and thou hadst brought forth the earth and the world: even from eternitie unto eternitie, thou art God. Thou turnest fory-man, unto contrition: & layest, return ye sons of Adam. For a thousand yeres, in thine eyes, are as yesterday when it is past: & as a watch in the night. Thou cariest them away with a floud, they are as a sleep: in the morning, as the grass that is changed. In the morning, it flourisheth and is changed: at the evening, it is cut down and withereth. For wee are consumed in thine anger: and in thy wrathful-heat, wee are suddainly-troubled. Thou hast set our iniquities before thee: our hidden synns, to the light of thy face. For all our dayes, doe turn-away in thine exceeding-wrath: wee have consumed our yeres, as a thought. The dayes of our yeres, in them are three skore and ten yeres; and if they be in strengths, fowr skore yeres; and their pride, is molestation & painful iniquitie: for it is, cut-down speedily, and we flye away. Who knoweth the strength of thine anger: & according to thy

12 to thy fear, thine exceeding-wrath? To number our dayes, so make thou us to know: that we may apply the hart to wisdom. Return Iehovah, how long! and let it repent thee, concerning thy servants. Satisfie us in the morning with thy mercie: that wee may shew and rejoyce, in all our dayes. Make thou us rejoyce, according to the dayes thou hast afflicted us: the yeres wherein we have seen evil. 16 Let thy work appear unto thy servants: and thy comly-honour, unto their sons. And let the pleafantnes of Iehovah our God, be upon us: and the work of our hands, establish thou upon us; yea the work of our hands, establish thou it.

Annotations.

THe man of God] that is; the Prophet, as *Deut 33. 1.* For a Prophet, a Seer & a man of God, were all one; 1 *Sam. 9. 6. 8. 9. 10. 11.* The Chaldee paraphrast sheweth it here, saying, *A prayer that Moses the Prophet of the Lord prayed, when the people of the house of Israel, had synned in the wilderness.* This Psalmes hath reference to that historie in Num. 14.

an habitation] or *manfion*, in all our travailes in this terrible wilderness. *Exo. 33. 14. Deut 8. 15. & 33. 27.* V. 2. *were born*] this and the next word brought forth, are similitudes taken from procreation of children, to signifie the creation of the world. Like speeches are in *Job. 38. 28. 29.* of the *rayn, dew, yee and frost.*

V. 3. *unto contrition*] till hee be contrite, or broken; that is, even to death, as the Chaldee playneth it, *Thou turnest man for his syn into death.* return] the body to the carth, *Psal. 146. 4.* and the spirit to God, *Eccles. 12. 7.*

V. 4. *a watch*] a *ward* or *custodie*; which is about three howres space: for the Jewes

divided the day into twelve howres, *Iohn. 11. 9.* and so the night: which they subdivided into foure watches, *Mathew. 14. 25.* named the evening, midnight, cock-crow, and dawning: *Mark. 13. 35. Luk. 12. 38. 39. Math. 24. 43.* See also *Exod. 14. 24. 1 Sam. 11. 11.*

V. 5. *a sleep*] the Chaldee paraphrasteth, *If they turn not, thou wilt bring death upon them, which is like a sleep unto them: and in the world to come they shall be changed, as the grass which is cut downe.*

V. 6. *is changed*] or *changeeth*, to weete, the estate thereof; that is, *sheweth or groweth*, as the Chaldee playneth it. And so the Hebrue (which generally significth a change, *passage, or shifing*), is sometime used for the better, to *grow*, *Job. 14. 7.* So to *change the strength*, *Esa. 40. 31.* is to *renew or increase it.*

V. 8. *our hidden synns*] or, *synns of our youth*, as the Chaldee here taketh it. The Hebrue word will bear both; so also the sense: for wee have both secret synns, *Psal. 19. 13.* & synns of our youth, *Psal. 25. 7.* which God often punisheth us for, *Job. 20. 11.*

to the light of thy face] that is, knowing, remembering, manifesting, and punishing them. *Ier. 16. 17. Psal. 109. 14. 15.* For the Lord lightneth things that are hid in darkness, and maketh the counsels of the hart manifest, 1 *Cor. 4. 5.* hee is of pure eyes and cannot see evil, *Hab. 1. 13.* therefore David prayeth, *hide thy face from my synns*, *Psal. 51. 11.*

V. 9. *doe turne away*] or, *turn the face, decline*, as the day drawing to an end. *Ier. 6. 4.* as a thought] or as a word, a sunna that passeth out of the mouth as *Job. 37. 2* as a tale that is told, for mans life is a breath or vapour; *Psal. 39. 6. Lam. 4. 14.* and so the Chaldee translateth it, *as the breath of the mouth in winter.* Moses bewayleth the decaying of the people in the wilderness: for they came out of Egypt, six hundred thousand men, *Exod. 12. 37.* and not one feeble among them, *Psal. 105. 37.* and being mustered at mount Sina: from 20. yeres old and above, they were 603,550. men besides the tribe of Levi, *Num. 1. 46. 47.*

Do but

but for their syn, at Kadeh God sware their karkesses should fall in the wilderness, Num. 14. 28. 29. which came so to pass. For being mulstred about 38. yeres after, ther was of all that armie, nor left a man alive, save Caleb and Josua. Num. 26. 63. 64. 65.

V. 10. if they] (the yeres) be in strengthes; that is, most strong and valid: or, if by reason of great strength. their pride] or prowess, that is, the excellencie, or lustyhed of those yeres, the bravelt of them, is but miserie. painful iniquitie] pain and miserie, the punishment of syn. Iniquitie is often put for the punishment of it, Psal. 32. 5.

V. 11. according to thy fear] or, as thy fear, that is, who knoweth (or acknowledgeth) thy wrath, so as thy fear teacheth men to doe? meaning by fear, eyther Gods law, as Psal. 19. 10. or his fearfull judgements upon synners, which should strike a fear into mens hartes. Dent. 13. 11. Psal. 119. 120. Ion. 1. 16. Or, as thy fear, that is, so as to fear thee, for thy wrath, and by it to depart from evil, as Prov. 16. 6. 2 Cor. 5. 10. 11. or, even according to thy fear, so is thy wrath. The Chaldee paraphraseth, who knoweth to turn away the strength of thy anger; but the just which fear thee, appeasing thy wrath.

V. 12. may apply] or, may bring, may make come. to wisdom] or, may get a hart of wisdom, that is, a wise hart; and so may bring it to thee, when we shall come to judgement.

V. 13. how long?] wilt thou afflict us? as the Chaldee paraphraseth: or, wilt thou defer to help us? see Psal. 4. repent thee] to weete, of the evil intended or inflicted upon thy servants, as Dent. 32. 36. Joel. 2. 13. Ion. 3. 10. Jer. 18. 2.

V. 14. in the morning] that is, early, after the dark night of afflictions; see Psal. 54. & 30. 6.

V. 15. the yeres &c.] that is, 'as wee have bene many dayes & yeres afflicted: so let us have many yeres of comfort.

V. 16. thy comely honour] or magnificence, in releasing us from trouble, and refresh-

ing us with mercie.

V. 17. the pleasures] or benies, that is, the accomplishment of thy covenant be promise to our fathers, let now be seen upon us. So the staff bewtie (or pleasures) in the Lords hand, signified his covenant with them, Zach. 11. 7. 10. or generally it meaneth Gods amiable grace & favour: see Psal. 27. 4. The Chaldee expounds it, the pleasures of Paradise: iradibly] or dively, firm and sure. For the Lord worketh all our actions for us, Esai. 46. 12. 2nd without him wee can doe nothing, Job. 15. 5.

PSALME 91.

The state of the godly. 3. Their safety. 9. Their habitation. 11. Their keepers. 14. Their friends; with the effects of them all.

HEE that sitteth, in the secret of the most-hye: shall lodge himself in the shadow of the Almighty. I will say; of Iehovah, my safe-hope & my fortres: my God, in him will I trust. For hee will deliver thee, from the snare of the fowler: fro the woefull pestilence. Hee will cover thee, with his wing; and under his fetters thou shalt hope-for-safety: his truth, shall be a bukler and a shield. Thou shalt not fear, for the dread of the night: for the arrow, that flyeth by day. For the pestilence, that walketh in the darknes: for the stinging-plague, that waiteth at noon-day. A shouland, shall fall at thy side; and ten thousand at thy right-hand: unto thee, it shall not come neer. One-ly, with thine eyes shalt thou behold: & shalt see, the reward of the wicked. Because thou Iehovah my safe-hope: the most-hye, thou hast put for thy mansion. There shall not befall unto thee any evil: and the plague, shall not come

11 come-nigh thy tent. For his Angels, will bee command for thee: to keep thee, in all thy ways. Upon their hands shall they bear thee up: lest thou dash thy foot against a stone. Thou shalt tread upon the fierce-Lion and the Aspe: thou shalt tread-down, the lurking-Lion and the Dragon. Because hee cleaveth unto mee, therefore will I deliver him: I will set him on hye, because hee knoweth my name. Hee shall call on mee, & I will answer him; with him will I be in distress: I will release him, and will honour him. With length of dayes, will I satifie him: and will make him to see, my salvation.

Annotations.

1 SECRET] in Greek, help. shall lodge] Sor, that lodge; abideth. shadow] that is defense, as Num. 14. 9. So the Greek sayth, protection; the Chaldee addeth, shadow of the clouds of the glory of the Almighty.

2 V. 2. I will say] or, doe say, namely, to that man for his further comfort and assurance; as verse 3. &c. or, in his name; putting my self for an example. The Greek for more playnnes changeth the person, thus; Hee shall say to the Lord thou art mine helper &c. The Chaldee addeth, David sayd, I will say, &c. of Iehovah] or, to him, that he is my safe hope, (or my shelter).

3 V. 3. of the fowler], as Psal. 124. 7. or hunter, meaning the devil, that hath the power of death, and seeketh to destroy. Heb. 2. 14. 1 Pet. 5. 8. the woefull pestilence] Hebr. the pest of pestifil-evils, that is, the most woefull, noysome & contagious pest.

5 V. 5. the dread of the night, the dreadfull evil, that terrifyeth in the night, Proverb. 3. 25. Song 3. 8. arrow] so the pestilence is called, Dent. 32. Ezek. 5. 16. The Chaldee calleth it, the arrow of the Angel of death.

6 V. 6. the stinging-plague] the mureyn

(or pest) that suddenly pricketh and destroyeth. Dent. 32. 24. Th'Apostle in Greek calleth it a sting or prick, 1 Cor. 15. 55. from Hos. 13. 14. as there the Lxx. turned it. The Chaldee here expounds it, the company of Devils, at noon-day] that is, openly: so Jer. 15. 8.

V. 8. shalt thou behold] or, regard, consider, as the Greek turneth it.

V. 9. Because thou Iehovah] an imperfect speech, as in verse 2. understand, Because thou sayest, thou Iehovah art &c. or, because thou hast put Iehovah who is my covert: even the most hye hast thou put for thy mansjo, or dwelling place.

V. 10. befall unto thee] or occasionally be sent, be thrust upon thee, or caused to come unto thee: so Prov. 12. 21.

V. 12. up to their hands] or, their palms: which the Chaldee expoundeth, their strength.

This scripture the Divil alleged when he tempted Christ, to throw down himself headlong: Math. 4. 6. Luk. 4. 10. 11. but some of these words, are there omitted.

lest thou dash] or, that thou dash (or hurt) not. The Angels are all ministering spirits; sent forth to minister for their sakes, which shall be heirs of salvation. Heb. 1. 14. See also Psal. 34. 8. a stone] the Chaldee interprets it, evil concupiscence, which is like unto a stone.

V. 13. the fierce-Lion] or Libbard, in Hebrew Shachal. Of Lions there be divers kindes; see Psal. 7. 3. asp] or, Cockatrice, basilisk, as the Greek here turneth it: see Psal. 8. 5. under these names, are meant all other things dangerous or adverse to the life of man, which by faith are overcome; as Mark. 16. 17. 18. Heb. 11. 33. 34.

V. 14. He cleaveth to mee] or, is fastned, that is, affected to mee, in faith, hope, love, delyte &c. The Chaldee expounds it, to my word. God cleaveth in love to his people, Dent. 7. 7. so they also unto him; The Greek here turneth it, he hoped in mee. Ellwhere it is commonly used for fast-love & pleasure. Gen. 34. 8. Esai. 38. 17. Dent. 10. 11. sit him on hye] to weete, in a safe defended place, as the word importeth: therefore

fore the Greek sayth, I will protect him. See the notes on Psal. 10.2.

V. 15. honour him] give him honour, or glorie: Elsewhere, his people are sayd to honour or glorify him, Psal. 50.15. See 1 Sam. 2.30.

V. 16. satisfy] or give him his fill. So Abraham, Isaac, David, Job &c. are sayd to be full or satisfied with dayes, Gene. 25.8. and 35.29. 1 Chron. 23.1. Job. 42.17. make him to see] that is, to enjoy; or shew him. See Psal. 50.23.

PSALME 92.

The Prophet teacheth how good it is to praise God, 5. for his great works. 7. for his judgements on the wicked. 11. and for his goodness to the godly.

A Psalm a song, for the day of Sabbath.

IT is good, to confesse to Iehovah: Land to sing psalm, to thy name O most-hye. To shew forth thy mercy in the morning: and thy faithfulness, in the nights. Upon the stringed-instrument, and upon the psalteric: with meditation upon the harp. For thou hast rejoiced mee, O Iehovah, with thy work: in the acts of thy hands, will I shew. How great are thine acts Iehovah! very deep are thy thoughts. A brutish man, knoweth not: and an unconstant-fool, understandeth not this. When wicked-men spring-up as the grass; and all that work iniquitie doe flourish: that they shall be abolished upon perpetuities. But thou art high, for ever Iehovah. For loe thine enemies, Iehovah; for loe thine enemies shall perish: they shall be scattered, all that work iniquitie. And my horn shall be exalted as the Unicorns: mine old-age, shall be

anointed with fresh oile. And mine eye shall behold, on mine enviers: of evil-doers that rise-up against mee, mine cares shall hear. The just, hee shall spring-up as a Palm-tree: as a Cedar in Lebanon, shall hee grow. They that are planted, in the house of Iehovah: in the courts of our God shall they flourish. Yet, shall they sprout in grayncs: they shall be fat & green. To the N, that Iehovah is righteous: my Rock, and no injurious-evil is in him.

Annotations.

OF Sabbath] that is, of Cessation, or Resting, to weat, from our own works, wills, wayes, and words, Exod. 30.10. Esai. 58.13. Heb. 4.10. which day the seventh from the creation; wherein God rested from all his work, and blessed and sanctified it, & commanded it to be kept holy unto him, Genes. 2.2.3. Exod. 20.8. which was a token of his mercy unto, & sanctification of his people, Nehem. 9.14. Exod. 31.13.7.4. This day was sanctified by an holy convocation or assembly of the people, Levit. 23.3. offering of sacrifices, Num. 28.9.10. singing of Psalmes, as this title sheweth, with 2 Chron. 29.26.27. reading & expounding the Scriptures, Act. 13.15. & 15.21. praying, Act. 16.13. disputing, conferring, meditating of Gods word & works; Act. 17.2. & 18.4. and doing works of mercy to them that were in need; Mat. 12.2.7.8.11.12. The Chaldee paraphraseth thus, An hymne a song which the first man Adam, sayd for the Sabbath day.

V. 3. in the night] see Psal. 134.1. V. 4. with meditation] or meditated; or upon Higgaion with the harp. The word signifieth meditation, as Psal. 9.17. Here some think it to be the name of an instrument, or, a solemn sound: the Greek turneth it a song.

V. 5. with thy work] which is all done will

well and perfectly; Gen. 1.31. & 2.2.3. Deut. 32.4. V. 10. shall be scattered] or shall dispart themselves. The Chaldee paraphrast sayth, shall be separated from the congregation of the just, in the world to come.

V. 11. shall be exalted] or, thou wilt exalt, as the Unicorns, therewith to finite mine enemies; as Deut. 33.17. The horn signifieth kingdom and strength, and glorie: and the Chaldee here translateth it strength. See Psal. 75.5.11. Psal. 22.22. mine old age] so also the Greek translateth it: or, when I am old. After which seemeth to be understood, shall be anointed, (or, as before, shall be exalted) with oile. Often times words are not expressed, which are understood: as is observed on Psal. 69.11. & 18.7.29. Others, for mine old age, doe turn it I shall be anointed. fresh] or, green oile.

V. 12. mine eye shall view] to weat, evil, or desolation, as the Chaldee explyneth: or the reward of my foes. See Psal. 54.9. & 91.8. shall hear] the Chaldee addeth, the voice of their breakings.

V. 13. palm-tree] or date-tree; which groweth not in these cold parts: it is a tree of tall and upright stature; where the scripture hath reference, Song 7.7. the branches, sayr and green; wherewith they made booties at their sol-mne feasts, Levit. 23.40. the fruit pleasant to eat; Song. 7.8. Exod. 15.27. This tree though laden and pressed, yet indureth and prospereth; therefore the branches carried in the hand, or worn in garlands, were signes of victorie, Rev. 7.9. with such graven trees, the walls of Gods house, and other holy things were bewitched, 1 King 6.29. & 7.36. figures of the flourishing estate of the godly alwayes, as this Psalm sheweth, with Exek. 40.16.26.31. & 41.18.19.20. wheras the wicked prosperitie, is momentany & grass; verse 8.

A Cedar] see the note on Psal. 29.5. V. 15. flourish] or grow, waxing in stature, and fruitfulness; through the blessing of God, in whose house they are planted, 1 Cor. 3.6. Vnto this, are all Gods people

exhorted, Ephes. 4.15.16. Colos. 1.10. The Chaldee paraphraseth, Yet, as their fathers shall they procreate children, in gayness] or hoary-age, when naturall strength decayeth; God ministreth vigour above nature. See Psal. 71.9.18. Esai. 65.22. Heb. 11.11.12.

V. 16. no injurious evil] no manner of injustice; for the Hebrew hath a letter more then ordinarie to increase the signification, as Psal. 3.3. & 125.3. And this respecteth Moses speech, Deut. 32.4. where injurious-evil, is opposed to Gods faithfulness in his administration.

PSALME 93.

The Majesty, power and holynes of Christs kingdome.

Iehovah reigneth, is clothed with high-majestie: clothed is Iehovah, hath girded himself with strength: the world also is established, it shall not be moved. Scable is thy throne from then: thou art from eternitie. The floods have lifted-up, O Iehovah; the floods have lifted-up their voice: the floods lift-up their dashing-noise. Than the voices of many waters; the wondrous-strong billowes of the sea: more wondrous-strong is Iehovah in the high-place. Thy testimonies, are very faithful; holynes becometh thine house, Iehovah, to length of dayes.

Annotations.

IS clothed] or hath put on, to weat, as an ornament, and in abundant measure: for so clothing doeth signify, Psal. 65.24. girded himself] that is, is in a readines, to perform his work. Esai. 8.9. Luk. 12.35.

V. 2. from then] that is, from the time that thou hast been; which is, from eternitie: Or, before then; which the Chaldee expoundeth the beginning: this phrase spoken

kea of God, or Christ. meaneth eternitie, Prov. 8. 22. in respect of the creatures, it is the beginning of time: *Esaï 44. 8.*

V. 3. The floods] these are often put for the tumultuous rage & tyrannic of peoples, *Psal. 65. 8.* & 18. 5. *Esaï. 17. 12. 13.* but here, the Chaldees playneth it, of their lifting up their voice with song.

V. 4. wondrous strong] excellent, or magnificent billows: this phrase is taken from *Exod. 15. 10.* See also this word, *Psal. 8. 2.* the high-place] or height, that is heaven. *So Psal. 71. 19.*

V. 5. faithful] or, made sure constant. See the note on *Psal. 19. 8.* to length of dayes] that is, for ever. See *Psal. 21. 5.* & 23. 6.

PSALME 94.

The Prophet calling for justice, complaineth of tyranny and impetie. 8. He teacheth Gods providence. 12. He sheweth the blessedness of chastisements. 16. God is the defender of the afflicted.

1 **O** God of vengeance Iehovah: ô
2 God of vengeance shine thou-
3 clearly. Be thou lifted-up, ô judge
4 of the earth: render a reward, unto
5 the proud. How long, shall the wicked
6 Iehovah: how long, shall the
7 wicked be gladnes? Shall they utter,
8 shall they speak a hard word: shall
9 they boast themselves, all that work
10 iniquitie? Thy people Iehovah they
bruise in pieces: and afflicte thine heritage. They slay the widow and the stranger: and murder the fatherless. And say, Iah shall not see: nor Iakobs God, understand. Understand ye brutish among the people: & unconstant-fools, when will ye be prudent? He that planted the ear, shall not hee hear: or hee that formed the eye, shall not hee see? Hee that cha-

stiseth the heathens, shall not hee rebuke? hee that teacheth man knowledge? Iehovah, knoweth the thoughts of man: that they are vanitie. O blessed is the man he whom thou chastenest ô Iah: and teachest him out of thy law. To give him quietnes, from the dayes of evil: untill a pit-of-corruption, be digged for the wicked. For Iehovah will not leave his people, and will not forsake his inheritance. But judgment shall return, unto justice: and after it, all the upright in hart. Who will rise-up for mee, against evil-doers? who will stand-up for me, against the workers of iniquitie? Unless Iehovah, had been an helpfullnes unto me: my soule had almost dwelt in silence. When I sayd, my foot is mooved: thy mercy Iehovah, stayed mee up. When many were my cogitations within mee: thy consolations, delyted my soule. Shall the throne of woeful-evils, have fellowship with thee: which frameth molestation by a decree? They run-by-troups, against the soule of the just: & cõdemn-as-wicked, the innocent blood. But Iehovah is to mee for an hye-refuge: and my God, for the rock of my safe-hope. And hee will return upon them, their iniquity, and in their malice hee will suppress them: Iehovah our God, will suppress them.

Annotations.

God of vengeance] to whom vengeance belongeth as *Deuter. 32. 35.* and which punisheth evils. So elſw here he is called the God of recompenses, *Ier. 51. 56.* *Isaie clear*] to our comfort, and our foes terror. See *Psal. 50. 2.* & 80. 2.

V. 2.

V. 2. be lifted up] on thy throne, and in thy just judgement. *So Psal. 7. 7. 8.*

V. 4. Viter] or talk lewisly, well out as a fountain: see *Psal. 19. 3.* *Iam. 3. 11.* hard-words] hard things: durable reproches, see *Psal. 31. 19.* boast] or exalt themselves with speaking & applying things to their own praise. This word is used in the good part, *Esaï. 61. 6.*

V. 9. that planted the ear] that is, made, and set it in the body. So in *Esaï. 51. 16.* hee is sayd to plant the heavens.

V. 10. man knowledge] here is to be understood, shall not hee know? Such unperfected speeches through passio of mind, are often in scripture. *Psal. 6. 4.* 2 *Sam. 5. 8.* supplied in 1 *Chron. 11. 6.* The Chaldees maketh this paraphrase, Is it possible that hee hath given the Law to his people, and they not be rebuked when they syn? Did not God teach the first man knowledge?

V. 11. the thoughts of men] the inward disceptations and reasonings of all men, even the wisest. This sentence Paul allegeth against the wisdom of the world, 1 *Cor. 3. 20.* and as an expofitor, in sted of men, he putteth the wife.

V. 12. the man] Hebr. geber, the mighty. chastenest] or nurturest, instructest, as this word is Englished, *Deut. 4. 36.* which this place seemeth to have reference unto. For chastisement or restraint is by word, or deed. And here the doctrine of Gods Law, is opposed to all wise mens cogitations.

V. 14. not leave his people] not give them over, or reject them: (as the Greek turneth it:) to weete, those whom he hath fore-known and chosen; because it hath pleased the Lord to make them his people; as 1 *Sam. 12. 22.* *Rom. 11. 1. 2.* &c.

V. 15. judgement shall return to justice] that is, severity to mercie: the rigour of the Law, changed to the clemency of the Gospel. So judgement is often used for sentence of punishment, as *Ier. 52. 9.* and justice for grace and mercie, see *Psal. 24. 5.* Or, judgment, which in the affliction of Gods people, & prosperitie of the wicked, seemeth to be

parted from justice, shall return unto it, when the godly are delivered & the wicked punished. after it] so the Greek turneth it: or, after him, meaning God.

V. 16. who wil rise up] or who standeth up, namely to assist me? meaning, no man doeth.

V. 17. an helpfullnes] that is, a ful help, see *Psal. 44. 17.* in silence] the place of shimes and silence, that is, the grave, as the Greek explaineth it: so *Psal. 115. 17.* see also *Psal. 49. 13.*

V. 18. is mooved] or slippeth: see *Psal. 38. 17.*

V. 19. my cogitations] my careful troubled thoughts, perplexed as the branches of a tree, (for to the word properly signifieth,) therefore the Greek turneth it for ever. *So Psal. 139. 23.*

V. 20. of woeful evils] or of mischiefs, the mischievous tyrannous throne, of the unrighteous judge: shall it have fellowship, (or bejoynd) with the (ô God) meaning, it shall not: as Shalt thou build? 2 *Sam. 7. 5.* 18 Thou shalt not build, 1 *Chron. 17. 4.* See also *Psal. 5. 5.* which frameth] or, hee that frameth, or formeth. by a decree] or, for a statute: a law.

V. 21. run-by-troups] combine, and gather together as banded to fight: in Greek, they hunt for.

V. 23. will turn] Hebr. hath turned; that is, will assuredly turn, in their malice] or, for their evil.

PSALME 95.

An exhortation to praise God, 3. for his greatnes, 6. and for his goodnes. 8. A warning not to harden the hart against Gods word, as Israel had doen, who therefore entred not into his rest.

Come, let us shew joyfully to Iehovah: let us shew triumphantly, to the Rock of our salvation. Let us prevent his face with confession: with Psalmes, let us shew triumphantly to him. For Iehovah is a great God:

God: & a great King, above all gods.
 4 in whose hand, are the deep places of
 the earth: and the strong-heights, of
 5 the mountains, are his. Whole the
 sea is for he made it: & the dry-land,
 6 his hands have formed. Come, let us
 bow-downe our selves, and bend-
 7 downe: let us kneel, before Iehovah
 our maker. For, he is our God; and
 8 wee are the people of his pasture, and
 sheep of his hand: to day, if ye shall
 9 heare his voice. Harden not your
 hart, as in Meribah, as in the day of
 10 Massah in the wilderness. Where your
 fathers tempted mee: proved me, al-
 11 so saw my work. Fourtie yerres, I was
 yrked with that generation, and sayd,
 they are a people erring in hart: and
 they know not my wayes. So that
 I sware in mine anger: if they shall
 enter, into my Rest.

Annotations.

1 **C**ome] or Goe &c. The holy Ghost by
 David thus exhorteth Israel to laud
 the Lord and obey his voice. For he
 penned this Psalm, Heb. 3.7. & 4.7.
 the Rock] meaning Christ, as the Apostle
 sheweth, Heb. 3.6. & the Greek translareth
 it God our Saviour.
 2 V. 2. prevent] come first and speedily.
 3 V. 3. great God] or great Potentate, &c.
 So Christ is also intituled, Tit. 2.13. All
 gods] Angels, Princes, or false gods. Psalm.
 8.6. & 82.6. & 96.4.5.
 4 V. 4. deep places] or, deep dolets. Hebr.
 serehings; that is, deep secret places for
 which search is made, Job. 28.1. 2. &c. and
 which cannot by mans search be found.
 Job. 38.4. 5. 6. 18. strong-heights] or, wea-
 ryson-heights, hye mounets, which weary
 also a signification of strong, and not being
 wearyd, Num. 23.12.
 7 V. 7. of his hand] that is, of his guidance;

Psalm. 77.21. See also Psalm. 100.3. to day]
 hereby is meant the whole time wherein
 Christ speaketh by his gospel, Heb. 3.7.13.
 15. and 4.7.8.

V. 8. in Meribah] that is in the Conten-
 tion: (or Provocation as the Greek turneth
 it.) The name of a place in the wilder-
 nes, where Israel contended with Moses,
 and tempted the Lord, saying, Is the Lord among
 us or no? because there was no water for the
 people to drink. Therefore hee called the place
 Massah (Tentation) and Meribah (Conten-
 tion.) Exod. 17. 1.2. --7. Also another
 place, where again they contended with Mo-
 ses and with the Lord, Num. 20.1.3.13. day
 of Massah] that is, of Tentation: by day a-
 gaine, we may understand the whole space
 wherein they tempted God ten times as is
 sayd, Numb. 14.22. (so the day of salvation,
 2 Cor. 6.2. is the time thereof.) Yet there
 was a special day and place of Tentation
 named Massah. Exod. 17.2.7. whereupon
 Moses warned the people, Ye shall not tempt
 the Lord your God, as ye tempted him in Mas-
 sah. Deut. 6.16.

V. 9. tempted mee] hereupon the Apo-
 stle sayth, they tempted Christ, 1 Cor. 10.9.

my work] that is, works; Heb. 3.9. both
 in miraculous mercies giving them bread
 from heaven, and waters out of the rocks
 &c. Psalm. 78.11. --23. &c. and in punish-
 ments for their rebellions, Psalm. 78.33.
 &c. Heb. 3.17. For work sometime signifi-
 eth reward. Psalm. 109.10. Job. 7.2. Lev. 19.13.

V. 11. if they shall enter] that is, they
 shall not enter. Hebr. 3.11. 18. a part of the
 oath is not uttered; see Psalm. 89.36. This
 oath was made at Cadesh, where the peo-
 ple through unbelief refused to enter the
 promised land. Numb. 14.21.22.23.30.31.
 Heb. 3.17.19. my rest] the land of Ca-
 naan, Deut. 12.9. 1 Chron. 23.25. 2 figure
 of a better rest which wee that have be-
 lieved the word, doe enter into, Heb. 4.3.
 for if that land (wherein now they were)
 had ben their rest, David would not have
 spoken of an other; There remaineth
 therefore a Rest for the people of God; let
 vs studie to enter into it. Heb. 4.8.9.11.

Psalm. 96

An exhortation to praise God, for his great-
 nes. 5. The vanity of Idols. 8. God onely is
 to be served. 9. His reign and judgement is to
 be shewed to the Gentiles.

1 **S**ing ye to Iehovah, a new song:
 Sing ye to Iehovah, all the earth.
 2 Sing ye to Iehovah, bleesse ye his
 name: preach-the-good-tidings of
 3 his salvation, from day to day. Tell
 among the nations his glory: among
 4 all peoples, his marvellous-works. For
 great, is Iehovah and praised vehe-
 5 mently: fearful he is, above all Gods.
 For all the gods of the peoples are
 6 vayne-idols: but Iehovah, made the
 heavens. Glorious-majestie & com-
 7 ly-honour are before him: strength
 and bewteous-glorie, in his sanctua-
 8 rie. Give to Iehovah, ye kinreds of
 the peoples: give to Iehovah, glorie
 9 and strength. Give to Iehovah, the
 glory of his name: take up an obla-
 10 tion, & come into his courts. Bow-
 down your selves to Iehovah, in the
 comly-honour of the sanctuarie: tre-
 11 ble ye at his face, all the earth. Say
 ye among the nations, Iehovah reign-
 12 eth: the world also shall be stablished,
 it shall not be mooved: hee will judge
 13 the peoples, with righteousness.
 Let the heavens rejoyce, & the earth
 be glad: rejoyce the sea, and the plen-
 12 ty thereof. Let the field shew glad-
 nes, and all that therein is: then let all
 the trees of the wood, shew joy-ful-
 13 ly. Before Iehovah, for he cometh
 for he cometh, to judge the earth: he
 will judge the world with justice, &
 the peoples, with his faithfulness.

Annotations.

New song &c.] See Psalm. 33.3. This
 Psalm is a part of that song where-
 with God was celebrated, when
 the Ark of his covenant was brought-
 with joy into Davids, citie from Obed-
 edoms house; 1 Chron. 16.13. &c. And it
 conteyneth a prophesie of Christs king-
 dome, and of the calling of the Gentiles
 from idols, to serve and praise the living
 God.

V. 2. preach-the-good-tidings:] or Euan-
 gelize: see Psalm. 40.10.

V. 4. praised] and praiseworthy: see Ps.
 18.4.

V. 5. Vain-idols] or things of naught; as
 the Apostle openeth this word, saying,
 we know that an idol is nothing in the world;
 1 Corinth. 8.4. Elim and Elohim, in Hebrue
 are Gods, of Strength. Elilim, idols; as being
 Al-Elim-not-Gods, without strength. So
 elsewhere they are plainly called to Elohim,
 no Gods, 2 Chron. 13.9. unable to doe good
 or evil, and un-profitable. Jer. 10.5. Eisa. 44.
 9.10. And as the name of God, is joynd
 with things to shew their excellencie, Psalm.
 35.7. so is this contrarywise, to shew
 their vanity; as of Physicians, Job. 13.4. of shep-
 herds, Zach. 11.17. of false doctrine. Jer. 14.14.
 The Greek here turneth it daimonia, devils;
 by which name idols are called, 1 Cor. 10.
 19.20. Rev. 9.10. 2 Chron. 11.15.

V. 6. bewteous-glorie] for this in 1 Chron.
 16.27. is written joyfulness.

V. 7. Give &c.] Compare Psalm. 29.1.2.
 The Chaldee expoundeth it, Bring a new
 song to God.

V. 8. to his courts:] to his face, or presence;
 as 1 Chron. 16.29.

V. 9. of the sanctuarie] or of sanctities; see
 Psalm. 29.2. tremble] or be payned, as in
 travel of childbirth.

V. 10. with righteousness] that is, most
 righteousness.

V. 11. Let rejoyce] or shall rejoyce; and
 so the rest. So Psalm. 98.7.8.9. The Chal-
 dee paraphrasteth, Let the hosts of heaven re-
 joyce, and the just of the earth be glad.

V. 13. with justice] or, in justice, that
 is, justly. So Rev. 19.11. Act. 17.31. Psalm. 9.9.

Ee

Psalm. 97.

PSALME 97.

The majestic of Gods Kingdom. 7. The Church rejoiceth at Gods judgements upo idolaters. 10. An exhortation to godlynes and glades.

1 **I**ehovah reigneth, let the earth be
glad: let the many yles, rejoice.
2 Cloud & gloomy-darknes are round
about him: justice and judgment, are
3 the stable-place of his throne. Fyre,
goeth before him: & flamerh, round-
4 about his distressers. His lightnings
illuminate the world: the earth, feeth
5 and trembleth. The mountayns, like
waxe, melt at the presence of Iehov-
6 vah: at the presence, of the Lord of
all the earth. The heavens declare his
justice: and all peoples, see his glorie.
7 Abashed be al they that serve a græ-
thing: that gloriously-boast the selves
8 in vayn-idols: bow down your selves
to him all ye Gods. Sion heareth, &
9 rejoyceth, and glad are the daugh-
ters of Iudah: because of thy judge-
10 ments Iehovah. For thou Iehovah,
art high above all the earth: veh-
11 mently art thou exalted, above all
Gods. Ye lovers of Iehovah hate e-
vil: hee keepeth, the soules of his
12 gracious-kincks; hee will deliver the,
from the hand of the wicked. Light,
& foun for the just: and joy for the
right of hart. Rejoyce ye just, in Ie-
hovah: and confes, to the remem-
brance of his holynes.

Annotations.

1 **I**ehovah] that is Christ, called Iehovah
our justice, Jer. 23. 5. 6. of him & his reign
is this Psalm, as the 7. verse manifest-
eth. the many yles] that is, nations or
gentiles dwelling in the yles: as, the yles

shall way: for his Law, Esai. 42. 4. which is
expounded thus, the Gentiles shall trust in his
name. Mat. 12. 21. So Esai. 60. 9.

V. 2. gloomy-darknes] see Psal. 18. 10.
this noteth the terror of his doctrine &
administration. Mid. 3. 2. Mat. 3. 12. as at
the law giving. Deut. 4. 11. The Chaldee
sayth, A cloud of glorie and gloomy-darknes.
stable-place] establishment, or base, see Ps.
89. 15.

V. 3. Fyre] severe judgments for Christs
enemies, as Esa. 42. 25. & 66. 15. 16. Ps. 50. 3.

V. 4. illuminate] or have illumined: as
at the giving of the law, there were thou-
ders, lightnings, voices, earthquakes &c. Ex-
od. 19. To the like proceed fro the throne
of Christ, Rev. 4. 5. trembleth] or is pay-
ed; see Psal. 77. 17.

V. 5. at the presence] or, from the fur-

V. 6. The heavens] heavenly creatures, as
thunder, lightning, tempest &c. &
Angels, as the Chaldee interpreteth. See
Psal. 50. 6.

V. 7. vayn-idols] see Psal. 96. 5. all
ye Gods] that is, as the Greek sayth, all ye
his Angels; see Psal. 8. 6. Vnto this th' Apo-
stle seemeth to have referre saying, when
he bringeth in his first begotten son into the
world, he sayth; And let all the Angels of God
worship him. Heb. 1. 6. Although the very
words of the Apostles are found in the
Greek version of Deut. 32. 43. but the He-
brew there hath none such. See the fulfill-
ing of this, Luk. 2. 13. 14. Mark. 1. 13. Rev.
5. 11. 12.

V. 8. daughters] that is, cities of Iudah;
the Christian Churches: see Psal. 48. 12.

V. 11. Light is sown] that is, Comfort
and joy is reserved after trouble, as Eph.
3. 1. 6. but hidden for the present, as seed
in the ground; for, we are dead, and our life
is hid with Christ in God, Col. 3. 4. & it doeth
not yet appear what wee shall be, 1. Iob. 3. 2.

V. 11. confes] that is, celebrate it.
See Psal. 30. 5.

PSALME 98.

The Psalmist exhorteth the Jewes, 4, the
Gentiles,

Gentiles, 7. and all creatures to praise God, for
his salvation by Christ.

A Psalm;

1 **S**ing ye to Iehovah, a new song for
he hath doen marvelous things:
2 his right-hand hath saved him, and
the arm of his holines. Iehovah hath
made known, his salvation: to the
eyes of the nations, he hath revealed
3 his justice. Hee hath remembered his
mercy, & his faithfulness to the house
of Israel: all the ends of the earth have
4 seen, the salvation of our God. Showt
triumphantly to Iehovah, all the earth:
5 showt-cheerfully, and showt-joyfully
and sing-psalms. Sing-psalms to Ie-
6 hovah with harp: with harp, & voice
of a Psalm. With trumpets, & voice
of the cornet: showt-triumphantly,
7 before the King Iehovah. Let the sea
rore, & the plenty therof: the world,
8 & they that sit therein. Let the rivers
clap the hands: together let the mou-
9 tains showt-joyfully. Before Iehovah,
for he is come to judge the earth: he
will judge the world in justice; & the
peoples, in righteousnesses.

Annotations.

1 **A** New song] see Psal. 33. 3. saved
him] or, got him salvation, and victo-
rie over all his enemies. See Esai.

59. 16. & 63. 5.

V. 2. his salvation] the redemption by
Christ, as Luk. 2. 30. 31. 32. to his justice, is
that which is by faith in Christ, Rom. 10. 3. 4.
6. 10.

V. 3. remembered] and consequently per-
formed his mercy &c. so Luk. 1. 54. 55. 72. 73.
74.

all the ends] that is, the dwellers in
the ends of the earth: so Esai. 52. 10.

V. 6. voice of the cornet] or, sound of the
trumpet: for here are two severall words

for trumpets, some of which were made
of metal, as silver &c. Num. 10. 1. some of
horn, Ios 6. 4. and these were used both
in wars, and in the worship of God: see
Psal. 81. 4.

V. 8. clap the hands] or, clap palms: a
signe of joy; as Isa. 55. 12. Psal. 47. 2.

V. 9. in justice] that is, justly. So Psal.
96. 13. in righteousnesses] that is, most
righteously. So Psal. 9. 9.

PSALME 99.

The Prophet setting forth the kingdome of
God in Sion, 5. exhorteth all, by the example
of forefathers, to worship God at his holy moun-
taine.

1 **I**ehovah reigneth, the peoples are
1 sturred: he sitteth on the Cheru-
bims, the earth is moved. Iehovah, is
2 great in Sion: and hye he is above all
the peoples. Let them confes thy
3 name, great & fearful; holy it is. And
4 the strength of the King, loveth judg-
ment: thou, hast stablished righteouf-
nesses; thou hast doen in Iakob, judg-
5 ment and justice. Exalt ye Iehovah,
our God; & bow-down your selves,
6 at the footstool of his feet; holy he is.
Moses and Aaron, with his Priests; &
7 Samuel, with them that call on his
name: they called upon Iehovah, and
8 hee answered them. In the pillar of
a cloud, hee spake unto them: they
9 kept his testimonies, and the decree
hee gave them. Iehovah our God,
thou answeredst them: a God forgiv-
ing, thou wast unto them; & taking
vengeance, on their practises. Exalt
ye Iehovah, our God; and bow-down
your selves, at the mountayn of his
holynes: for Iehovah our God, is ho-
ly.

Annotations.

ARe *syrrid*] or, though they be *syrrid*, to weet, with anger; as the Greek tranſlatech be angry: lee Pſal. 4. 5. This is opened in Revel. 11. 17. 18. thou (Lord) reignſt, and the nations are angry. Thus the wicked are affected: but the godly doe rejoyce. Pſal. 97. 1. he *ſitteth* for, even be that *ſitteth* on the Cherubims, reigneth: lee Pſ. 80. 2. is *moov'd* with indignation; *ſyrrid* up to reſiſt, as Aſt. 17. 13.

V. 4. the *ſtrength*] this is joyned with Gods wrath, Ex. 8. 22. and here ſeemeth to have like meaning; that God is ſtrong to puniſh in judgement the rebellious, & defend his people.

V. 5. at the *footſtool*] or toward it, meaning the Sanctuary and Ark there. Eſai. 60. 13. 1 Chron. 28. 2. Lam. 2. 1. Pſal. 132. 7. Ezek. 43. 7. hee is] as is expreſſed, verſe 8. or it (the temple) is holy.

V. 6. with his *Prieſts*] or among his principal officers; ſee the like phraſe in Pſalm. 54. 6. The Hebrue *Cohen*, which wee call a *Prieſt*, or *Sacriſicer*, is the name of the Kings chiet officer, as in 1 Sam. 8. 18. Davids ſonns were *Cohens*, (Chief rulers, *Aularchai* as the Greek termeth them,) which is expounded in 1 Chron. 18. 17. to be the *ſiſt* (or *Chief*) at the Kings hand. It hath the name of miniſtration, Eſai. 61. 6. 10. and was a title ſpecially given to Aaron and his ſonns, that miniſtred unto God in the Sanctuary, Exod. 28. 3. 4. 1. called] or were calling that is, prayed for the people, as Exod. 32. 11. &c. Num. 14. 17. 19. & 16. 22. 46. 1 Sam. 7. 9. & 12. 19. 23. Hereupon *Mofes* and *Samuel* were noted for chief interceſſors with God, Lev. 15. 1. So the Chaldee here expounds it, his *Prieſts* which gave their lives for the Lords people; and *Samuel* prayed to the Lord for them, as the fathers of old, which prayed in his name.

V. 7. of a *cloud*] as Exod. 33. 9. Num. 16. 42. and this noteth Gods favour, but with ſome obſcuritie, and ſo is inferior to the mediation of Chriſt, who hath without clouds or ſhadows obteyned

eternal redemption for us; that wee may goe boldly to the throne of grace, for to receive mercie and find grace to help in time of need. Heb. 4. 14. 16. & 7. 26. & 9. 21. 12.

V. 8. a *God forgiving*] a mighty God that pardoneth or *tooketh away*, to weet, the puniſhment of their ſyn: lee Pſal. 55. 28. and *taking*] or *though* thou *tooketh vengeance* on their *practiſes*] theirs; that is, the peoples, for whom *Mofes* prayed, as Num. 14. 20. 21. 23. Exod. 32. 14. 34. 35. or theirs; that is, *Mofes* and *Aarons* ſyns; which God puniſhed and would not be intreated; as Num. 20. 12. Deut. 3. 23. 24. 25. 26.

PSALME IOO.

An exhortation to praife God chearfully for his grace, goodnes, and fidelitie.

A Pfalm for confeſſion:

SHowt ye triumphantly to Iehovah, all the earth. Serve ye Iehovah with gladnes: come before him, with ſinging-joy. Know ye, that Iehovah he is God: he made us, and *not we: his people, and ſheep of his paſture. Enter ye his gates, with confeſſion; his courts with praife: confeſſe ye to him, bleſs ye his name. For Iehovah is good, his mercie is for ever: and his faith, unto generation & generation.

Annotations.

FOr *confeſſion*] for the publick praife of God, with thanks for his mercies. all the earth] that is, as the Chaldee tranſlatech, all inhabitants of the earth.

V. 2. of a *cloud*] or *ſprilling*, [ſhowing merit,

V. 3. made us] this word is uſed both for our firſt creation in nature, Gen. 1. 26. and for the making of us hye and excel-

of iniquitie.

Annotations.

Mercie and judgement] This may be meant of Davids own admittion: howbeit the Chaldee underſtandeth it of Gods; ſaying, If thou dealeſt mercifully with me, if thou doeſt judgement with me; for all, I will ſing praife.

V. 2. doe wiſely] behave my ſelf prudently; as David is ſayd to doe, 1 Sam. 18. 14. when wilt thou come] namely, to aſſiſt me in the performance hereof: or, when thou ſhalt come, namely, to call me unto an account of my life, &c.

V. 3. of Belial] that is, miſchievous (or wicked) word or thing. See 1 ſal. 4. 1. 9.

V. 4. know] or acknowledge, that is regard, or approve; ſo Pſal. 1. 6.

V. 5. hurreth with tongue] that tranſdueth, or (as the Hebrue phraſe is) betongueth. Hereupon a man of tongue; is for a prattler or calumniator, Pſal. 140. 11. The Chaldee paraphraſeth, He that ſpeaketh with a third (or threefold) tongue, againſt his neighbour; meaning a backbiter or calumniator; which is ſayd of the Hebrue doctours to have a threefold tongue, becauſe he hurreth three therewith: both himſelf by his ſyn, & his neighbour whom he backbiteth, and the receiver of his tale, whom he corrupteth. Hereupon is that ſaying of Ben Syrach, A third tongue hath diſquitted many: Eccleſ. 28. 14. and a third tongue hath caſt out vertuous women, Eccleſ. 28. 15. meaning the backbiter or talebearer. See the annotations on Levit. 19. 16.

large] or wide, broad of hart; meaning proud, as Prov. 21. 4. So, large of ſoule, Prov. 28. 25. is, proud in minde. I cannot] here the word bear, or ſuffer is to be underſtood, as is expreſſed Prov. 30. 21. So Job. 31. 23. and in Greek, 1. Cor. 3. 2.

V. 8. In the mornings] that is, every morning, or early: lee Pſal. 73. 14.

PSALME IO2.

The Prophet in his prayer, complaineth of his miſeries.

lent with graces and bleſſings; as 1. Sam. 12. 6. Deut. 32. 6. Eſai. 43. 7. & 29. 13. Eph. 1. 10. and not wee] or, and his we are: as the Hebrue in the margine readeth it. Both ſenſes are good: and the Chaldee keepeth this latter, hee we are.

ſheep] or flock which hee feedeth. See Ezek. 34. 30. 31. Pſal. 95. 7.

V. 4. confeſſion; the ſacrifice of thanks was thus named; 2 Chron. 29. 31. Lev. 22. 26.

V. 5. faith] or, faithfullnes: truth, in performing his promiſes.

PSALME IOI.

David maketh a profeſſion of godlynes, touching his own perſon, his houſe, and the cite of God, in cheriſhing the good, and ſuppreſſing the wicked.

A Pfalm, of David:

Mercy and judgement I will ſing: unto thee, Iehovah will I ſing: pfalm. I will doe wiſely in the perfect way; when wilt thou come unto mee? I will walk in the perfection of mine hart, in the middeſt of mine houſe. I wil not ſet, before mine eyes, any word of Belial: I hate the doing of them that turn-aſide; it ſhall not cleave unto mee. A froward hart, ſhall depart from mee: I will know none evil. He that in ſecret hurreth-with-tongue his fellow-friend, him will I ſuppreſs: the haughty of eyes and large of hart; him, I cannot ſuffer. Mine eyes ſhalbe on the faithful of the land, for to ſit with mee: hee that walketh, in the perfect way, he ſhall miniſter to me. He ſhall not ſit within my houſe, that doeth deceit: hee that ſpeaketh lyes, ſhall not be eſtabliſhed, before mine eyes. In the mornings, I will ſuppreſs all the wicked of the land: for to cut off from the cite of Iehovah, all the workers

miseris. 13. He taketh comfort in the eternitie and mercie of God. 19. The record hereof, is for posteritie. 24. He susteyneth his weaknes, by the unchangeableness of Christ.

1 A prayer, for the poor-afflicted when he shalbe overwhelmed: & shall pour-forth his meditation, before Iehovah.

2 Iehovah, hear my prayer: & let my
3 cry come unto thee. Hide not thy face from me, in the day of distress upon mee: incline thine ear unto me; in the day I call, make hast answer me.
4 For my dayes are consumed as smoke: & my bones, are burnt as an hearth.
5 Mine hart is smitten as grasse and withered: that I forget, to eat my bread.
6 For the voice of my groning: my bone cleaveth, to my flesh. I am like,
7 to a pelican of the wilderness: I am, as an owle of the deserts. I watch & am, as a sparrow, solitarie upon the house-roof. All the day mine enemies
8 doe reproch mee: they that rage against me, have sworn against me. For I eat ashes, as bread: and mingle my
9 drinks, with weeping. Because of thine angry-threat and thy fervent-wrath: for thou hast heaved me up, and cast me down. My dayes are, as
10 a shadow declined: and I am withered as grasse. And thou Iehovah, sit-
11 test for ever: & thy memorial, to generation and generation. Thou wilt arise, wilt have tender-mercy upon
12 Sion: for the time to be gracious unto it, for the appointed-time is come.
13 For thy servants delyte in the stones thereof: and doe pittie the dust thereof. And the Iethens shall fear, the
14 name of Iehovah: and all the Kings of the earth, thy glory. When Iehovah

shall build up Sion: shall appear, in his glorie. Shall turn, unto the prayer of the lowly: and not despise, their prayer. This shalbe written, for the generation after: and the people created, shall praise Iah. For he hath looked-down from the height of his holynes: Iehovah, from the heavens did behold the earth. To hear, the groning of the prisoner: to loose, the sonns of death. To tell in Sion, the name of Iehovah: and his praise, in Ierusalem. When the peoples shalbe gathered together: and the kingdoms, to serve Iehovah. He hath afflicted my strength in the way, he hath shortened my dayes, I said; O my God, take me not away, in the mids of my dayes: thy yerres are through generation of generations. Afore-time, thou hast founded the earth: and the heavens, are the work of thine hands. They shal perish, but thou shalt stand: and they all, shall wax-old as garment: as a vesture, shalt thou change them and they shalbe changed. But thou art the same: and thy yerres, shall not be ended. The sonns of thy servants shall dwell: & their seed, shalbe established before thee.

Annotations.

For the poor] agreeing to his estate; or, of the poor. overwhelmed] with tears, cares, sorowes &c. see Psal 61. 3.

V. 4. as smoke] or, with the smoke, vanishing in the aier; so Ps 37. 20. The Hebrew letters * beth, with; & * caph, are; are one like another, and sometime put one for another, as S. S. 5. 24. with 1. Chron. 14. 15. an hearth] the place wheron fyre burneth. Compare Job 30. 36.

V. 5.

V. 5. as grasse] or as the herbs, [smitten with blasting. Am. 4. 9. to eat my bread] The Chaldee applieth this to the bread of the soule, the Law of God.

V. 6. to my flesh] that is, my skin, as Job. 19. 10. so elsewhere skin is put for flesh, Job. 18. 13. See also Lam. 4. 8.

V. 7. a Pelican] a bird living in wild and desolate places, Zeph. 2. 14. Esai. 34. 11. It seemeth to have the name in Hebrew of vomiting, and to be that foule which we call the shovellard, which swalloweth shel fishes, and after vomiteth them to get the fish. It was a bird unclean by the law, Levit. 11. 18. Some think it to be the bit-tour; which maketh a lowd and dolefull noise. Compare Job. 30. 29.

V. 9. rage against me] or vaunt against; or would make a fool of me: the Greek sayth, that praise me; meaning feighnedly. The word signifieth to lift up with praise and glorie; & also ingloriously to vaunt, rage, or be mad; see Psal. 5. 6. & 75. 5. The word against is here to be understood: as in Proverb 8. 35. he that synneth against me. An example of such raging madnes, see against Christ, Luk. 6. 11.

V. 12. declined] or stretched-out; as the shadow of the sun, when it is neerer down, which though it seem longer, yet soon passeth away. So Psal. 109. 23. & 144. 4.

V. 13. sitest] that is, continuest, as the Greek explaineth it: for sitting and standing (as after in verse 27.) are often used for sure and staid abiding. The Chaldee addeth, sitest for ever in heaven, thy memorial] or remembrance of thee: so Psal. 135. 13. from Exod. 3. 15.

V. 14. the appointed time] promised for reparation of the Church, as Dan. 9. 2. 24. 25. &c. Jer. 29. 10.

V. 15. delight] or doe favour the stones, though ruinous: as Neh. 2. 13. &c. & 4. 2. Zeph. 1. 12.

V. 18. the lowly] so the Greek here turneth it, which elsewhere we call heath, that groweth in the wilderness, Jer. 17. 6. & 48. 6. by the name in Hebrew, it seemeth to be some naked shrubb, and so a fit

resemblance of Gods afflicted people made low naked and desolate by their enemies. Or we may turn it, the broken-down, or ruined, from Jer. 51. 18.

V. 19. This shalbe] or Let this be written, to weat, for remembrance to ages after, as Exo. 17. 14. Deut. 31. 19. 21. This the weat these to be prophesies for our times.

created] that is, restored & made anew; as Psal. 104. 30. Esai. 65. 18. created in Christ Iesus unto good works, Eph. 2. 10. So, a people born, Psal. 22. 32.

V. 20. the height of his holynes] that is, his holy bye-place, or, his high-sanctuarie; meaning heaven. This is taken from Deut. 26. 15.

V. 21. groning] or mournfull-crye, so Psal. 79. 11. fumes of death] appointed to dye, as Psal. 79. 11.

V. 24. in the way] in the course of my life; see Psal. 2. 12. He respecteth the affliction of Israel, in the way that God led them through the wilderness, Deut. 8. 2. 3.

V. 25. take me not away] or, make me not ascend; see Job. 12. 32. The Chaldee addeth, take me not away out of this world, bring me unto the world that is to come.

V. 26. Afore-time] that is, At the beginning; as Heb. 1. 10. where these things spoken to God; are applied to Christ; to prove his godhead.

V. 17. shal stand] that is, indure or continue, as the Greek expresth it; Heb. 1. 11. change them] by folding them up, as the Greek explaineth, Heb. 1. 12. for the heavens when they are changed shalbe folded like a book, Esai. 34. 4.

V. 28. art the same] or, art hee: that is, unchangeable, Mal. 3. 6. Iam. 1. 17.

V. 29. shall dwell] to weat, in Sion, verse 14. 22. as is also expressed, Psal. 69. 36. 37. before thee] that is, so long as thou doest dure; meaning for ever as the Greek well explaineth it. So before the Moon, & Sun, Psal. 72. 5. 17. is, so long as the Moon and Sun indure.

PSALME 103.

David styrenth up his soule to bl. God for his

his mercies. 6. He remembreth Gods former actions to his people. 8. his pittie, 9. patience, 10. clemencie. 11. Mans frailty. 17. Gods constancie in his graces, for which all are to bleſſe him.

A Psalm of David;

MY ſoule, bleſſe thou Iehovah: & of his holynes. My ſoule, bleſſe thou Iehovah: & forget not, al his rewards. That mercifully-pardoneth all thine iniquities: that healeth all thy ſickneſſes. That redeemeth thy life from the pit of corruption: that crowneth thee, with mercie and tender-pitties. That ſatieth thy mouth with good-things: thy youth is renewed, as an Eagles. Iehovah doeth justices: and judgmētts, to all oppreſſed. He made known his wayes to Moſes: his actions, to the ſonns of Iſrael. Iehovah is pittiful and gracious: long ſuffering, and much of mercie. He will not contend to continual-aye: neyther keep (his anger) for ever. He hath not doen to us, according to our ſynns: nor rewarded us, according to our iniquities. But as is the height of the heavens, above the earth: ſo ſtrong is his mercie, over them that fear him. As farre-mote as the Eaſt is from the Weſt: ſo farre-hath-he-removed, our treſpaſſes from us. As a father hath pittie, on his ſonns: Iehovah hath pittie, on them that fear him. For he knoweth our forming: remembering that we are duſt. Sory-man, his dayes are as graſs: as a flower of the field, ſo flouriſheth he. For a wind paſſeth over it and it is not: & the place therof, ſhall not know it any more. But the mercie of Iehovah, endureth from eternitie

and unto eternitie, upon them that fear him: and his juſtice, to the children children. To them that keep his covenant: and that remember his precepts, for to doe them. Iehovah hath firmly-prepared his throne, in the heavens: and his kingdome, ruleth over all. Bleſſe Iehovah, ye his Angels: mightie of ſtrength, doing his word; hearkning, to the voice of his word. Bleſſe Iehovah, all ye his hoſts: his miniſters, doing his pleaſure. Bleſſe Iehovah, all ye his works; in all places of his domination: my ſoule, bleſſe thou Iehovah.

Annotations.

A Li his rewards] that is, any of his benefits. All is often uſed for any ſhall. 147. 20. 1 King. 10. 20. Rewards, for benefites: ſee Pſal. 13. 6.

V. 3. ſickneſſes] all diſeaſes griefs & puniſhments in ſoul or body, (and ſpiritually ſynne) are mean: by the word ſickneſſes, Exod. 15. 26. Deut. 28. 59. 61. Eſai. 33. 24. See alſo Pſal. 41. 5. and 147. 3.

V. 4. pit of corruption] death and the grave, the Chaldee ſayth פֶּסַח גִּהֶנָּה, (or Hell,) whither men haſten by their ſynns, till God by chaſtiſement bringeth them to repentance, & then ſpareth the ſee theſe at large handled Job. 33. 19. 23. 24. 27. 28. 30.

V. 5. good-things] Hebr. the good thing, ſee the notes on Pſal. 65. 5.

V. 6. thou reneweſt thy ſelf, as an eagle, as thy youth: thy fleſh being ſiſter then in childhood, thou returning to the dayes of thy youth; as is ſayd, Job. 33. 25. This change is by the renewing of the mind, Rom. 12. wrought by the holy Ghoſt, Tit. 3. 5. The Chaldee applieth it to renewing in the world to come. as an eagle] which caſteth her ſethers yerely, and new grow up, whereby ſhe ſeemeth freſh & young ſayeth he, and liveth long. Compare Eſai. 40. 31.

V. 6. juſtices] that is, all manner juſtice, and

and that which is chieſt. Things are often ſpoken of plurally, for their excellencie. So wiſdom, Prov. 9. 1.

V. 7. his wayes] wherein men ought to walk; as Exod. 18. 20. Pſal. 25. 4. 5. or, wherein himſelf walketh, his adminiſtration, his wayes; as Pſal. 77. 20: Job. 40. 14. This latter ſeemeth moſt meant here, by comparing it with Exod. 33. 13. & 34. 6. 7.

V. 8. long ſuffering] or ſlow-to-anger: ſee Pſal. 86. 15.

V. 9. contend] or chide: compare Eſai. 57. 16. Keep] underſtand, his anger, as both Greek and Chaldee doe explain it: ſometime the Hebrue it ſelf manifeſteth the defect, as he ſet, 1 Chron. 18. 6. that is, he ſet garriſons; 2 Sam. 8. 6. This phraſe is taken from the law, Levit. 19. 18. So Jer. 35. Nahum. 1. 2. See alſo Pſal. 109. 21.

V. 13. Iehovah hath pittie] the Chaldee expounds it, the Word of the Lord hath pittie. So in verſe 19. for Iehovah is the Word of the Lord.

V. 14. our forming] that is, our formed-nature and condition, our matter and form: the original word properly is a formed-veſſel of earth: applied to our ſtray eſtate, Rom. 9. 20. 21. ſometime this is ſpoken of our ſitions and ſinful imaginations, Genef. 6. 5. Deut. 32. 21. and ſo the Chaldee interpreteth it here, our evil conſcience, which carrieth us into error.

V. 15. as the graſs &c.] that is, few, & tranſitorie, though making a ſayr ſhew. Compare Pſal. 90. 5. 5. Job. 14. 1. 2. Lam. 1. 10. 11. 1 Pet. 1. 24.

V. 16. not know it] or know him, that is, he ſhall have no more place here. So Job. 7. 10.

V. 18. to doe them] this noteth the outward praſtice and operation of the law; whereas keeping or obſerving is with the hart and ſpirit of man. Prov. 3. 1. 3. & 4. 4. 21. Pſal. 78. 8.

V. 19. prepared his throne] or ſtabliſhed it, a ſigne of domination and government, to be adminiſtred in heaven, whereby the Church is figured, Rev. 4. 1. 2. See alſo Pſal. 95. 8. 9. & 11. 4.

V. 20. hearkning] or to hearken, to obey: and this noteth a willing and ready mind in the Angels; and our Lord teacheth us to pray for the like, Math. 6. 10. The Hebrue phraſe to obey, may be Engliſhed obeying, as the like in Pſal. 104. 17. 18. & 105. 12. See alſo Pſal. 49. 15. & 65. 13.

V. 21. his hoſts] or armies; the thrones, principalities, powers &c. that are in the heavenly places, Ephes. 3. 10. Col. 1. 16. for they are his hoſts, 1 King. 22. 19. Gen. 32. 2. and generally all creatures are his hoſts, ſee Eſai. 24. 10. miniſters] the Angels which miniſter unto him. Pſal. 104. 4. Dan. 7. 10. the ſame title is given alſo to men, Eſai. 61. 6.

PSALME 104.

A meditation upon Gods powful works, and wonderful providence in creating and governing the world and creatures therein. 31. Gods glory is eternall. 33. The Prophet voweth perpetually to praife him.

MY ſoule, bleſſe thou Iehovah: Iehovah my God, thou art vehemently great: thou art exalteth thy ſelf, with majeſtie and comly-honour. Decking himſelf, with light as with a garment: ſtretching-out the heavens, as a curtaine. Planchering his lofts, in the waters: making the clowds his charret: walking, upon the wings of the wind. Making his Angels ſpirits: his miniſters, a flaming fyre. He hath founded the earth, upon her baſes: it ſhall not be moved, for ever & aye. Thou coverdeſt it with the deep, as with a rayment: the waters ſtood, above the mountains. At thy rebuke they fled: at the voice of thy thonder, they haſted away. The mountayns they went up, the vallies they went down: to the place, which thou foundedſt for them. Thou didſt ſet a bound, they ſhall not paſſe:

For they

they shall not return, to cover the
10 earth. That sendeth wel springs, in
the vallies: they walk, between the
11 mountains. They give drink, to all
the wild-beasts of the field: the wild-
12 asses, break their thirst. By them,
the foule of the heaven dwelleth:
13 fro between the branches, they give
the voice. That watereth the moun-
14 tains, from his lofts: the earth is fil-
led, with the fruit of thy works. That
maketh grafs to grow, for cattel: and
the herb, for the use of man: bring-
15 ing forth bread out of the earth. And
wine that rejoiceth the hart of fory-
man: making the face chearful with
16 oil: & bread, that upholdeth the hart
of fory-man. Filled are, the trees of
17 Iehovah: the Cedars of Lebanon,
which he planted. That there, the
birds may make their nests: the
18 stork, the fyrr-trees are her house.
The high mountains, for the wild-
19 goats: the rocks, a shelter for the
coneyes. He made the moon, for ap-
20 pointed-times: the sun, knoweth his
going-down. Thou putt'st darknes,
21 and it is night: in it doe creep-forth,
all wild beasts of the wood. The lurk-
22 ing-Lions, roaring for the prey: and
seeking their meat of God. The sun
23 riseth, they gather them away: and
couch-down, in their dens. Out
goeth man unto his work: and to his
24 labour, till evening. How many are
thy works, Iehovah: all of them, hast
thou done in wisdom: the earth is ful
25 of thy riches. This sea great, and
wide of spaces: there are creeping-
26 things even innumerable; & small wild-
beasts, with great. There, goe the
ships: Livjathan, whom thou hast for-

med to play therein. They all, look-
attentively unto thee: to give thee,
their food in his time. Thou givest
to them, they gather it: thou openest
thine hand, they are filled with
good. Thou hidest thy face, they
are suddenly troubled: thou gatherest
their spirit, they breath-out the
ghost; and returne unto their dust.
Thou sedest forth thy spirit, they are
created: and thou renewest, the face
of the earth. The glorie of Iehovah
be for ever: rejoyce let Iehovah, in his
deeds. He looketh upon the earth,
and it trembleth: he toucheth the
mountains, and they smoke. I will
sing to Iehovah in my life: I will sing
psalms, to my God while I am. Sweet
shall my meditation be of him: I will
rejoyce in Iehovah. Confused be
synners, out of the earth: and wicked-
men be they no more; my foule, bleis
thou Iehovah; Hallelu jah.

Annotations.

A Nil comely-honour] that is, sheweth
thy self by all thy works, to be God
over all, to whom glorie and ho-
nour is due. Therefore God challengeth
Iob (and so all men) to doe thus if they
can, and they shall be celebrated of him.
Iob 40. 4. 5. -- 9. Of these words, see Psal.
8. 2-6.

V. 2. Decking] or Clothing, or He do-
theth, to weete himself with light, dwelling
in the light, that none can attain unto, 1 Tm 6.
16. and at first, commanding the light to
shine out of darknes, wherewith he decked
the world, Gen. 1. 3. 2 Cor. 4. 6. as a
curtain] that is, as a canopy, or tent; Song. 1.
4. Jer. 49. 19. when he spread out the fir-
mentum, by himself alone, Gen. 1. 6. Eja.
44. 24. & 51. 13. Job. 37. 18.

V. 3. Planchering] He plancketh, or plan-
chereth

chereth his lofts, (or upper-chambers) that is
the clouds aloft, or upper regions of the
aier, as after in verse 13. in the waters]
among them; or, with waters, which are a-
bove in the firmament, Genes. 1. 7. where
God bindeth the waters in the clouds, and the
cloud is not broken under them, Iob. 26. 8.
making] or putting, that is, disposing them
his charret, to sit and ride on, as Eja. 19. 1.
Rev. 14. 14. Compare Psal. 18. 11.

V. 4. Spirits] that is, spiritual substan-
ces; so differing from Christ, who is no
made or created spirit, but the maker of
all things, Psal. 102. 26. & from men made
of flesh and blood, Luk. 24. 39. The origi-
nal word also significth winds; and Angels
by interpretation are messengers; wherup-
some translate he maketh the winds his mes-
sengers: but the Holy Ghost in Heb. 1. 7.
teweth this to be spoken of Angels pro-
perly; who are named also ministring spirits;
Heb. 1. 14. flaming fyre] effectual in
their administration: the Angels therefore
have appeared like horses & charrets of fyre
2 King. 6. 17. & 2. 11.

V. 5. bases] firm and fit groundfels:
see Psal. 24. 2. & 78. 69. Job. 38. 4. 6.

V. 6. the deep] or depth of waters, which
hid all the earth, till God separated them,
Gen. 1. 2. 9.

V. 8. they went up] that is, the mounts
shewed themselves on hye, when the wa-
ters of the deep were gathered into the
channels of the sea. Gen. 1. 9. & 8. 5. &c.
Or, They (that is, the waters,) went up
the mounts, and down the dales, when they
were parted from the dry land; as if that
thing were effected by thunder, wind &
tempest, called here Gods rebuke driving
the waters, verse 7. see Psal. 18. 16.

V. 9. a bound] or limit, shutting up the
sea with dories and bars, saying hiserto shalt
thou come, but no further, and here shall it stay
thy proud waves; as Job. 28. 8. 10. 11. So Pl.
148. 6.

V. 10. That sendeth] or He sendeth: so
after, wellbrings] or fountains, meaning
rivers flowing from such, as the next
words shew.

so Psal. 105. 41.

V. 11. break] that is, flake or quench
their thirst. So we say, to break ones fast.
V. 12. give-the voice] the Chaldee ad-
deth, the voice of singing: that is, sing loud
and cheerfully: see Psal. 68. 34.

V. 13. his lofts] or his hye-chambers, the
skyes, that give rayn. the fruit] that is,
the rayn which God onely giveth, Jer. 14.
22. & 10. 13. and consequently the corn
and herbs that grow after rayn. Com-
pare Job. 38. 26. 27. 28. Deut. 11. 14. 15.

V. 14. the use] or service. bringing]
or to bring; but this is referred fil to God:
so after, to make, that is, making faces &c.
see Psal. 103. 20. bread] that is bread-
corn: so Eja. 28. 28. & 30. 33. Job. 28. 5. Ec-
cles. 11. 1.

V. 15. chearful] or merry, so the Greeke
turneth it, so also the Hebrue signifieth,
as Esh. 8. 15. or, to shine. with oil]
wherewith they used to anoint them, Pl.
23. 5. or more then oil, that is, wine makes
the face seem more chearfull then if it
were oincted. upholdeth] that is, com-
forteth: so Gen. 18. 5.

V. 16. trees of Iehovah] this is after ex-
pounded, which he planted. So the Chaldee
expounded, Trees which the Lord created.

V. 17. the stork] a bird somewhat like
a crane; named in Hebrue Chafidab, of mer-
cie or kindness, which is sayd to be in this
foule that the young will nourish their
dames, when they are old.

V. 18. with gores] or roes, named of
climbing rocks for they haue hye hills and
rocks where they are safe from dogs that
hunt them. 1 Sam. 24. 3. Job. 39. 4. coney]
commended for wisdom, that being a people
not mighty, they make their houses in the rock,
Prov. 30. 24. 26.

V. 19. appointed-times] seasons of the
yer, as the Chaldee paraphraseth for times
to be counted by it: or certain times, for that
the moon is not always seen. know-
eth] to weete, by Gods commandment,
the time and place for to sit and rise: see
Iob. 38. 12.

V. 21. for the prey] or at it: see Eja. 31. 4.
F f 2 Job.

Job. 4. 11. & 39. 1. 2.
 23 V. 23. labour] or his till, service, husbandry; as Gen. 2. 5.
 24 V. 24. riches] or possessions.
 25 V. 25. wide of spaces] or of hands, that is, broad and spacious, reaching out his arms on every side. Job 11. 9. A like phrase is of other spacious things, Gen. 34. 21. Nehem. 7. 4. Is. 43. 21.
 26 V. 25. Livjathan] or the whale, or the sea-dragon; see Psal. 74. 14. Job. 40. 20. &c. to play] or playing in it, as Beemoth and the beasts are sayd to play on the mountains, Job. 40. 15. which word is also used for conflict, or fight, 2 Sam. 2. 14.
 27 V. 27. look attentively] or, ways with hope; so Psal. 145. 15. in his tyme] that is, in due season, see Psal. 1. 3.
 28 V. 28. openeth &c.] that is, giveth freely; as Deut. 15. 11.
 29 V. 29. gathereth] that is, taketh away; see Psal. 30. 9. to their dust] their earth, wherof they were made: Gen. 1. 24. & 3. 19. Psal. 146. 4. This is taken from Job. 34. 14. 15.
 30 V. 30. reneweth] by causing new creatures, to come in place of the old: Eccles. 1. 4. and restoring the estate of things decayed, Ecc. 37.
 31 V. 31. be] or shall be for ever. rejoice] in beholding the holy order and obedience of his creatures, and not repent or be sorry for the work of his hands, & destroy them. Esai. 65. 19. Genes. 6. 5. 6.
 32 V. 32. they smoke] a sign of fear. Exod. 19. 18. so Psal. 144. 5.
 33 V. 33. in my life] so long as I live: so Psal. 63. 5. & 146. 2.
 34 V. 34. Sweet shall be] that is, delightful to me; or, be it sweet, that is, acceptable, to God.
 35 V. 35. Consumed be synners] or, they shall be consumed; by synners, meaning men given to syn. See Psal. 1. 1. Hallelu-jah.] that is, Praise ye Jah, an Hebrue phrase kept in the Greek, Rev. 19. 3. 6. and in other languages; set sometime in the beginning, sometime in the end of Psalms; but still used in this place, where consuming off syn-

ners is mentioned; as in the new Testamēt it is first used in Rev. 19. where the destruction of Antichrist the Man of syn, is foretold.

PSALME 105.

An exhortation to praise God, and to seek out his works. 7. The story of Gods providence over Abraham; 16. over Joseph, 23. over Jacob in Egypt; 26. over Moses delivering the Israelites; 37. Over the Israelites brought out of Egypt; fed in the wilderness, and planted in Canaan.

Confess ye to Iehovah, call on his name: make known his actions among the peoples. Sing ye to him, sing psalm to him: discourse of all his marvelous works. Glorifye, in the name of his holyness: let the hart of them that seek Iehovah, rejoice. Seek Iehovah & his strength: seek ye, his face continually. Remember, his marvelous works that he hath doen: his wonders, & the judgments of his mouth. Seed of Abraham his servant: sons of Iakob his choselones. He, is Iehovah our God: his judgments, are in all the earth. He remembereth his covenant for ever: the word that he commanded, to the thousand generation. Which he stroke, with Abraham: and his oath, unto Isaac. And stablished it to Iakob for a decree: to Israel, for a covenant of eternitie. Sayings: To thee, will I give the land of Canaan: the line of your inheritance. When they were men (few) of number: very few, and strangers in it. And walked about, from nation to nation: from one kingdom, to another people. He suffered not any man to doe them wrong: but reproved, kings for them.

Touch

Touch not mine anynted: & to my Prophets, doe no evil. And he called a famine; upon the land: he brake all the staff of bread. He sent before the man: Joseph was sold, for a servant. They afflicted his feet with fetters: his soule entred, the yron. Untill the time his word came: the saying of Iehovah tryed him. The King sent, & loosed him: the ruler of the people, and releast him. He put him Lord of his house: and ruler, of all his possession. To bind his Princes to his soule: & make wise, his Elders. And Israel came into Egypt: and Iakob, sojourned in the land of Cham. And he, increased his people greatly: and made them stronger, than their distressers. He turned their hart, to hate his people: to deal craftily, with his servants. He sent, Moses his servant: Aaron, whom he had chosen. They put among them, the words of his signes: and wonders, in the land of Cham. He sent darknes, and made it dark: and they turned not rebellious, against his word: He turned their waters to blood: and slew, their fish. Their land abundantly brought forth frogs: in the privie-chabers of their kings. He sayd, and their came a mixed-swarm: lice, in all their border. He gave their showers to be hayl: fyre, of flames in their land. And smote their vine, and their figtree: & brake, the trees of their border. He sayd, and the grasshopper came: & the caterpillar, even without number. And did eat-up all the herbs in their land: and did eat-up, the fruit of their ground. And he smote all the first-born in their land: the beginning, of

all their strength. And he brought forth them, with silver and gold: and none, among their tribes was feeble. Egypt joyced when they went-out: for the dread of them, had fallen upon them. He spread a cloud for a covering: and a fyre, to lighten the night. They asked, and he brought the quail: and with the bread of heavens, he satified them. He opened the Rock, & the waters flowed-out: they went, in dry places like a river. For he remembered, the word of his holyness: to Abraham his servant. And brought forth his people with joy: his chosen, with showing joy. And gave to them, the lands of the heathens: and they possessed, the labour of the peoples. That, they might observe his statutes, and keep his lawes: Hallelu-jah.

Annotations.

1 All on his name] or, proclaim, that is, preach his name. The first part of this Psalm, is part of that which David appointed to laud the Lord with, when his Ark was seated in Ierusalem. 1 Chron. 16. 7. 8. — 22.
 2 V. 2. discourse] or talk, meditate.
 3 V. 3. Glorie] or Praise your selves: see Psal. 34. 3.
 4 V. 4. his strength] that is, his Ark, from whence God gave his oracles; Num 7. 89. See Psal. 78. 61. The Chaldee paraphraseh thus, Seek ye the doctrine of the Lord and his law. his face] his countenance and oracle: see the notes on Psal. 27. 8.
 6 V. 6. of Abraham] in 1 Chron. 16. 13. it is, of Israel. his servant] this is meant of the seed as well as of Abraham, as the next words shew: therefore the Greek turneth it servants.
 8 V. 8. He remembereth] therefore also Remember

member ye, as it is written, 1. Chron. 16. 15. the word } or the matter; the conditions of the covenant: & so the promiser, which for the more certainty are sayd to be commanded; as in Psal. 133. 3.

V. 11. *Land of Canaan*] the son of Cham the son of Noah, who was cursed by his grandfather, and made a servant to his brethren, Genes. 9. 18. 22. 25. This Canaan had eleven sons, heads of their families, Gen. 10. 15. 20. they seated in the lesser Asia, in a goodly country, having the great sea westward, the river Iarden, Syria, and Arabia eastward; the wilderness on the south, and the mounts of Lebanon on the North. It was the pleasantest of all lands, and flowed with milk and honey, Ezek. 40. 6. it had store of rivers, and fountains, of corne and wine and oile, and mines; of mountains and valleys, warred with the rayn of heaven, and cared for of God continually, Deuteron. 8. 7. 9. & 11. 10. 11. 12. This land God promised Abraham to give unto his seed, Gen. 12. 6. 7. & 13. 15. 17. See also the notes on Psal. 25. 13. the line] that is, the portion of your patrimonie, measured as by line. See Psal. 16. 6.

V. 12. *When they were*] in 1 Chron. 16. 19. it is, when ye were men of number] that is, a few men, soon numbered: so Gen. 34. 30. Deut. 4. 17. The contrary is, without number, or innumerable, Psal. 147. 5.

V. 13. from nation to nation] up & down in the land of Canaan, where were seven mighty nations, Deut. 7. 1. How there the Patriarks walked as strangers, see Genes. 12. 8. 9. 10. & 13. 18 & 20. 1 & 23. 4. & 26. 1. 23. & 33. 19. & 35. 1. & Heb. 11. 9. 13.

V. 14. *wrong*] or, to oppress them. reproved Kings] plaguing Pharaoh, Gen. 12. 17. threatening Abimelech, Gen. 20. 3.

V. 15. *anointed*] men consecrated to me by the oile of the spirit: see 1. Ioh. 2. 20. 27. Prophets] so Abraham is called, Gen. 20. 7. See Psal. 74. 9.

V. 16. *called famine*] that is, effectually brought it: so 2. King. 8. 1. The contrary hereof is, to call for corne, Ezek. 36. 29.

the land] of Canaan, Egypt, and other countries. Gen. 41. 54. &c. (staff) or stay, stabiliment. to bread is called, Levit. 26. 26. Ezek. 4. 16. for it upholdeth mans butt, Psal. 104. 15.

V. 17. *a man*] Hebr. *ish*: a noble man; see Psal. 49. 3. The Chaldee sayth, a wife man. for a servant] for a slave, by his brethren to the Imaelites, and by them to the Egyptians: Gen. 37. 28. 36.

V. 18. *his soule entred*] or, as the Greek sayth, passed through the yron, that is, he his body) was layd in yrons, when he was cast into prison most unjustly. Gen. 39. 20. and there, he was in perill of his life. Of soule, see Psal. 16. 10.

V. 19. *his word came*] that is, the word spoken of him was fulfilled, which God had shewed Ioseph in a dream, touching his advancement. Gen. 36. 5. -- 8. 9. 10. & 42. 9. So coming is for fulfilling, Jer. 17. 15. 1. Sam. 9. 6. Job. 6. 8. tried] or, tried him, by trying as in fyre, his faith and patience in afflictions; as 1. Pet. 1. 7. See Psal. 12. 7.

V. 20. *The King*] Pharaoh (for that Ioseph interpreted his dream,) set him out of prison, a ruler over the land. See Gen. 41. 14. &c. & 45. 8.

V. 22. *To bind*] that is, informe, and govern as subjects: 1. see Psal. 2. 3. to his soule] to his will or pleasure, (as Psal. 137. 12.) so as without him, no man should lift up his hand or his foot, (that is, attempt to doe any thing) in all the land of Egypt. Psal. 41. 44. 40. Or, with his soule, that is, with himself; as the Greek expoundeth it, to nurture his Princes as himself; which may mean, to inform them in vertue, wisdom, &c. wherein himself excelled, Genes. 41. 33. 39. With, is sometime used for as: Psal. 102. 4. & the soule for ones self: see Psal. 16. 10. The words following seem to favour this exposition, his Elders] or Senators, the Kings Nobles and Counsellours, Gen. 50. 7. V. 23. *came into Egypt*] being sent for by Pharaoh; and encouraged thereto by God himself, Gen. 45. 17. -- 20. & 46. 3. 4. of Cham] the father of Mizraim, or Egypt: see Psal. 78. 51.

V. 24. *increased*] made them fruitfull: that the land was soonful of them; Exod. 1. 7. 9.

V. 25. *to deal craftily*] or conspire guilefully, for their destruction, as Genes. 37. 18. Pharaoh & his people fretting at Israels prosperitie, thought to work wisely with them, when they plotted their ruine. Exod. 1. 9. 10. 12. &c.

V. 26. *had chosen*] to be Moses his mouth to the people, and prophet to Pharaoh: Exod. 4. 12. 14. 16. & 7. 1. 2. &c.

V. 27. *words of his signes*] the signes which he spake & commanded, together with the doctrine and use of them, for letting of Israel goe. See Exod. 7. 1. 2. 3. &c. Or, words of signes, as words of song, Psal. 137. 3. are signes & songs. So Psal. 145. 5.

V. 28. *darknes*] the ninth plague of Egypt, where was black darknes in all the land, for three dayes; that no man saw, an other, nor rose from the place where he was. Exod. 10. 22. 23. turned not rebellious] or, they disobeyed not: (see Psal. 5. 11.) that is, his words (or word) were not disobeyed, or changed, but effected as God had spoken: see a like phrase noted on Psal. 49. 15. Or, they may be referred to Moses & Aaron, who performed the things commanded them, though with danger to them.

V. 29. *to blood*] the first of the ten plagues, Exod. 7. See Psal. 78. 44.

V. 30. *froggs*] the second plague: Exod. 8. 3. 6. Psal. 78. 45. Kings] Pharaoh & his Princes: so Elai. 19. 2.

V. 31. *swarm*] of flies, or beasts; see Psal. 78. 45. This was the fourth plague; Exod. 8. 14. lice] the third plague. All the dust of the land was lye, and went upon man and beast, Exod. 8. 17.

V. 32. *flowers*] of rayn; in sted whereof they had hay; the seventh plague. Exod. 9. See Psal. 78. 47. of flames] that is, sorely flaming & blaking: never was the like there seen, Exod. 9. 24.

V. 33. *tree*] for tree, so after, verse 34. 40. and often. See Psal. 34. 8.

V. 34. *grasshopper*] or locust: the eighth plague, Exod. 10. See Psal. 78. 46.

V. 36. *the first born*] the tenth plague;

whereof see Psal. 78. 51.

V. 37. *feeble ready to fall*] through weakness; there being an armie of six hundred thousand men; Exod. 12. 37. & 13. 18. A like promise is made to the church, Esai. 33. 24.

V. 38. *dread of them*] that is, of death for their sakes; so that they forced them out, and gave them treasures, Exod. 12. 33. See the like speech, Esai. 8. 17 & 9. 2.

V. 39. *a fyre*] that they might travel night and day, towards the promised land; Exod. 13. 21. Psal. 78. 14.

V. 40. *quayl*] that is, quayles which for their lust he gave them; Num. 11. 6. Compare Psal. 78. 28. bread] Marica, whereof see Psal. 78. 24. 25. & Exod. 16.

V. 41. *the Rock*] at Rephidim, Exod. 17. and at Kadesh, Num. 20. a river] so that the people and their beasts drank. Numb. 20. 11. and for this, the wild beasts, dragons, ostriches, honoured God, Esai. 43. 20. this mercy is applied to other times, Isa. 48. 21.

V. 44. *heathens*] the seven nations; whereof see Psal. 78. 55.

V. 45. *keep his lawes*] The end of all Gods mercies was, that he might be glorified in his peoples obedience: see Exod. 19. 4. 5. 6. Deut. 4. 1. 40. & 6. 2. 1. -- 24. 25.

PSALME 106.

The Psalmist exhorteth to praise God. 4. He prayeth for pardon of syn, as God did with the fathers. 7. The storie of the peoples rebellion, and Gods mercies. 47. He concludeth with praier and praise.

H Alelu-jah; Confess ye to Iehovah for he is good: for his mercie endureth for ever. Who can express, the powers of Iehovah: as can cause to hear, all his praise? O blessed, are they that keep judgment: in he that doeth justice, in all time. Remember me Iehovah, with the favourable-acceptation of thy people: visit me,

5 me, with thy salvation. To see the
good, of thy chosen; to rejoyce, with
6 the joy of thy nation: to glorie, with
thy inheritance. Wee have synned
with our fathers, we have doon-croo-
kedly we have doon-wickedly.

7 Our fathers in Egypt, did not pru-
dently-minde thy marvellous-works;
they remembered not, the multitude
of thy mercies: but turned-rebelli-
8 ous, at the sea at the red sea. Yet he
saved the, for his name sake: to make
9 known his power. And he rebuked
the red sea, and it was dried-up: and
he led them in the deeps, as in the
10 wilderness. And he saved them, from
the hand of the hater: and redeemed
them, from the hand of the enemy.
11 And the waters covered their distres-
sers: one of them, was not left. And
12 they beleaved in his words: they sang,
his praye.

13 They made hast, they forgat his
works: they wayted not, for his coun-
sel. But lusted with lust, in the wilder-
14 nes: and tempted God, in the desert.
And he gave to them, their request:
and sent leannes, into their soule.

16 And they envied at Moses, in the
camp: at Aharon, the holy-one of Je-
17 hovah. The earth opened, and swal-
lowed up Dathan: and covered, over
18 the congregation of Abiram. And a
fyre burned in their congregation: a
flame, burnt up the wicked.

19 They made a calf in Horeb: and
bowed themselves, to a molten-idol.
20 And turned their glorie: into the
form of an oxe, that eateth grasse.
21 They forgat, God their saviour: that
did great-things, in Egypt. Marve-
22 lous works, in the land of Cham:

fearful-things, by the red sea. And he
sayd, to abolish them: had not Moses
his chosen, stood in the breach before
him: to turn his wrathful-hear, from
destroying them.

And they contemptuously-refu-
sed, the land of desire: they beleaved
not, his word. But murmured in their
tents: they heard not, the voice of
Iehovah. And he lifted up his hand
to them: to fell them in the wilder-
nes. And to fell their seed among
the heathens: and to fann them, in the
lands.

And they were joyoned to Baal pe-
hoh: and did eat, the sacrifices of the
dead. And moved indignation, by
their actions: and the plague brake in
upon them. And Phineas stood,
and executed judgment: and the
plague was restrained. And it was
counted to him, for justice: to gene-
ration and generation, for ever.

And they caused fervent-wrath,
at the waters of Meribah: and evil was
to Moses, for their sake. For they
bitterly-provoked his spirit: and he
pronounced it, with his lips.

They abolished not, the peoples:
which Iehovah had sayd unto them.
But mixed themselves among the he-
thens: and learned, their works. And
served their idols: and they were to
them for a snare. And they sacrific-
ed their sons, and their daughters;
to Devils. And shed innocent blood,
the blood of their sons and of their
daughters; whome they sacrificed to
the idols of Canaan: & the land was
impiously-disflayed, with bloods.
And they defiled themselves by their
works: & whored, by their practises.

And

40 And the anger of Iehovah was
kindled against his people: and he ab-
horred, his inheritance. And he
41 gave them into the hand of the hea-
thens: and their haters, ruled over
42 them. And their enemies oppressed
them: and they were humbled, un-
der their hand. Many times, did he
43 deliver them: and they bitterly-pro-
voked by their counsell: and were
brought-down, by their iniquitie.
44 Yet he saw, when they were distressed
when he heard, their cry. And he
45 remembered toward them his cove-
nant: and repented, according to the
multitude of his mercies. And gave
46 them to tender-mercies: before all
that led them-captives.

47 Save thou us, Iehovah our God;
and gather us from the heathens: for
to confesse unto the name of thine ho-
lynes; to glorie in thy praise. Blessed
48 be Iehovah, God of Israel, from eter-
nitie and unto eternitie; and let all
the people say, Amen; Halelu-jah.

Annotations.

2 **T**He powers] that is, the powerful-works:
such as after follow, verse 8. &c.
Thus also were Christs miracles na-
med, Mat. 11. 20. 21. So after, praise, for
praiseworthy acts: or display, so as it may be
heard: so Psal. 126. 7.

4 **V. 4. visit me]** that is, come and be-
show thy salvation, (help or deliverance)
upon me, See Psal. 8. 5. and compare here-
with Luk. 1. 68. 69.

5 **V. 5. To see]** That I may see, or enjoy:
see the notes on Psal. 17. 4. to glory]
or boast joyfully; see Psal. 34. 3. thy in-
heritance] that is, the people whom thou
inheritest: see Psal. 28. 9.

6 **V. 6. synned with our fathers]** This con-

fession agreeth with the law, Lev. 26. 40.
and with the practises of other godly. lev.
3. 25. Dan. 9. 5.

V. 7. turned-rebellious] the Greek sayth,
provoked to bitterness; see Psal. 5. 11. By the
red sea, the Israelites distrusted God, and
murmured against Moses; Exod. 14. 11. 12.
yet there he saved them, verse 15. 16. &c.
the red sea] so the new Testament cal-
leth it in Greek, Heb. 11. 29. but the He-
brew is the sea Suph; that is the sea of sedge
or sea-weeds, which grew therein.

V. 9. he rebuked] that is, powerfully
repressed the waves, &c. See the like,
Nahum. 1. 4. Isa. 50. 2. Mat. 8. 26. Psal. 18. 16.

in the deeps] Israel went in the bottom of
the red sea, on dry ground; the deep waters
being as walls on each hand of them. Ex-
od. 14. 21. 22. 29. See also Isa. 63. 11. 12. 13.

V. 10. the hater] Pharaoh and his host
that pursued them, Exod. 14. 23. 24. 30.

V. 12. they sang] as is expressed, Ex-
od. 15.

V. 14. with lust] that is, greedily;
even weeping for desire of flesh to eat, and
loathing Manna, Numb. 11. 4. 6.

V. 15. leannes] a suddayn plague wher-
by the soules or lives of the fastest of the
were taken away; see Psal. 78. 30. 31. Also
Isa. 10. 16.

V. 16. the holy one] sanctified of the
Lord to the work of the Priesthood; Exo.
29. 44. Levit. 8. 12. &c. which Korah with
other Levites envied, opposing their own
holynes, Num. 16. 1. 3. 5.

V. 17. Dathan] and Abiram, princes,
with their families and all their goods,
went down alive into hell, Numb. 16. 31.
33.

V. 18. the wicked] 250. men that would
burn incense to the Lord, were burnt
with fyre from the Lord, Numb. 16. 35.
Korah was the chief of them.

V. 19. in Horeb] a mount in the wil-
dernes called the mountayn of God, Exod. 3.
1. 7. King. 19. 8. for there God gave his
law, and made a covenant with them.
Deut. 4. 10. & 5. 2. but while Moses was
with God on the mount, they made them-
selves

G g

10 selves a God of gold. *Deut.* 9. 8. 9. — 12. *Exod.* 32. 1. 4. 31. It was called also *Sin* 11. *Psal.* 68. 9. of bushes that there grew; and *Horeb*, of the drynes: for it was a waterless desert. *Deut.* 8. 15.

10 V. 20. *their glorie*] that is, *their God*: to *Ier.* 2. 12. Thus did they like the heathens, *Rom.* 1. 23. *form*] *patterne, structure*, or type as the Apostle calleth it in Greek, *Heb.* 8. 5. from *Exod.* 25. 40.

23 V. 23. *to abolish*] or, *that he would destroy them*; and put out their name from under heaven, as is expressed, *Deut.* 9. 13. 14.

23 in the breach,] in the gap, which their syn had opened, for God as an enemy to enter and destroy them. A similitude taken from war, when by a breach in the wall, the enemy entrench the citie: so *Ezek.* 13. 5. & 22. 30. But Moses earnest prayer stopped this breach. *Exod.* 32. 11. — 14. *destroying*] *Hebr.* corrupting, that is, *consuming them*. See *Psal.* 57. 1.

24 V. 24. *land of desire*] the pleasant land of Canaan, which was to be desired for the pleasures and profits of it, above all other countreyes, *Ezek.* 40. 6. *Deut.* 11. 11, 12. This land they through unbelief refused to take possession of. *Num.* 14. 1. 2. 3. &c. *Heb.* 3. 13. So *meat of desire*, is *dainty meat*; *Iob.* 33. 20.

26 V. 26. *his hand*] that is, *sware*, (as the Chaldee explaineth) for so *lifting up the hand* often signifieth, as *Gen.* 14. 22. *Rev.* 10. 5. 6. *Deut.* 32. 40. *Nehem.* 9. 25. How God sware against this people, see *Num.* 14. 21. 23. *Psal.* 95. 11.

27 V. 27. *to fann*] that is, *scatter*: See *Psal.* 44. 12. *Ezek.* 10. 23.

28 V. 28. *were joynd*] or, *coupled, yoked*, unequally with infidels, which the Apostle forbiddeth, 1 *Cor.* 6. 14. *Baal-pehor*] the God of Moab and Madian, to whom by Balaams counsel, Israel joynd. *Num.* 25. 3. & 31. 16. *Rev.* 2. 14. *Baal* signifyeth a Lord, master, husband or patron: *Pehor* was the name of a mountayn, where this God was worshipped, and had a temple called *Beth-pehor*; *Numb.* 23. 18. *Deut.* 3. 29. *Baal* was a common name wherby the

heathens called their Gods, 2 *Reg.* 1. 1. *Iudg.* 8. 33. and so Israel also called the true God, *Hos.* 2. 16. but for the shameful abuse of Gods worship, the scriptures turn *Baal*, a Lord, into *hosebath*, a shame; as *Ierubba-sheh*, 2 *Sam.* 11. 21. for *Ierubbaal* (or *Gedon*) *Iudg.* 8. 35. & 9. 1. *Ishbosheth*, 2 *Sam.* 2. 10. or *Eli-baal*, 1 *Chron.* 8. 33. *Mephobasheth*, 2 *Sam.* 9. 10. or *Miribbaal*, 1 *Chron.* 8. 34. So the Greek in 1 *King.* 18. 26. for *Baal* hath *Aischunes*, that is *shame*. Hereupon the Prophet sayth, they went to *Baal-pehor*, & separated themselves unto that *Shem*, (*Bosheth*;) *Hos.* 9. 10. and so Ieremy calleth the Idols, *Shame*, or *Confusion*, *Ier.* 3. 24. & 21. 13. the dead,] idols, that have no life or breath, and so are opposed to the living God, *Ier.* 10. 5. 10. 1 *Thes.* 5. 9.

V. 29. *brake in*] with violence killing 24. thousand men. *Numb.* 25. 9.

V. 30. *Phineas*] nephew of Aaron the Priest: he being zealous for the Lord, thrust thorow with a spear, *Zimri* and *Cozbi* that wrought abomination, *Num.* 25. 7. 8. &c.

V. 31. *for justice*,] for a just action, though doen without ordinary authority; and God rewarded him for it, *Numb.* 25. 11. 12. 13.

V. 32. *Meribah*] that is, *Contestation*, where they strove with the Lord; *Numb.* 20. 13. See *Psal.* 95. 8. *evil way*] Gods displeasure towards Moses, who uttering his anger, was for it deprived of coming into the land of Canaan: *Numb.* 20. 11. *Deut.* 32. 26.

V. 34. *the peoples*] the heathens in Canaan, as is noted, *Iudg.* 1. 27. 29. 30. 31. 33. though God commanded them, *Exod.* 23. 32. 33.

V. 35. *idols*] or *images*, named in Hebrue of the curious labour spent in framing and serving them, *Ier.* 10. 9. *Isa.* 44. 9. 12. 13. 15. or of forswes that they bring to such as worship them: *Psal.* 16. 4. sometime they are called Gods, 2 *Sam.* 5. 21. compared with 1 *Chron.* 14. 12. *a star*] a scandal (as the Greek sayth,) wherby they fell into miseries, *Iudg.* 2. 12. 13. 14. 15. *Exod.* 23. 33. *Vest.* 37.

37 *Vest.* 37. *divils*] the idoles forementioned, whereby divils are worshipped, and not God, as 1 *Cor.* 10. 19. 20. *Rev.* 9. 20. 2 *Chron.* 11. 15. *Deut.* 32. 17. *Lev.* 17. 7. *Divils* here are called *Shedim*, *Wasters*, in opposition to *Shaddai*, God Almighty, *Psal.* 68. 25.

V. 38. *with bloods*] that is, *with bloodshed*; as the Chaldee expounds it, *with syns of murder*.

V. 39. *whored*] committed spiritual whordom, that is, idolatrie; see *Psal.* 73. 27. *Iudg.* 2. 17. *Ezek.* 23. 7. 37.

V. 42. *their haters*] the heathens round about, as was prophesied, *Levit.* 26. 17. and fulfilled *Iudg.* 3. 8. 14. & 4. 2. & 6. 1. & 10. 7. 8. 9. & 13. 1.

V. 43. *Many times*] by *Ehud*, *Barak*, *Gedon*, *Septah*, *Samson*, &c. *Iudg.* 3. & 4. & 7. & 11. & 15. *Nehem.* 9. 28. 30. by their counsel] that is, purposely & ad- videdly, as 1 *Chron.* 12. 19.

V. 46. *gave them*] that is, procured mercie (or favour) towards them.

V. 47. *from the heathens*] among whom diverse Israelites were scattered by reason of their often troubles at home. So 1 *Chr.* 16. 35. 36. *to glorie*] that we may glory, or comend our selves.

The fifth Book.

PSALME 107.

The Psalmist exhorteth the redeemed, in praising God, so observe his manifold providence 4. over travellers, 10. over captives, 17. over sick-men, 23. over sea men 33. and in divers varieties of life.

1 Confess ye to Iehovah, for he is good: for his mercie endureth for ever. Let the redeemed of Iehovah, say: whom he hath redeemed, from the hand of the distreser. And gathered them, out of the lands: from east, & from west, from north & from the sea. They wandred in the wilderness, in the desert without way:

5 they found not, a dwelling citie. Hungry and also thirstie: their soule, was overwhelmed in them. And they cried unto Iehovah, in their distress: he rid them free, out of their anguishes. And he led them, in a right way: for to come, unto a dwelling citie. Let them confess to Iehovah his mercie: and his marvelous work, to the sonns of Adam. For he hath satisfied, the thirstie soule: and fylled the hungry soule, with good.

10 They that sit, in darknes & the shadow of death: bound, in affliction & yron. Because they turned rebellious against the words of God: & despised, the counsel of the most-hye. And he humbled their hart with mortification: they stumbled down, and there was no helper. And they cried unto Iehovah, in their distress: he saved them, out of their anguishes. He brought them forth, from darknes and shadow of death: & brake, their bands. Let them confess to Iehovah his mercie: and his marvelous work, to the sonns of Adam. For he hath broken, the dores of brass, and hewed asunder, the bars of yron.

17 Fools, for the way of their trespass: and for their iniquities, are afflicted. Their soule, abhorreth all meat: and they approach, to the gares of death. And they cry unto Iehovah, in their distress: he saveth them, out of their anguishes. He sendeth his word, and healeth them: & delivereth, from their corruptions. Let them confess to Iehovah his mercie: and his marvelous work, to the sonns of Adam. And let them sacrifice

fice, the sacrifices of confession: & tell his works, with shewing.

They that goe down to the sea, in ships: that doe their labour, in the many waters. They doe see, the works of Iehovah: and his marvelous-*works*, in the deep. For he sayth, and rayseth-up the stormy wind: and it lifteth-up, the waves thereof. They mount-up to the heavens, they goe down to the deeps: their soule, in evil melteth-away. They reel & stagger, like a drunken-man: and all their wisdom, is swallowed-up. And they cry unto Iehovah, in their distress: & he bringeth them out, from their anguishes. He setteth the storm, to a silent cauld: and the waves thereof, are quiet. And they rejoyce because they are stilled: & he leads the unto the haven of their desire. Let them confesse to Iehovah his mercie: and his marvelous *works*, to the sonns of Adam. And let them exalt him, in the Church of the people: and prayse him, in the sitting of the Elders. He putteth rivers to a wilderness: and ysues of waters, to a thirstines. A land of fruit, to saltnes: for the evil, of them that dwell therein. He putteth the wilderness, to a pool of waters: and the land of drought, to ysues of waters. And seateth there the hungry: and they firmly-prepare, a dwelling citie. And sow the fields, and plant vineyards: and they yeild fruitful revenue. And he blesteth the and they are multiplied greatly: and their catell, he diminisheth nor. And they are diminished & bowed-down: by restraynt, evil and sorow. He powreth contempt, on bounteous-

princes: and maketh them err, in deformed wilderness without way. And raiseth up the needy from affliction: poverty: and putteth his families as a stock. The righteous shall see and rejoyce: and all injurious-evil, stop her mouth. Who is wise and will observe these things: and they shall understand the mercies of Iehovah.

Annotations.

T He fifth book] See Psal. 42. 1. V. 2. whom he hath] or, that he hath redeemed them. of the distress] or of distress.

V. 3. the sea] that is, the south, where the red sea was situate from Iudaea: (as the Chaldee explaineth it, the southern sea) for the main sea, was westward, Job 23. 4. and so is often used for the West.

V. 4. desert way] Hebr. desert of way, meaning, where no way was, as Job 6. 4. see also Esai. 43. 19. This estate figureth our mens' dispersio among the peoples of the world, Ezek. 20. 31. 36. when men are with out the law. Rom. 2. 14. dwelling citie] Hebr. citie of habitation, or seining: to verse 7. 36. that is, no harbour, or place of refreshing: for wild and venomous beasts onely haunted there. Ier. 2. 6. Deut. 8. 15. Compare also Eccles. 10. 11. Gen. 21. 14. 15. 16.

V. 5. overwhelmed] fainted: see Psal. 61. 3. V. 7. citie] this the Chaldee expounded of Jerusalem.

V. 9. with good] or good things: as the Greek explaineth it: see Psal. 65. 1. Luk. 1. 53.

V. 10. shadow of death] that is, terrible darknes, meaning hereby sore afflictions in body and soule. See Psal. 23. 4. Esai. 49. 9. & 9. 2. Mat. 4. 15. Luk. 1. 79. affliction] as with cords and fetters: see Job 36. 8. 9. &c.

V. 16. bars] that is, all the most strong hinderances: so Isa. 45. 2.

V. 17. Fools] evil disposed persons, so named

named of their unadvised-rashnes, see Psal. 38. 6. are afflicted] or, bring affliction on themselves.

V. 18. some] that is, apperite: see the like in Job 33. 20. and the contrary in Psal. 78. 18. gaue] that is, imminent peril of death: see Psal. 9. 14. Job 33. 22.

V. 20. healeth them] example in Hezekiah, 2 King 20. 1. 4. 5. 7. and the contrary in Asa, 2 Chron. 16. 12. 13. for God woundeth and healeth: Deut. 32. 39. Hos. 6. 1. Job 33. 15. corruption] that is, corrupting diseases, or corrupting graves whereinto they are ready to come: see Psal. 7. 16. Job 33. 18. 30.

V. 22. of confession] that is, thank-offring: see Psal. 50. 14.

V. 23. doe labour] that is, occupy, or get their living: so Rev. 18. 17.

Vers. 25. rayseth-up] or maketh stand, which noteth also the continuance of the storm. See an example, Ion. 1. 4.

V. 29. he setteth] or restoreth firm. See Mat. 8. 26. Ion. 1. 15.

V. 33. because they] or, when they, that is, the waves.

V. 32. the sitting] or the Assise (session) of the Elders, of Senators, the governours of the people, whome the Chaldee calleth, Wise men. And from this Psalme, and this verse of it, the Hebrues have this Canon: For we must confesse (unto God,) The sick, when he is healed: the prisoner when he is released out of bonds: they that goe down to sea, when they are come up (to land): and wayfaring men, when they are come to the inhabited land. And they must make confession before ten men, and two of them wise men, Psal. 107. 32. And the manner of confessing and blessing is thus: He standeth among them and blesteth the Lord, the King eternall, that bounteously rewardeth good things unto hisynes &c. Maimony in Misn. treat. of Bl. Shugr. chap. 10. f. 6. 8.

V. 33. He putteth rivers:] that is, he turneth watry fruitful places to a dry barren desert. Rivers here (as, waters in Isa. 32. 10. Eccles. 1. 1.) are put for most fertile grounds: as wilderness, for a dry barren ground. Deut. 8. 15. ysues] that is,

places where water-springs are. thirstynes] that is, a thirly, dry land.

V. 34. saltnes] that is, a salt barren land: so Ier. 17. 6. Job 39. 6. for salt causeth barrennes, Deut. 29. 23. Iudg. 9. 45. The Chaldee paraphraseth, The fruitful land of Israel, be layeth wast like Sodom, which was overthrowen for the evil of them that dwell therein.

V. 35. land of drought] that is, a dry barren land: compare Isa. 47. 18.

V. 37. yeld fruitful revenue,] Hebr. make fruit of revenue (or increase:) see Psal. 123.

V. 39. And they are] that is, And again, when he curseth them, they are minished, &c. the contrary to the former blessing is to be understood: as in the law, Deut. 28. 4. 18. Or, as the Chaldee expoundeth it, And when they fly, they are diminished. restreint] eyther of libertie, by imprisonment, as Isa. 53. 8. or of any blessing.

V. 43. contempt] a base contemptible estate: so Job 12. 21. deformed wilderness] or wild ground, unordered: so Job 12. 24.

V. 41. rayseth up] or setteth in a hye place, safely: so 1 Sam. 2. 8. Psal. 113. 7. 8.

V. 42. all injurious-evil] that is, all evil persons, that deny Gods providence, or blame his administration, shall have their mouths stopped: so Job 1. 16. and so pride, is for proud persons: Job 35. 12.

V. 43. Who is wise?] a complaint how few there be that mark these things: and an intimation that every wise man will observe them: so Hof. 14. 10. Ier. 9. 12.

and they shall] or, as before, who will understand.

PSALME 108.

David encourageth himself to praise God. 6. He prayeth for Gods assistance according to his promise. 11. His confidence in Gods help.

A song, a psalme of David.

God mine hart is firmly prepared: I will sing and sing-psalmy yea with my glorie. Rayse-up, psalterie

4 teric and harp; I will raise-up at the
day-dawning. I will confels thee,
among the peoples ô Jehovah: & will
sing-psalms to thee among the nations.
5 That thy mercie is great above
the heavens: and thy trueth unto
the skyes. Be thou exalted over
the heavens, ô God: and over all the
earth, thy glorie. That thy be-
6 loved may be delivered: save thou,
with thy right hand, and answer mee.
7 God spake by his holynes, I will be
glad: I shall divide Shechem and me-
8 sure the vally of Succoth. Gilead shall
be mine, Manasseh mine; & Ephraim
the strength of mine head; Ichudah,
9 shall be my lawgiver. Moab my wash-
ing pot; over Edô, I shall cast my shoe:
over Palestina, I will shout. Who
10 will lead-me-along, to the city of
strong defense: who will conduct me,
11 into Edom? Wilt not thou ô God
which hadst cast us away: & wouldst
not goe-forth ô God, in our hostis?
12 O give thou us, help from distress:
for false-vanitie is the salvation of
13 man. Through God we shall doe
valiantnes: and he, will tread-down
our distressers.

Annotations.

2 **Y**ea with my glorie] that is, with my
soule and tongue, (as Psal. 16. 9.) for Yea
my glorie, to weete, shall sing. This
Psalm is composed of the 57. Psalm, from
the 8. verse to the end: & of the 60. Psalm,
from the 7. verse, to the end: see the an-
notations there.

7 **V. 7. answer me]** or us: see Psal. 60. 7
&c.

14 **V. 14. valiantnes]** that is, valiantly, and
so prayeyle; as Balaam prophesied, Numb.
24. 18.

David complaining of his slanderous ene-
mies, under the person of Iudas devotivum.
16. He sheweth their syn. 21. Complaining of
his owne miserie, he prayeth for help. 29. He
promiseth thankfulness.

To the mayster of the musick,
a psalme of David:

O God of my praise, cease-not.
As-deaf. For the mouth of the
wicked one, & the mouth of deceyt,
are opened against mee: they have
spoken with me, with a tongue of fal-
shood. And with words of hatred
have they compassed me about: and
warred against mee without cause.
For my love they are adversaries to
me; & I (give my self to) prayer. And
they put upon mee, evil for good: &
hatred, for my love. Set-in-office o-
ver him, the wicked one: and let the
Adversarie, stand at his right-hand.
When he shall be judged, let him goe
forth wicked: and his prayer, be to
syn. Let his dayes be few: his office,
let an other take. Let his sonns be
fatherles: & his wife, a widow. And
let his sonns wandring wander and
beg: and seek out of their desolate-
places. Let the creditour insaure, all
that he hath: and let strangers, make-
spoile of his labour. Let there be
none, extending mercie to him: and
let there be none, shewing-favour to
his fatherles-children. Let his po-
steritie be (appointed) to cutting-off:
in the generation next-after, let his
name be wiped-out. Let the iniqui-
tie of his fathers, be remembered of
Jehovah: & the syn of his mother, be
not wiped-out. Let them be before
Jeho-

Jehovah continually: and be cut-off
the memory of them from the earth,
Because that he remembered not, to
doe mercy: but persecuted the poor-
afflicted and needy man: and the
smitten in hart, to slay him. And
he loved cursing, & let it come unto
him: and he deliyed not in blessing,
and let it be farr from him. And he
clothed himself, with cursing, as his
rayment: and let it enter as waters in-
to his inward-part; and as oile, into
his bones. Let it be to him, as a gar-
ment wherewith he may cover himself:
and for a girdle, where-with he may
gird himself continually. This be the
work of mine adversaries, from Jeho-
vah: & of them that speak evil against
my soule. And thou Jehovah, Lord;
doe with me, for thy name sake: for
good is thy mercie, deliver thou mee.
For I am poor-afflicted and needy: &
mine hart, is wounded within mee.
As a shadow when it declineth I am
gone-away: I am tossed, as the grass-
hopper. My knees, are feeble through
fasting: and my flesh, is lean for fat-
nes. And I was a reproch to them:
they saw me, they shaked their head.
Help thou me, Jehovah my God: save
me according to thy mercie. And
let them know, that this is thine had:
thou Jehovah, hast doen it. Let them
curse, and doe thou bleis: rise they
up, & be ashamed; & let thy servant re-
joyce. Let mine adversaries be clo-
thed with ignominie: and let them
cover themselves with their shame, as
with a cloke. I will confels Jeho-
vah vehemently with my mouth: and
in the midds of many, will I prayle
him. For he will stand, at the right-

hand of the needy: to save him, from
them that judge his soule.

Annotations.

Of my prayse] that is, which are pray-
sed of me, as Psal. 22. 4. or, which pray-
sest and justifiest me against the ca-
lumnies of mine enemies: 2 Cor. 10. 18.
Rom. 2. 29. Num. 12. 7. 8. **cease not]** or
be not silent, see Psal. 28. 1. **of deceyt]**
that is, the deceitful men; as the Grek ex-
playneth it: so pride, for proud person, Psal.
35. 12. **are]** or have opened, to weete
themselves.

V. 4. and prayer] to weete, I made, or
give my self to prayer, (as the Grek & Chal-
dee sayth,) I prayed: or, I am a man of pray-
er. So I peace, Psal. 110. 7. See also 1 Cor.
14. 33.

V. 6. Set in office] or Make-over-
seer: see verse 8. **the wicked one]** the
devil as 1 Iob. 2. 13. 14. & 3. 12. & 5. 18. or
generally, wicked rulers. **the adversary]**
in Hebrew Satan, in Greek the Devil: who
is an adversary to mankind. 1 Pet. 5. 8. Rev.
12. 9. **at his right hand]** to resist, and o-
vercome him, Zach. 3. 1. and this is spoken of
all his foes; as of one man; or of some one
special, as Doreg enemy to David, 1 Sam.
22. 9. &c. Iudas to Christ, Iob. 13. 2. But
God is at the right hand of the poor, verse
31. Psal. 16. 8.

V. 7. wicked] that is (as the Greek
sayth) condemned: see the notes on Psal. 1. 1.
to syn] that is turned to syn, and to abo-
minable; Prov. 28. 9. & 15. 8.

V. 8. his office] or charge; visitation, bi-
shoprick, (Episcopée: and this is applied to
Iudas, whose office was derived to Matthe-
as; Act. 1. 16. 20. 26. A bishop, and bishops-
charge, (so called of visitation) is a common
name to all overseers, and offices. Num. 4.
16. & 31. 14. Ex. 4. 4. 11. 2 King. 11. 15.
2 Chron. 34. 12. 17. Nehem. 11. 9.

V. 9. fatherless] or orphans: and this
is a curse of the law, Exod. 22. 24. Jer. 18. 21.

V. 10. wander] rogue-about, as vaga-
bonds, Gen. 4. 12.

11 *Vers. 11. the creditor*] he to whom he is indebted; or the extortioner leech him (scilicet) on all his goods. *his labour*] goods gotten by his labour.

13 *V. 13. posterie*] or his left end, see *Psal. 37. 37.* *so cutting off*] or, appointed to be cut off; to perdition, or to destruction, as the Greek explaineth. The verb active, is of passive signification; as *Psal. 32. 9.* & *36. 3.*

15 *V. 15. memorie*] or memorial, *Psal. 34. 17. Job 18. 17.*

16 *V. 16. smitten*] with grief, that is sorrowful, or as the Greek sayth, pricked in hart. So verse 22. See *Psal. 102. 5.* & *24. 19.*

17 *V. 17. let it come*] or, it shall come: and so after.

18 *V. 18. his rayment*] or, a mantle. *let it enter*] or it entered. It may be understood of his delyte in cussing, which pleased him as water and oyle: or of the efficacy of the curse, that should perie his owne bowels and bones, as *Num. 5. 22.*

20 *V. 20. the work*] that is, the wage, or reward due for his work: so *Levit. 19. 13. Isa. 49. 4. Job 7. 2. Ezek. 19. 20.*

21 *V. 21. Iehovih*] the name of God: see *Psal. 68. 11.* *doe*] to weete mercie; as the next words shew; and is expressed, *Psal. 18. 11.* See also *Psal. 103. 9.* where the word anger is omitted.

23 *V. 23. I am gone*] or, am made to goe (or depart), namely, towards my grave, as *Psal. 58. 9.* See also *Psal. 102. 12. 1. Chyon. 17. 11.* *possed as the grasshopper*] or, shaken off as the Locust; which hath no nest or biding place, but is driven too and fro, being a fearful creature, *Nahum. 3. 17. Job 39. 23.* or which is carryed away with the winde: *Exod. 10. 19.*

24 *V. 24. feeble*] or, loosened, So that I am ready to tumble and fall. So Paul calleth them *loose*, or feeble knees, *Heb. 12. 12.* *from Isa. 34. 3.* *for fatnes*] or for oyle: that is, for want of fat, or oyle: as, for the fruit, is, for want of the fruits, *Lam. 4. 9.* for five, is, for want of five, *Gen. 18. 28.* for fornication, *1 Cor. 7. 2. is,* for to avoyd fornication, or woe

may turne it, *without fat:* for the Hebrew *min*, sometime signifieth without: *Job. 21. 9.* *V. 25. shaked*] or wagged; a signe of scorn, *Psal. 12. 8.*

V. 27. thine hand] that is, thy handy work.

V. 28. rise they up] to weete, against me (as the Greek explaineth it) and be they abashed as disappointed of their purpose.

V. 30. of many] or, of the mighty, of great men; as the Chaldee sayth of wise men: but the Greek translateth of many.

V. 31. at the right hand] to assist; con- *that judge*] that is condemne and persecute him to death.

PSALME 119.

David prophesieth of Christs kingdome, 4. his eternal priesthood, 5. his conquest, 7. and his passion.

A Psalme, of David:

Iehovah assuredly sayd, unto my Lord; Sit thou at my right-hand: untill I put thine enemies, the footstool of thy feet. Iehovah will send out of Sion, the rod of thy strength: rule thou, in the middes of thine enemies. Thy people shall be voluntaries, in the day of thy power: in the bewties of holynes, of the womb of the early-morning; to thee, the dew of thy youth. Iehovah sware, and will not repent; thou art a Priest for ever: according to the order of Melchisedek. The Lord at thy right-hand: he hath wounded Kings, in the day of his wryath. He shall judge among the heathens, he hath filled with corpses: he hath wounded the head, over a great land, Of the brook, in the way shall he drinke: therefore, he shall lift up the head.

Annotations.

Annotations.

Iehovah] that is, God the Father. *Assuredly*] see *Psal. 36. 2.* *to my Lord;*] that is to Christ, whome David here calleth his Lord, though he was also his son according to the flesh, *Mat. 22. 42. 45. Rom. 1. 3. Act. 2. 34.* So the Chaldee, *The Lord sayd unto his Word:* meaning Christ, *John 1. 1.* *fit at my right-hand*] sitting, noteth reigning with continuance, *1 Cor. 15. 25. Heb. 10. 12. 13.* So, *sitting on his throne, 1 King. 3. 6.* is expounded, *reigning in his sted, 2 Chon. 1. 8.* Gods right hand meaneth his power and maiestie in the heavens. *Luk. 22. 69. Mark 16. 19. Heb. 1. 3. & 8. 1.* and this above all Angels, *Heb. 1. 13.* *thine enemies*] even all of them, the last wherof is death, *1 Cor. 15. 25. 26.* Of this place, the Apostle giveth this exposition, Every Priest standeth daily ministering, and oft times offering the same sacrifices, which can never take away for syn; but this man having offered one sacrifice for syn, sitteth for ever at Gods right hand, hence forth expecteth til his enemies be put the footstool of his feet. *Heb. 10. 11. 12. 13.*

V. 2. the rod] or staff (scepter) of thy strength; thy strong staff (o Christ) that is, the powerful word of thy kingdome; *Isa. 11. 4. Mat. 13. 19.* which was to come out of Sion and Ierusalem, *Isa. 2. 3. Luk. 24. 49. Act. 1. 4. & 2. 1. 2. &c.* For in Sion, Christ reigneth, *Psal. 136. 6. Rev. 14. 1.* *rule thou*] that is, thou shalt surely rule, or have dominion: see the notes on *Psal. 37. 3.*

V. 3. voluntaries] a people of voluntaries, or of liberalities, (as *Psal. 68. 10.*) that is, shall most freely, willingly and liberally present themselves and their oblations to thee: as *Judg. 5. 7. Act. 2. 41. Exod. 25. 2. Rom. 12. 1. Psal. 47. 10. & 119. 108. Song. 6. 11.* *of thy power*] or armie (as *Psal. 33. 16.*) that is, when thou sendest forth thy powerful gospel; and preachers of the same, to conquer the world. *Rom. 1. 16. 2 Cor. 10. 4. 5. Rev. 6. 2. Psal. 45. 4. 5. 6.* in the bewties of holynes] or in the comly-honours of the sanctuarie: meaning eyther the comly (or honourable) places of ho-

lynes, (or of the sanctuarie) as *Psal. 29. 2.* that is the church: or rather in the bewtiful ornaments of holynes; that is, holy graces and vertues, wherewith Christ and his people are adorned, as the Priests & Levites of old with *Vim* Tuumm and holy garments; *Exod. 28. 2. 40. Isa. 52. 1.* So the warriors in heaven, are clothed with fine linen white and pure; the righteousnes, of the sainctes. *Rev. 19. 14. 8.* *of the womb &c.*] This place is difficult, and may diversly be understood, eyther of Christ himself, or of his people; and agayn if of Christ, eyther in respect of his godhead, or of his manhood. Or his Godhead, that the Father sayth unto him, of the womb (that is, of mine own essence) before the early-morning (that is, before the world was) to thee was, (or thou hadst) the dew of thy youth, (or birth;) (so nothing the eternal generation of Christ be- fore all worlds; as is shewed; *Prov. 8. 22. 23. 24. 25.* And this sense the Lxx. Greek interpreters seem to follow, translating of the womb before the morning-barr begate thee. If it be meant of Christs manhood, we may take it thus, of the womb of the dark-morning (or of the obscure womb, of the virgin) thou hadst the dew of thy birth. If of Christs people before mentioned, it may thus be read, Of the womb of the morning to thee shalbe (or shall come) the dew of thy youth; that is, thy youth (thy yong or new born people) shalbe to thee as the morning dew, which taleth secretly from heaven, and abundantly covereth the earth: For, so the dew is sometime used, *2 Sam 17. 12.* and unto rayn, dew, yee &c. the scripture applieth the names of womb, and begetting; *Iob 38. 28. 29.* & the increase of the church is by this figure described, as The remnant of Iakob shalbe among many people, as a dew from the Lord, as shewes upon the grass, that waxyth not for man &c. *Isa. 5. 7.* This last sense accordeth best with the beginning of the verse. *of the early-morning,*] of the womb of the morning. of the morning (or dew, or before the dawning) the morning (or dawning) in Hebrew *Mishchah*, is named of the blacknes or darknes, which also the scripture

Hh

scripture sheweth, Job. 20. 1. and the letter M. is eyther a preposition, signifying from, or before, as Isa. 43. 13. or, but a part of the word, here meaning, *of*, to the] vnderstand was or shalbe, that is, thou hast, or shalt have. *dear of thy youth*] or, of thy birth: that is, thy youth which is like the deaw. Youth or nativitey, may eyther be taken properly for yong age, as Eccl. 1. 9. or figuratively, for yong persons, meaning the regenerate, which are as new born babes, Job. 1. 13. & 3. 3. 1 Pet. 2. 2.

V. 4. *swore*] Forasmuch (sayth the Apostle) as it is not without an oath, &c. by so much is Jesus made surety of a better Testament. Heb. 7. 20. 22. a Priest] or Sacrificer; see Psal. 99. 6. for ever, &c.] Among the Levites, many were made Priests, because they were not suffered to endue by reason of death: but this man because he endureth ever, hath an everlasting priesthood. Wherefore he is able also perfectly to save them that come unto God by him; seeing he ever liveth to make intercession for them. Heb. 7. 23. 24. 25. to the order] or according to my speech: both these interpretations are good, the one from the Apostles authority, Heb. 7. 17. the other from the Hebrue proprietie dibrathi, as Job. 5. 8. meaning the manner and order of Melchisedek, as God speaketh of him in the historie, where he is brought in without father, mother, kindred, beginning of dayes or end of life, continuing a Priest for ever; as the Apostle gathereth Heb. 7. 13. from the narration Gen. 14. 18. &c. of Melchisedek] the King of Salem, and Priest of the most hye God, whose name and office is opened, Heb. 7. 1. 2. &c. from which he inferreth, If perfection had been by the Priesthood of the Levites, &c. what needed it that another Priest should rise after the order of Melchisedek, and not to be called after the order of Aaron? Heb. 7. 11.

V. 5. The Lord] Christ, as in verse 1. which the Chaldee calleth the Shecinah (the divine-presence) of the LORD. at thy right hand] this may be spoken to God the Father, at whose right hand Christ sitteth, as verse 1. or to the people of God,

at whose right hand he standeth, as Psal. 109. 31. hath wounded] or shall wound, or embue in blood, as Psal. 68. 12. 24. a prophesie spoken as of a thing doen. So usually in the Prophets, Isa. 9. 6. & 53. 4. &c. See this fulfilled, Rev. 19. 18.

V. 6. hath filled] or shall fill, to weat all places with dead bodies, slayn and unburi'd, as Jer. 16. 4. So the Chaldee paraphraeth, he hath fylled the land with carcases of the wicked which are slayn. the head] Antichrist the man of syn, whom the Lord shall consume with the spirit of his mouth, 2 Thes. 2. 3. 8. or head, for heads, and land for lands; that is, all wicked governments whersoever.

V. 7. of the brook] or stream, to weat of afflictions (as waters usually signify, Psal. 18. 5.) Christ will to drink, that is, to suffer, and so to enter into his glory. Mat. 26. 39. 42. Luk. 24. 26. 1 Pet. 1. 11. Philip. 2. 8. 9. Or, drinking of the brook in the way, may mean a short refreshing of himself, and then a hot pursuit of his enemies without delay, til he hath got a full conquest of the. Compare herewith the historie of Gedeons soldiers, Judg. 7. 4. 5. 6. &c. As waters sometime signify doctrine; so the Chaldee here expoundeth it, From the mouth of the Prophet, he shall receive doctrine in the way.

PSALME III.

The praises of God for his glorious and glorious works.

1. Halelu-jah. I will confesse Ichovah, with all the heart: in the secret of the righteous, and assemblie.

2. Great are, the actions of Ichovah: fought-out, of all that delight in them.

3. Glorious-majestie and comely honour is his work: and his justice, standeth to perpetual-aye.

4. He hath made a memorial, of his marvelous works: gracious, & pitiful is Ichovah.

5. He hath given a prey, to them that fear him: he will remember his covenant for ever.

6. He hath shewed to his people, the able power of his actions: in giving to them, the inheritance of the heathens.

7. The actions of his hands, are truth and judgment: faithful are, all his precepts.

8. Scablihed they are, for aye for ever: done, in truth & righteousness.

9. He sent redemption, to his people; he hath commanded his covenant for ever: holy & fearful is his name.

10. The beginning of wisdom, is the fear of Ichovah; good prudence, have all they that doe them: his praise, standeth to perpetual-aye.

Annotations.

H Alelu jah] Praysie ye Jah. This Psalm setteth forth the prayes of God: and is composed after the order of the Hebrue Alphabet, every sentence beginning with a severall letter. So also the Psalm following. See Psal. 25. 1. the secret] or Council, see Psal. 64. 3. & 89. 3.

V. 2. fought-out] that is, regarded & cared for; so Isa. 62. 12. a cue fought out, that is, cared for; as Deut. 11. 11. Or fought out, that is, found, or manifested unto, as Isa. 65. 1. compared with Rom. 10. 20. Or fought, that is, worthy to be fought, as Praised, Psal.

18. 4. for praise-worthy. of all that delight] or for all their delytes; that is, the delytes and pleasures of Gods works are such, as they are worthy to be sought into. The original may bear eyther sense.

V. 3. Majestie] that is, most majestic and honourable. standeth] that is continueth, or abideth firm: as 1 Sam. 16. 22. Psal. 102. 27. & 33. 11. 2 Cor. 9. 9. from Psal. 112. 9.

V. 5. a prey] that is, a portion of meat, or food, as the Greek & Chaldee expayne it. So Prov. 31. 15. Mal. 3. 10.

V. 6. in giving] or, to give unto them.

V. 7. faithful] or sure, constant: see Psal. 19. 8.

V. 9. redemption] or deliverance; which meaneth both a riddance from the evils wherein they have been, Deut. 7. 8. & 15. 15. Psal. 25. 22. & 130. 8. and a preservation from the evils whereinto the wicked fall, Exod. 8. 23. Psal. 49. 7. 16. & 119. 134.

V. 10. beginning] the first, chief and principal, eyther in time or dignitie. So, the first, Mark. 12. 28. For the great commandment, Mat. 22. 36. prudence] understanding, or success and felicitie, which commonly followeth prudence. Prov. 3. 4. have all] or, shalbe to all. doe them] the precepts mentioned verse 7. or these things generally. The Greek sayth, doeth, meaning the covenant, verse 9. bu] that is, Gods praise, of whom this Psalm is composed, verse, 1. &c. standeth] that is, abideth or continueth, as verse 3.

PSALME III.

The praises of the godly man, who hath the promises of this life, & of that which is to come: His prosperity shalbe an ey fore to the wicked.

Halelu-jah.

1. O Blessed is the man, that feareth Ichovah: that delyteth greatly in his commandements.

2. His seed shalbe, mightie in the earth:

earth: the generation of the righteous, shall be blessed.

3. Wealthy-store and riches shall be in his house: and his justice, standeth to perpetual-aye.

4. Vnto the righteous, light ariseth in darknes: gracious and pittifull and just.

5. A good man, doeth gracious-ly and lendeth: he will moderate his words, in judgment.

6. Surely he shall not be mooved for ever: the just-man shall be, to everlasting memorie.

7. He will not fear, for evil hear-say: his hart is fixed, trusting in Iehovah.

8. His hart is stablished, he wil not fear: untill he see, upon his distressers.

9. He hath scattered abroad, hee hath given to the poore; his justice, standeth to perpetual-aye: his horn, shall be exalted with honour.

10. The wicked shall see and be angry; he shall gnash with his teeth and melt away: the desire of the wicked, shall perish.

Annotations.

Halelujah] or Praise ye the LORD. This Psalm setteth out the praises of the godly man: and is composed after the order of the Hebrue Alphabet, even as the former 111. psalm; with which in many things it is to be compared.

V. 2. *his seed*] his children; as Psalm. 21. 11. Levit. 21. 17. So the Chaldee sayth, *his sown* shall be mighty in the Law. the generation which their progenie, as Deuter. 29. 22. Job. 42. 16. or, the nation, (the multitude) of righteous men: see Psalm. 12. 8. & 14. 5.

V. 3. *Wealth*] or Store of riches, sufficiency of wealth gathered with labour & industrie: the Hebrue Hou, signifieth also sufficiency, Prov. 30. 15. *standeth*] that is, continueth abiding, as Psalm 111. 3. where the very same is spoken of God. So after, verse 9.

V. 4. *light ariseth*] or *springeth up*, properly as the sun riseth; Mal. 4. 2. *light* signifieth comfort, peace, joy &c. as darkness, affliction. Job. 30. 26. Eph. 8. 16. Psalm. 107. 10. Lam. 3. 2. And so in religion, Mat. 26. 18. 23. Rom. 2. 19. 2 Cor. 4. 6. Compare this sentence with Psalm. 58. 10, Exod. 10. 13. and the contrary, Job. 38. 15. *gracious*] this may be underdied of God, thus: from him that is gracious &c. as Psalm 111. 4. or of the godly man, that he is gracious &c. as the next verse sheweth: or, of the light, that it is gracious &c. meaning it of God, who is our light, as Psalm 27. 1.

V. 5. *will moderate*] or *measure out*; or *cary* & *disperse* them, as the Greek explaineth it, by the similitude of a steward, *his words*] or *affayres*, matters. in judgment] or with discretion, as is fit and right. Psalm. 25. 9. Ezek. 34. 16.

V. 6. *Surely*] or, *For*: compare Psalm. 15. 5. V. 7. *hearsay*] or *hearing*; that is, tydings, fame, rumour or report, which he heareth; as the word signifieth Rom. 10. 16. 17. So that which one Evangelist calleth *echos*, hearing, Mark. 1. 28. another calleth *echos*, a sound or echor, Luk. 4. 37. both meaning fame or rumor. See the contrary to this in the wicked, Jer. 49. 23. *fixed*] or *firmy prepared*, not to be mooved with yll tidings.

V. 8. *he see*] to weet, Gods work, or reward; see Psalm 54. 9. The Chaldee other- wise, thus, *ill he see redemption in distress*.

V. 9. *scattered*] to weet, his riches (as the Chaldee explaineth it) that is, given and

and lent it freely without looking for any thing thereof, as Luk. 6. 35. though thereby he is more increased, Prov. 11. 24. See 2. Cor. 9. 9. *justice*] this generally is all righteousness, sometime almes; see Psalm. 24. 5. *his home*] that is, power and glorie: so the Chaldee sayth, *his strength*: see Psalm 75. 9. 11. & 92. 11. & 89. 18. 25. 1 Sam. 2. 1.

V. 10. *the desire*] that is, the thing that he desireth: that not be granted him. Compare Prov. 10. 24. 28. & 13. 12.

PSALME 113.

An exhortation to praise God for his excellencie, 6. for his mercy.

Halelu-jah;

Praise ye servants of Iehovah: praise ye, the name of Iehovah.

Blessed be the name of Iehovah: from this time, and for ever. From the

rising of the Sun, unto the going in of the same: praised be, the name of Iehovah. Iehovah is high, above

all nations: his glorie, is above the heavens. Who is like Iehovah our

God: that listeth himself low to see: in the heavens and in the earth. He

rayseth the poor from the dust: he listeth up the needy from the dung.

To set him with bounteous-Princes: with the bounteous-princes of his people. He maketh the barren of

house, to dwell, a joyfull mother of children; Halelujah.

Annotations.

From this time] or, from now, henceforth. So Psalm. 115. 18. & 121. 8. & 131. 3.

V. 2. *rising*] that is, the east part of the world; as Psalm 103. 12. *going in*] or going down; that is the west, where the Sun is sayd to goe in, as when it riseth, to come

out: Gen. 19. 23. meaning by east and west, all the world over: so Mal. 1. 11.

V. 5. *listeth-hye to sit*] or, to dwell; that is, (as the Greek explaineth it) dwelleth on high: and so after, *seth the things below*.

V. 7. *from the dust*] that is, from base estate, as 1. King. 16. 2. So after, from dung, as Lam. 4. 5. This speech is taken from 1. 53.

V. 8. *the barren of house*] that is, the woman which never had children; as on the contrary, fruitful women are sayd to build their husbands houses. Ruth. 4. 11.

So house, is used for children or posterity, Psalm. 115. 10. 12. Exod. 1. 21. See also Psalm. 68. 7. The scriptures apply this to the Church of the Gentiles, as, Rejoyce O barren that didst not bear, &c. Esa. 54. 1. Gal. 4. 26. 27.

PSALME 114.

The deliverance of Israel out of Egypt, ascribed the dumb creatures: all the earth are thereupon exhorted to fear God.

Vhen Israel went-out, from Egypt: the house of Iakob, from the people of a barbarous-

speech. Iudah was for his sanctuary: Israel, his dominions. The sea saw,

and fled: the Iarden, turned-about backward. The Mountayns, leaped

like rammes: the hills, like yonglings of the flock. What ayied thee O sea,

that thou fleddest: O Iarden, that thou turnedst-about backward? O

mountains, that ye leaped like rammes: ye hills, like yonglings of the flock? At the presence of the Lord, tremble

thou earth: at the presence, of the God of Iakob. That turneth the rock, to a lake of waters: the flint, to a fountayne of waters.

Annotations.

Hh 3

Barba-

1 **B**arbarous speech] or, speaking barbarously, of a strange, rude, uncouth language. This word is here only used, & meaneth all speech that was not understood of Gods people; which he that speaketh, is called of the Apostle a Barbarian, that is a stranger. 1 Cor. 14. 11. even as here also the Chaldee turneth it. Spiritually it meaneth such as speak against the faith, the language of Canaan, Isa. 19. 18.

2 V. 2. Judah] that is, the congregation of that tribe, which was moit principal, Num. 2. 3. & 7. 12. & 10. 14. was] or became, and is of the feminine gender, to signify the Congregation, usually named a daughter, as Psal. 9. 15. his sanctuary] sanctitie; or sanctification; which God had sanctified to dwell among them: Levitic. 19. 22. & 20. 7. 26. & 26. 11. 12. 2 Cor. 6. 16. The Chaldee explaineth it thus, The church of the house of Judah, was united to his holynes; Israel to his dominions. dominions] or dominations (seignuries), ruling over the tribes by his lawes and spirit.

3 V. 3. The sea] the red sea, through which Israel passed, Exod. 14. 21. Psal. 77. 17. & 78. 13. & 66. 6. & 136. 13. the garden] the great river in the land of Canaan, Ios. 3. Psal. 66. 6.

4 V. 4. The mountaines] Sinai, Horeb and other hills in the wildernes quaked, Exo. 19. 18. Hab. 3. 6. 10. Psal. 68. 9. So leaping is used also in Psal. 29. 6. The Chaldee paraphraseth, When he gave his law to his people, the mountaines leaped &c. younglings] Hebr. sons; meaning lambs: so vs 6.

5 V. 5. What ayleth thee] or, what was to thee?

7 V. 7. At the presence] or At the face, or Before the Lord. For these phrases are used indifferently; as milipnei, at the presence, 1 Chro. 16. 33. is lipnei, before, Psal. 56. 13. So Milipnei, before, or from the face, 1 Chron. 19. 18. for which in 2 Sam. 10. 18. is Mipnei, before. tremble thou] with payn as a woman in travel, see Psal. 29. 8. It is an answer to the former question, & therefore may also be turned, the earth trem-

bled, (as the like is observed in Psal. 22. 9.) and so the Greek here translateth, the earth was shaken.

V. 8. the flint] that is, hard flintie rock, as is playned, Deut. 8. 15. Compare Isa. 41. 18.

PSALME II5.

Because God is truly glorious, and idols are vanitie, 9. he exhorteth to confidence in God, who is to be blessed for his blessings.

NOT unto us, Iehovah; not unto us: but unto thy name, give the glorie: for thy mercie, for thy truth. Wherefore should the heathens say: where is now, their God? And our God is in the heavens: whatsoever pleaseth him, he doeth. Their idols, are silver and gold: the work of mens hands. A mouth they have, and speak not: eyes they have, and see not. Ears they have, and hear not: a nose they have, & smell not. Hands they have, & feel not; feet they have, and walk not: they make no sound with their throat. Like them, be they that make them: every one, that trusteth in them. O Israel, trust thou in Iehovah: he is their help, and their sheild. O house of Aaron, trust ye in Iehovah: he is their help, and their sheild. Ye that fear Iehovah, trust in Iehovah: he is their help, and their sheild. Iehovah, hath remembered us, he wil bless us: he wil bless, the house of Israel; he wil bless, the house of Aaron. He wil bless, them that fear Iehovah: the final, with the great. Iehovah wil add unto you: unto you, and unto your sons. Blessed shall you be, of Iehovah: which made, the heavens and earth,

16 earth. The heavens the heavens, are Iehovahs: & the earth, he hath given to the sons of Adam. Not the dead, shall praise Iah: neyther, any that goe down to silence. But wee will bless Iah; from this time and for ever, Hallelu-jah.

Annotations.

1 **N**ot to me] or, for us; the Chaldee addeth, not for our desert. This psalme the Greek joyneth with the former, and maketh it a part of the 114. psalm. See the notes on Psal. 10. 1.

2 V. 2. now] or I pray. A word of intreating, but used here in mockage. See Psal. 79. 10.

3 V. 3. And] or, But our God. It is a signe of indignation, as Psal. 2. 6.

5 V. 5. They have] Hebr. is to them. speak not] or cannot speak: as Psal. 77. 5. and so the rest. Compare herewith Ier. 10. 3. 4. 5. 9. &c. Dent. 4. 28.

7 V. 7. found] or mutter, meditate, see Psal. 1. 1.

9 V. 9. Israel] the church is here distinguished into three parts: 1. Israel, or the body of the common wealth: 2. Aarons house the ministers; and 3. the feare of Iehovah, that is, strangers, converts of all nations: Mat. 2. 5. & 10. 35. So after in vers. 12. 13. & Psal. 118. 2. 3. 4. trust thou] the Greek sayth, hath trusted; and so the rest. See the notes on Psal. 22. 9. & 114. 7. their help] to weete, which trust in him. Or it may be for thy help: one person put for another, as often is. See Psal. 59. 10. 65. 7. & 80. 7.

10 V. 10. House] that is, children or posterity: See Psal. 113. 9.

12 V. 12. hath remembered] The Chaldee explaineth it, The word of the Lord hath remembered us for good. will bless] to weete, as the Greek turneth it, being mindful of us, hath blessed us. See the like want, in Ps. 59. 14. & 69. 2. & 45. 4.

13 V. 13. small] or little, in age or degree.

So Rev. 11. 18. V. 14. will add unto] or add upon you; that is, increase you, as Deut. 1. 11. Ejai. 26. 15. or, add his blessings.

V. 15. Shall you be of] or, are you to Iehovah. that is, by him. See the like phrase, Gen. 14. 19. 2 Sam. 2. 5.

V. 16. he hath given] or understand, which he hath given: for the earth also is his, Psal. 24. 1. though heaven properly is his dwelling place; yet not able to conteyn him. 1. King. 8. 30. 27.

V. 17. To silence] the grave, the place of silence and quietnes: as Job. 3. 17. 18. See Psal. 94. 17. So the Chaldee expoundeth it, the place of burial in the earth.

PSALME II6.

The Psalmist professeth his love and dutie to God for his deliverance. 12. He studieth to be thankfull.

I love, because Iehovah heareth my voice, my supplications. Because he bowed his ear unto me: and in my dayes, I will call. The pangs of death compassed mee; and the strait-afflictions of hell found me: I found distress and sorow. And I called on the name of Iehovah: O Iehovah deliver my soule. Gracious is Iehovah, and just: and our God is merciful. Iehovah keepeth the simple: I was brought-low, and he saved mee. Return o my soule, unto thy rest: for Iehovah, hath bounteously rewarded unto thee. Because thou hast released my soule, from death; mine eye from tears; my foot from sliding. I will walk on before Iehovah: in the lands; of the living. I beleevd, therefore did I speak: I was afflicted vehemently. I did say in my hastening-away, every man is a lyer. What shall

13 I render to Iehovah: for all his bountiful-
rewards unto me? I will take-up the
cup of salvations: and wil call on the
name of Iehovah. My vowes, to Ie-
hovah I wil pay: in the presence now
of all his people. Precious, in the
eyes of Iehovah: is the death, of his
gracious-saints. Oh Iehovah, sure-
ly I am thy servant: I am thy servant,
the son of thine hand-mayd: thou
hast unloosed, my bands. To thee
wil I sacrifice, a sacrifice of confession:
and wil call on the name of Iehovah.
18 My vowes, to Iehovah wil I pay: in
the presence now, of all his people.
19 In the courts, of the house of Iehovah;
in the midds of thee, O Ierusalem;
Halelu-jah.

Annotations.

1 I [Love] to weat the Lord: or I am loving-
ly-affected, and welpleased. The Greek
here beginneth the 114. Psalm; see
the note on Psalm. 10. 1. and after, verse 10.
beareth] or wil bear, to weat continually.
2 V. 2. and] that is, therefore wil I call; or,
when I did call. my dayes] that is, whiles
I live: or dayes of affliction, as Job 30. 16. see
Psalm 119. 84. & 37. 11.
3 V. 3. pang] or paynes; compare Psalm
18. 5. &c. hell] the state of death, or
grave: see Psalm 16. 10. found] that
is, came upon me. So 1 Chron. 10. 3. Nebem.
9. 32. Eph. 8. 6. Psalm 119. 143.
5 V. 5. Oh] or, I beseech thee & now. The
Hebrew Anna and Na are words of in-
treating, as the Greek Nai; Philen. 1. 20.
Rev. 1. 7.
6 V. 6. brought-low] drawn-dye, weakened,
and afflicted: see Psalm 41. 2. & 79. 8.
7 V. 7. thy rest] thy quiet comfortable ef-
tate in God, without trouble of conscience.
This Christ giveth, Mat. 11. 29. but
lyn taketh away, Deut. 28. 65. reward-
ed] or, as the Greek sayth, been beneficial,

the Chaldee explaineth it, the word of the
Lord hath rewarded good unto thee. see Psalm
13. 6.

V. 8. sliding] or shrift, fall: See Psalm.
56. 14. 1 Sam. 2. 4.

V. 9. walk on] to weat, pleasingly, as
the Greek explaineth; or pleasingly admi-
nister: so 1 Sam. 2. 30. 31. Psalm 86. 14. the
living] in this world, see Psalm 137. 13.

V. 10. therefore] the Hebrew Ki, for, is
here used for therefore, as the Greek trans-
lateth, and the Apostle alloweth, 1 Cor.
4. 13. So may it also be tak. n, 1 Sam. 2. 13;
so the Greek hoti; as Luk. 7. 47. for she
loved, that is, therefore she loved much. Here
the Greek version, beginneth the 115.
Psalm.

V. 11. my hastening] through fear; in
Greek my easie (or trauce): see Psalm 31.
23. hereto is opposed his quietnes, Psalm 30.
7.

every man] even the Prophets,
which have promised me the kingdom
&c; and thus it might be Davids infirmi-
ty: or indeed, every man in respect of God,
is a lyer, & unable to help in time of need;
Num. 23. 19. Rom. 3. 4. Psalm 33. 17.

V. 12. for all] so the Greek supplieth
the word for: and by rewards, he meaneth
benefites, as verse 7. Compare 1. Thes. 3. 9.
2. Chron. 32. 25.

V. 13. the cup of salvations] or of health;
that is, of thanksgiving for Gods saving
health and deliverance of me. For mercies
received, the Israelites used to offer
peace (or thank) offerings; whereof they did
eat, and rejoyce before the Lord; and at
their bankets, took up the cup of wine in
their hands, and blessed God: called ther-
upon the cup of blessing, 1. Corin. 10. 16. So
our Lord, at the feast of the Passover, took
the cup and gave thanks; Luk. 22. 17. call
on] that is, pray, and praye God: or call in,
that is, proclaime & preach Gods mercies:
so verse 17.

V. 15. Precious &c.] that is, God wil
not easily suffer his saints to be slayn; see
Psalm 72. 14. So the soule is sayd to be precious,
when the life is spared. 1 Sam. 26. 31. & King.
1. 13.

V. 16.

16 V. 16. handmayd] born thy servant in
thy house: see Psalm 36. 16. bands] that
is, hast set me at libertie; (as Job 39. 8.) thro
afflictions; Esai. 28. 22. a similitude taken
from captives; Esai. 52. 2.

V. 17. confession] that is, a thank-offering:
see Psalm 50. 14.

PSALME 117.

The Gentiles are exhorted to praise God for
his mercie and truth.

1 Praise Iehovah, all ye gentiles:
2 laud him, all ye peoples. For
his mercie, is mightie towards us; and
the faithfulness of Iehovah endureth for
ever, Halelu-jah.

Annotations.

1 Gentiles] or nations; all which are ex-
horted to glorify God, for obeying
mercy by Christ, who hath received us
into the glory of God: as th' Apostle sheweth
from this scripture, Rom. 15. 7. & 11.

PSALME 118.

An exhortation to praise God for his mercie.
5. The Psalmist by his experience sheweth how
good it is to trust in God. 19. Under the type of
the Psalmist, the coming of Christ in his kingdom
is expressed.

1 Confess ye to Iehovah for he is
2 good: for his mercie endureth for
3 ever. Let Israel now say: that his
mercies endureth for ever. Let the
house of Aaron now say: that his mer-
cie endureth for ever. Let them that
4 fear Iehovah, now say: that his mer-
cie endureth for ever. Out of strait-
5 affliction, I called on Iah: Iah answered
6 me, with a large-roumth. Iehovah
is for me, I wil not fear, what man can
7 doe unto me. Iehovah is for mee,

with them that help mee: and I, shall
see on them that hate me. It is bet-
ter, to hope-for safety in Iehovah:
than to trust, in man. It is better,
to hope-for safety in Iehovah: than
to trust, in bounteous-princes. All
nations compassed me: but in the
name of Iehovah, I cutt them off.
They compassed me, yea they com-
passed mee: but in the name of Ie-
hovah, I cut-them-off. They compas-
passed me as bees: they were quench-
ed as a fyre of thornes: but in the
name of Iehovah, I cutt them off.
Thrusting thou thrustest me to fall:
and Iehovah help me. Iah is my
strength and song: and he hath been
to me, for a salvation. A voice of
shouting and of salvation, is in the
tents of the just: the right-hand of
Iehovah, doeth valiantnes. The right
hand of Iehovah, is exalted: the right-
hand of Iehovah, doeth valiantnes. I
shall not dye but live: and shall tel, the
works of Iah. Iah chastising cha-
stified me: and gave me not, to the
death. Open ye unto me the gates
of iustice: that I may enter into them,
may confesse Iah. This gate of Ie-
hovah: into which, the just shall en-
ter. I wil confesse thee, because thou
hast answered me: and hast been to
me, for a salvation. The stone which
the builders refused: is become for
head of the corner. This was of Ie-
hovah: it is marvelous in our eyes.
This is the day, Iehovah made: let us
be glad, and rejoyce in it. Oh Ie-
hovah, save now: oh Iehovah, prosper
now. Blessed be he that commeth,
in the name of Iehovah: we blese you,
out of the house of Iehovah. God,

Ii

ii

28 **I**ehovah; and hath given light unto
 29 us: binde yee the feast-offerings with
 cords: unto the horns, of the altar.
 Thou art my God, and I wil confesse
 thee: my God, I wil exalt thee. Con-
 fesse ye to Iehovah for he is good: for,
 his mercie endureth for ever.

Annotations.

- 1 **F**or he] or, that he is good: so verse 20.
 4 V. 4. that fear] strangers of all na-
 tions; as before he mentioned the
 church and ministers: see Psal. 115. 9.
 5 V. 5. with a laye-roumb] that is, by
 bringing me into it, as is expresse Psalms.
 18. 20. & 4. 2.
 6 V. 6. for me] to weete an helper, as the
 Greek explaineth; which the Apollie fol-
 loweth, Heb. 13. 6. So the Chaldee sayth,
 the word of the Lord is for mine help: so in v.
 7. See also Psal. 56. 5. 12.
 7 V. 7. with them that help me] in sted of
 all helpers: see a like phrase; Psal. 54. 6. The
 Greek sayth, mine helper. see on them]
 to weete, their reward; or vengeance, as the
 Chaldee explaineth. See Psal. 54. 9. & 71. 3.
 10 V. 10. but in &c.] or, in the name of Je-
 hovah, (I trust) that I shall cutt them off. The
 Greek agreeth with the former: the Chal-
 dee with this latter: and so in the verses
 following.
 12 V. 12. were quenched] or (on the con-
 trary) were kindled, as both the Greek and
 Chaldee doe translate it. Sundry words
 signify contraries, as barac to blesse and to
 curse, 1 King. 21. 13. The fyre of thorns is
 both soon kindled, and soon quenched:
 so Christs enemies. for] or but in the
 name &c.
 13 V. 13. Thrusting &c.] that is, Thou
 didst sorely thrust: speaking to the enemies;
 the Chaldee explaineth it, my syn thrust me
 to fall. Thrusting thrust, is an Hebraisme of-
 ten used, as after vers. 18. So Cutting shalbe
 cut off. Num. 15. 30. that is, shal dye without
 mercie, Heb. 10. 28.
 14 V. 14. song] or melodie, that is, whom

I sing lawd unto. This is taken from Ex-
 od. 15. 2. to Isha. 12. 2. for a saluati-
 on; that is, hath saved or rescued me,
 against mine enemies, as 2 Sam. 10. 11
 where the like phrase is used: so after,
 verse 21. the word for, may be omitted, as
 sometime in the Hebrue it self, 2 Chron. 1.
 21. compared with 1 King. 22. 22.

V. 15. saluati-] that is, victorie, as Psal.
 98. 1. or thanks for saluation, as Psal. 116. 13.
 See Rev. 19. 1. tents] that is, dwell-
 ing places; but spoken of as in wars, or
 for short continuance; as Heb. 11. 9. So
 tents of the sancts, Rev. 10. 9. See also 1 Chr.
 31. 2.

V. 18. gave] or delivered: so Ezek. 31.
 14.

V. 19. gates of iustice] that is, of Gods
 sanctuarie; the gates whereof were to be
 opened by the Priests and Levites, for
 men to come and serue the Lord, 1 Sam. 3.
 15. Called gates of iustice, because onely the
 just and cleas might enter into them; 23
 verse 20. Isha. 26. 2. 2 Chron. 23. 19. Rev. 21. 27.

V. 20. gate of Iehovah] this the Chal-
 dee expoundeth, the gate of the Sanctuarie
 of the Lord.

V. 22. The stone &c.] By this stone, is
 meant David himself, and his son Christ; by
 the builders, are meant the chisfmen of Is-
 rael, that refused David & Christ to reigne
 over them: Mat. 21. 42. Mat. 4. 11. Of Da-
 vid, the Chaldee expoundeth it. The build-
 ers despised the yongman, which among the
 sonns of Jesse, was worthy to be made king and
 ruler. for head] that is, the chief corner
 stone, which completh and fastneth the
 building: see also Isha. 28. 16. 1 Pet. 2. 6. 7. 8.
 Ephes. 2. 20. 21.

V. 24. made] that is, preferred in honour
 above others; so making sometime significth,
 as 1 Sam. 12. 6. and the making of a day, is
 the sanctifying and observing of it, Deut. 5. 1.
 Exod. 34. 22. Also day, is the whole time of
 grace in Christ, 2 Cor. 6. 2.

V. 25. Iave now] or, I see thee thee seer:
 in Hebrue Hosaiab na, or Hosanna, as it is
 founded in Greek, Mat. 21. 9. 15. where
 the people and children welcome Christ

into Ierusalem, singing Hosanna the son of
 David, that is, praying God most hye, to
 save the King (Christ) who then came in the
 name of the Lord.

26 V. 26. he that cometh] that is, the
 King (Christ) that cometh in the name (pow-
 er and authority) of the Lord, Luk. 19. 38.
 we blesse you] these seem to be the Priests
 words; whose office was to blesse Gods peo-
 ple in his house, Num. 6. 23, Deut. 10. 8.
 1 Chron. 23. 13.

27 V. 27. the feast-offrings] or festivitie.
 This word often used for a festival day, as
 Psal. 81. 2. is sometime figuratively used for
 the sacrifices offered at those feasts, as Exod.
 23. 18. Isha. 29. 1. & to the Chaldee explain-
 eth it here. Thus Christ is called our Pas-
 ches, 1 Cor. 5. 7. that is, our Paschal-lamb,
 whose blood was shed for us.

V. 28. I have fastened] that is, I have
 fastened the feast with thick cords, Iudg. 15. 13. sometime
 for thick twisted cords, used at some
 feasts, Ezek. 19. 11. Levit. 23. 40. Hereupon
 this sentence may two wayes be read;
 the first, I have fastened the feast with thick
 cords; both mean one thing, sacrifices
 with cords; that men should keep the festivity with
 joy and thanks to God; as Israel used at
 their solemnities. into the harness] that
 is, all the Court over, until you come
 even to the horns of the altar: intending
 hereby many sacrifices, or boughes. The
 Chaldee interpreteth it, til he have offered
 him, and poured the blood at the hornes of the
 Altar.

PSALME 119.

This Psalme conteyneth manifold praises of
 the Law of God, and effects of the same: with
 sundry prayers, and professions of obedience.

O blessed, are they that are per-
 fect in way: they that walk, in
 the law of Iehovah. 2. O blessed, are
 they that keep his testimonies: they
 that seek him with all the hart. 3. Al-
 so, they that work not iniquitie: but

walk in his wayes. 4. Thou, hast
 commanded thy precepts: to be ob-
 served vehemently. 5. Oh that my
 wayes were directed; to observe thy
 statutes. 6. Then shall I not be a-
 shamed: when I have respect unto all
 thy commandements. 7. I will co-
 fesse thee, with righteousness of hart:
 when I shall learn, the judgments of
 thy iustice. 8. I will observe thy
 statutes: forsake thou me not, very
 much.

9. Wherewith shall a yong-man
 cleanse his way? by taking-heed, ac-
 cording to thy word. 10. With all
 my hart have I sought thee: let mee
 not wander from thy commande-
 ments. 11. In mine hart, have I hid
 thy sayings: that, I might not syn a-
 gainst thee. 12. Blessed art thou Iehov-
 ah; learn me thy statutes. 13. With
 my lipps have I told: all the judgments
 of thy mouth. 14. In the way of thy
 testimonies, have I joyed: as above all
 store-of-riches. 15. In thy precepts
 will I meditate: & will have respect,
 unto thy wayes. 16. In thy statutes
 will I delight my self: I will not for-
 get thy words.

17. Bounteously-reward unto thy
 servant, that I may live, and observe
 thy word. 18. Vncover mine eyes that
 I may see: the marvelous-things of thy
 law. 19. A stranger I am, in the
 earth: hide not thou from me, thy co-
 mandements. 20. My soule is bro-
 ken-small with desire: unto thy judg-
 ments in all time. 21. Thou hast re-
 buked, the proud accursed: that wan-
 dered, from thy commandements. 22.
 Turn thou from me, reproch and co-
 tempt: for I have kept thy testimo-
 nies.

nies. 23. Princes also did sit, they spake against me: thy servant, meditate in thy statutes. 24. Also thy testimonies are my delytes, the men of my counsel.

25. My soule cleaveth to the dust: quicken thou mee, according to thy word. 26. I told my wayes, and thou answeredst me teach me thy statutes. 27. Make me to understand the way of thy precepts: and I will meditate, on thy marvellous-works. 28. My soule droppeth for heaviness: raise thou me up, according to thy word. 29. Take-away from me, the way of falshood: and graciously-give me thy law. 30. The way of faithfulness I have chosen: thy judgments I have proposed. 31. I have cleaved to thy testimonies: Iehovah, let me not be abashed. 32. I will run the way of thy commandments: when thou shalt enlarge mine hart.

33. Teach me o Iehovah, the way of thy statutes: that I may keep it unto the end. 34. Make me to understand, that I may keep thy law; and observe it with all the hart. 35. Make me to tread, in the path of thy commandments: for in it, I take-pleasure. 36. Incline mine hart, unto thy testimonies: & not unto coverousnes. 37. Turn-away mine eyes, fro seeing false-vanitie: quicken me in thy wayes. 38. Confirm to thy servant thy saying: which, is given to the fear of thee. 39. Turn-away my reproch, which I am frayd-of: for, thy judgments are good. 40. Loe I have-a-desire to thy precepts: in thy justice quicken thou me. 41. And let thy mercies come to me o Iehovah: thy salvation, accor-

ding to thy saying. 42. And I shall answer him that reprocheth me: because I have trusted in thy word. 43. And put not thou out of my mouth, the word of trueth very much: because I have hopefully-wayted for thy judgments. 44. And I will observe thy law continually; for ever and perpetual-aye. 45. And I shall walk in a large-roomth: because, I have sought thy precepts. 46. And I will speak of thy testimonies, in the presence of kings; and not be ashamed. 47. And I will delyte my self in thy commandments; which I have loved. 48. And I will lift up my hands, to thy commandments which I have loved; and wil meditate on thy statutes.

49. Remember the word to thy servant: for which thou hast made me hopefully-to-wayt. 50. This is my comfort in mine affliction: that thy saying quickeneth me. 51. The proud, have scorned me very greatly: from thy law, I have not declined. 52. I remembred thy judgments of old o Iehovah: and comforted my self. 53. A burning-horror hath taken-hold on mee, for the wicked: the forsakers, of thy law. 54. Thy statutes have been songs to me in the house of my pilgrimages. 55. I remembred, in the night thy name o Iehovah: and observed thy law. 56. This was to mee: because I kept thy precepts.

57. My portion, Iehovah I have sayd; to observe thy words. 58. I have earnestly-befought, thy face with all the hart: be gracious to me, according to thy saying. 59. I thought upon my wayes: and turned my

feet, unto thy testimonies. 60. I made-haft, and delayed-not: to observe thy commandments. 61. Bands of the wicked have robbed mee: thy law, I have not forgotten. 62. At midd night, will I rise to confess unto thee: for the judgments of thy justice. 63. I am a companion; to all that fear thee: and that observe, thy precepts. 64. The earth is full, of thy mercie Iehovah; learn me thy statutes.

65. Thou hast doen good with thy servant: Iehovah, according to thy word. 66. Learn me goodnes of reason and knowledge: for, I have beleved in thy commandments. 67. Before I was afflicted, I was alway: but now, I observe thy saying. 68. Good art thou and doest good; learn me thy statutes. 69. The proud have forged against mee falshood: I, with all the hart, doe keep thy precepts. 70. Their hart is grose as fat: I, in thy law have delyted my self. 71. It is good for me that I was afflicted: that, I may learne thy statutes. 72. The law of thy mouth is better to mee; than thousands of gold and silver.

73. Thine hands have made me, & fashioned me: make me to understand, that I may learn thy commandments. 74. They that fear thee, shall see me and rejoice: because, I have hopefully-wayted for thy word. 75. I know Iehovah, that thy judgments are justice: & with faithfulness, thou hast afflicted me. 76. Oh let thy mercie be to comfort me: according to thy saying unto thy servant. 77. Let thy tender-mercies come to me that I may live: for thy law, is my

delytes. 78. Let the proud be abashed, for with falshood they have deprevd me: I, doe meditate in thy precepts. 79. Let those turn to me that fear thee; and that know, thy testimonies. 80. Let my hart be perfect in thy statutes: that, I be not abashed.

81. My soule fainteth for thy salvation: I hopefully-wayt for thy word. 82. Mine eyes saye for thy word: saying, when wilt thou comfort me? 83. Though I am like a bottle in the smoke; I have not forgotten thy statutes. 84. How many are the dayes of thy servant? when wilt thou doe judgment on my persecutors? 85. The proud have digged for me pits-of-corruption; which, are not according to thy law. 86. All thy commandments are faithfulness: with falshood doe they persecute me, help thou me. 87. Almost they had consumed me in the earth: but I, have not forsaken thy precepts. 88. According to thy mercie quicken thou me: and I wil observe, the testimonie of thy mouth.

89. For ever o Iehovah; thy word, is stedfast in the heavens. 90. Thy faithfulness, is to generation and generation: thou hast stablished the earth and it shall stand. 91. To thy judgments, they stand this day: for, they all are thy servants. 92. Unless thy law, had been my delytes: then had I perished in mine affliction. 93. For ever, I wil not forget thy precepts: for by them thou hast quickened me. 94. I am thine, save thou me: for I have sought thy precepts. 95. The wicked have wayted for me to destroy me:

me: I consider thy testimonies. 96. Of all perfection, I have seen an end: large is thy commandement vehemently.

97. O how I love thy law! all the day, it is my meditation. 98. Thou makest me wiser than mine enemies, by thy commandements: for, forever it is with me. 99. I am more prudent than all my teachers: for thy testimonies, are my meditation. 100. I am of more understanding than the Elders: because, I have kept thy precepts. 101. I have restrained my feet, from every evil way: that, I may observe thy word. 102. I have not departed from thy judgments: for thou, hast taught me. 103. How sweet are thy sayings to my palate! more than honey to my mouth. 104. By thy precepts I have gotten understanding: therefore, I hate every path of falsehood.

105. Thy word is a lamp to my foot: and a light, to my path. 106. I have sworn and will ratifie it: to observe, the judgements of thy justice. 107. I am afflicted very vehemently: Iehovah, quicken thou me according to thy word. 108. The free-offrings of my mouth, favourably-accept thou oh Iehovah: and learn me thy judgements. 109. My soule is in my hand continually: and thy law, I have not forgotten. 110. The wicked have layd a snare for me: and from thy precepts, I have not strayed. 111. I possess for heritage thy testimonies for ever: for they are the joy of mine hart. 112. I have inclined mine hart, to doe thy statutes: for ever to the end.

113. I hate vain-thoughts: and I love thy law. 114. Thou art my secret-place, and my shield: I hopefully-wayt, for thy word. 115. Depart from me, ye evil-doers: that I may keep, the commandements of my God. 116. Uphold me according to thy saying, that I may live: and let me not be abashed, for thy hope. 117. Sustain me and I shall be saved: and I will delyte, in thy statutes continually. 118. Thou hast troden-down, all them that stray from thy statutes: for their deceit is falsehood. 119. Like droffe, thou makest cease all the wicked of the earth: therefore, I love thy testimonies. 120. My flesh feeleth-horror for dread of thee: and I fear for thy judgments.

121. I have doen, judgment and justice: leave me not, to mine oppressours. 122. Be-surety for thy servant, for good: let not the proud oppress me. 123. Mine eyes, sayle for thy salvation: and for the sayings of thy justice. 124. Doe with thy servant, according to thy mercie; and learn me thy statutes. 125. I am thy servant, give me understanding: that I may know, thy testimonies. 126. It is time for Iehovah to doe: they have made-frustrate, thy law. 127. Therefore, I love thy commandements: above gold and above fine gold. 128. Therefore, all thy precepts of every thing, I hold-righteous: I hate, every way of falsehood.

129. Marvellous are thy testimonies: therefore, doeth my soule keep them. 130. The opening of thy words giveth-light: giving-understanding to the simple. 131. I open-

ed-wide

ed-wide my mouth, and panted: for, I longed for thy commandements.

132. Turn-the-face unto me and be gracious to me: according to the judgement, towards those that love thy name. 133. Firmly-direct my steps, in thy saying: and let not any iniquitie have dominion over me. 134. Redeem me, from the oppression of men: and I will observe, thy precepts. 135. Make thy face to shine upon thy servant: and learn me, thy statutes. 136. Rivers of waters run-down mine eyes: because, they observe not thy law.

137. Iust art thou Iehovah: and righteous, thy judgments. 138. Thou hast commanded, the justice of thy testimonies: and faithfulness vehemently. 139. My zeale suppresseth me: because my distressers have forgotten thy words. 140. Thy saying is fined vehemently: and thy servant loveth it. 141. I am small and despised: thy precepts, I have not forgotten. 142. Thy justice is a justice for ever: & thy law is the truth. 143. Distress and anguish have found me: thy commandements, are my delights. 144. The justice of thy testimonies, is for ever: make me to understand that I may live.

145. I have called with the whole hart: answer me Iehovah: I will keep thy statutes. 146. I have called upon thee, save thou me: and I will observe thy testimonies. 147. I have prevented in the twilight, and cried: I hopefully-wayted for thy word. 148. Mine eyes have prevented the night-watches: to meditate, in thy saying. 149. Hear my voice, according to thy mer-

cie: Iehovah; according to thy judgement quicken thou me. 150. They draw-neer that follow-after a malicious-purpose: they are far-off from thy law. 151. Near art thou Iehovah: and all thy commandements are truth. 152. Of old, I have known of thy testimonies: that, thou hast founded them for ever.

153. See mine affliction and release me: for I have not forgotten thy law. 154. Plead my plea, and redeem mee: according to thy saying, quicken thou me. 155. Salvation is far from the wicked: because, they seek not thy statutes. 156. Thy tender-mercies are many oh Iehovah: according to thy judgments quicken thou me. 157. Many are my persecutors, and my distressers: from thy testimonies, I have not declined. 158. I saw unfaithful-transgressours, & was grieved: for that they observed not, thy saying. 159. See, that I love thy precepts: Iehovah, according to thy mercie quicken thou me. 160. The beginning of thy word is truth: and for ever, is every judgment of thy justice.

161. Princes have persecuted me without cause: & for thy word, mine hart doeth stand-in-awe. 162. I am joyfull, for thy saying: as one that findeth, much spoyle. 163. Falsehood I hate, and I abhor: thy law I doe love. 164. Seven times in a day, doe I praise thee: for the judgments of thy justice. 165. Much peace, is to them that love thy law: and to them is no stumbling-block. 166. I have hoped for thy salvation Iehovah: & have doen thy commandements.

167. My

My soule hath observed thy testimonies: & I love them vehemently. 168. I have observed thy precepts and thy testimonies: for, all my wayes are before thee.

169. Let my showing-cry comenear before thee Iehovah: according to thy word give thou me understanding. 170. Let my supplication-for-grace come before thee: according to thy saying, deliver thou me. 171. My lips shall utter praise: when thou hast learned me thy statutes. 172. My tongue shall resound thy saying: for, all thy commandements are justice. 173. Let thine hand be to help me: for, I have chosen thy precepts. 174. I have longed for thy salvation Iehovah: and thy law, is my desires. 175. Let my soule live, that it may prayse thee: and let thy judgements help me. 176. I have strayed, like a lost sheepe: seek thou thy servant, for I have not forgotten, thy commandements.

Annotations.

Perfect in way] intyre (or unblemished) in their state, or conversation: see Ezek. 28. 15. Psal. 1. 1.

V. 2. seek him] with hope and trust; as the word also importeth, Esai. 11. 10. with Re. 15. 12. See also Deut. 4. 29. Jer. 29. 13. 2 Chr. 15. 15. The Chaldee translateth, seek his doctrine.

V. 3. Also they &c.] the Greek turneth it thus: For, not they that work iniquity, doe walk in his wayes.

V. 4. to be observed] or, for men to observe. See the notes on Psal. 36. 3.

V. 5. O that] or, My wishes, are that &c. The Chaldee expounds it, It is good for me that I have directed my wayes.

V. 8. very much] or unto vehemencie, vehemently; that is, utterly: a like prayer is against Gode anger, Esa. 64. 9. Or, it may here have reference to the former, I will keep thy statutes with vehemencie, if thou forsake me not.

V. 10. let me not wander] or make me not to err: in Greek, repell me not.

V. 14. as above] as that which is superior to all riches; or, as for all abundant wealth.

V. 16. desire] or solace, recreate my self.

V. 18. Discover] or Discover. that I may] or, and I shall: so after in this and other psalms often. See Psal. 43. 4.

V. 19. in the earth] or in the land: see Psal. 39. 13.

V. 20. for desire] or, with desire, or to desire; as the Greek sayth, my soule coveteth to desire. A like form of the Hebrew word, is in Jer. 31. 12.

V. 23. spake] or talked of me; spake largely and freely: see the word in this form, Ezek. 33. 30.

V. 24. men of my counsel] that is, my counsellours, they with whom I consult. So in Esa. 40. 13. man of his counsel, is turned in Greek Συμβολος, Rom. 11. 34. that is, Counsellor.

V. 25. quicken me] or, spare my life, as Job. 9. 15.

V. 26. answeredst me] which the Chaldee expoundeth, accepted my prayer.

V. 27. and thou wilt] or, that I may; as verse 18. & 33.

V. 28. droppeth] to weet, tears, that is weepeth; as Job 16. 20. raise up] or, confirm, stablish: as verse 38. & 106.

V. 30. of faithfulness] or faith, that is, a sure and faithful way. proposed to weet, before me, as Psal. 16. 8.

V. 32. enlarge] that is, amplify and increase with wildome, as a King. 4. 29. (as he want an hart, is to be foolish: Prov. 9. 4.) or, with comfort, as Isa. 60. 5. or love, as 2 Cor. 6. 11.

V. 33. to the end] Greek, continually. Some turn it, for reward; as after the Greek doeth, verse 112. The Hebrew properly is the hee or footsole figuratively the end, and sometimes

sometime reward: see Psal. 19. 12. that I may] or, and I shall keep &c. So verse 34. V. 37. Turn away] or Make pass; Transferr: to verse 39. from seing] or, that they see not; Psal. 69. 24. and 66. 18.

V. 38. Confirm] or raise up; that is performe and doe it; as 2 Sam. 7. 25. and that continually; as Deut. 27. 26. with Gal. 3. 10. So, to confirme words, 2 King. 23. 3. is to doe them, 2 Chron. 34. 31.

V. 41. come] that is, be performed, as Judg. 13. 12.

V. 42. answer] Hebr. answer him word, that is, return him answer, as this phrase importeth, 2 Sam. 24. 13. 1 King. 20. 9. & 12. 16. (so Prov. 27. 11.) Or, answer him the matter.

V. 43. very much] or unto vehemencie, vehemently, as verse 8. and it may be referred to the word, vehemently true; or to the former, pull not, utterly.

V. 45. in a large-mouth] or, in wideness; that is, at libertie, cheerfully, free from feares, distresses &c. Psal. 4. 2. & 18. 20. & 118. 4.

V. 48. lift my hands] that is, put my hands to the practise of thy law, with earnestnes.

V. 53. A burning-borow] a storm of terror and dismay; as the Greek sayth frowning or frowning: see Psal. 11. 6. for] or from the wicked; a storm of trouble raised by them.

V. 54. songs] theams, or arguments of the house] the earthly house of this tabernacle, where man sojourneth in his body; as 2 Cor. 5. 1. &c. in Greek, the place: that is, wheresoever I sojourn.

V. 56. This was] Thus ordered I the course of my life; or this varietie of estate, persecution, consolation, &c. beset mee.

V. 57. my portion] that is, as the Greek explaineth, Lord thou art my portion; as Psal. 142. 6. & 15. 5. Jer. 10. 16. or, my portion Lord, shall be to keep thy words.

V. 58. besought] or intreated, see Psal. 45. 13.

V. 59. thought upon] considered and counted: the Chaldee sayth, I thought to make good my wayes.

V. 60. delayed not] or, distracted not my self, to weet, with worldly cares, feares, pleasures &c.

V. 61. Bands] or Cords, as the Greek also turneth it; or Companies, as the Chaldee explaineth it: to a band of Prophets for a company of them, 1 Sam. 10. 10.

V. 66. reason] or behaviour: Hebr. staff or favour: see Psal. 34. 1.

V. 67. afflicted] or answered, cried, to weet, for my affliction.

V. 69. forged] or composed, adjoined: so Job 13. 4.

V. 70. gross] congealed, and so made hard and senseless: in Greek, cruddled as milk. Compare Act. 18. 27. Ephes. 4. 18.

V. 72. thousands] to weet of peeces; as is expressed, Psal. 68. 31: the Chaldee expoundeth it, of talents.

V. 73. fashioned] or fitted, composed. Compare Job 10. 8.

V. 75. with faithfulness] or in faith, or truth. God is faithful, which will not suffer vs to be tempted above that we are able, but will give the yssue with the temptation, &c. 1 Cor. 10. 13.

V. 78. depraved] perverted, wronged me, dealt perversely with me; or, would pervert me, from the right way.

V. 79. turne to me] in Chaldee, turne to my doctrine.

V. 80. perfect] sincere, in Greek, without spot, unblemished; as verse 1.

V. 81. fainteth] faileth, or, is consumed, to weet, with desire. So Psal. 84. 2.

V. 83. in the smoke] that is, drye, and wrinkled. Compare Psal. 32. 4. and 102. 4.

V. 84. dayes] to weet, of affliction; see Psal. 37. 12. & 116. 2.

V. 85. digged pits] to take away my life; Psal. 35. 7. the Greek sayth, sold me taller: to istap me with errors.

V. 86. Verr. 86.

Verf. 86. faithfulness] or faith, that is, faithful, true.

V. 89. is steadfast] or, standeth fast; abides: compare *Iſa.* 40. 8.

V. 90. stablished] or fully settled: see *Eccleſ.* 1. 4.

V. 91. To thy] that is, According to thy ordinations; or For thy judgements; in the manner & to the ends that thou appointest them, they stand and continue: as *Psalm.* 33. 9.

V. 96. of all perfection] or consummation; that is, of every most-perfect thing.

large] or broad, wide; meaning infinite.

V. 98. thou makest] or it maketh.

it is with me] or, it is mine: that is, thy law, (or every one of thy commandments,) is mine.

V. 103. my palate] that is, my tast.

V. 104. a lamp] or, a candle; lantern: so *Prov.* 6. 23. Compare *Job.* 19. 8.

V. 106. sworn] making covenant to walk in thy law; as *Nehem.* 10. 29. ratify] perform, or stablish.

V. 108. free-offerings] or, voluntaries: see *Psalm.* 54. 8.

V. 109. in my hand] or palme, that is, I goe in danger of my life. See the like phrase, *Judg.* 12. 3. *1 Sam.* 19. 5. & 28. 21. So the Chaldee explaineth it, my soule is in danger, as if it were upon my hand.

V. 112. to the end] as verse 33. Here the Greek turneth it, for reward: respecting the end and reward of faith and obedience, as *Psalm.* 19. 12. *Heb.* 11. 26. *1 Pet.* 1. 8. 9.

V. 113. vayne thoughts] or wavering cogitations, or vayne-thinkers; as the Chaldee explaineth it; the Greek also turning it, transgressors of law. It hath the name of top-branches of trees; figuratively applied to the thoughts or opinions of the mind, wavering and uncertayn, as *1 King.* 1. 22. or persons distracted with their own cogitations.

V. 117. delight] or, have respect, or contemplate, meditate delightfully.

V. 119. Like dross] consumed with the fyre of thy wrath. See *Exek.* 22. 18-22.

V. 148. makest cease] that is, removest, or takest away.

V. 120. seeketh horror] as when the hazzar stands up for fear; and by *Psalm.* may be meant the hazzar of his flesh, as is expressed, *Job.* 4. 15. from whence this phrase seemeth to be taken.

V. 121. Be surety] answering for & defending him. Or, give sureties] (or delights) unto him.

V. 126. to doe] or work thewning his power The Chaldee otherwise, It is time to doe the will of the Lord.

made frustrate] of none effect, or dissipated: see *Psalm.* 33. 10.

V. 128. hold-righteous] or make righteous; that is, doe esteeme, & defend to be most right; and doe rightly use them.

V. 130. The opening] or door: that is, the declaration (as the Greek interpreteth it); or the first entrance into them.

V. 132. according to the judgement] that is, as is right and meet and behooveth: or, after the manner, wont and custome that thou usest. So judgement, is for manner, or custome; *Gen.* 40. 13. *Iſa.* 6. 15. *1 Sam.* 2. 13. & 27. 11.

V. 136. they] men in general; or the wicked; as after, verse 158.

V. 137. righteous] to weete, is every of thy judgments; or upright are thou in thy judgments.

V. 138. justice of thy testimonies] that is, thy just and very faithful testimonies. Or, justice, thy testimonies, and faith.

V. 139. suppresseth] or cutteth-off; that is, consumeth. Compare *Psalm.* 69. 10.

V. 140. lined] purified as in fyre: *Psalm.* 12. 7.

V. 142. [or ever] that is, everlasting: so verse 144.

V. 143. found] that is come upon me, as *Psalm.* 116. 3.

V. 144. justice of &c.] or, Thy testimonies are just &c.

V. 147. prevented] to weete, thee, with prayer; as *Psalm.* 88. 14. & 95. 2. enlight] the dawning of the morning; as the Chaldee explaineth it; and the Hebrue sometime signifyeth, *Iob.* 7. 4.

V. 148. watches] see *Psalm.* 63. 7. & 90. 4.

& 119. 62. The Chaldee sayth, the morning

ing and evening watches.

V. 149. judgment] equitie, or custome, as verse 132.

V. 160. the beginning] or, the head, but the Greek and Chaldee doe explain it, from the beginning thy word is truth: and so for ever. Or, taking head, for excellencie; thy most excellent word is truth.

V. 164. Seven times] that is, often: for seven is used for many: as *Levit.* 26. 18. *Prov.* 24. 16. & 26. 25. *1 Sam.* 2. 5.

V. 165. is no stumbling-block] or, they have no offence; (or scandal.) So in *1 Job.* 2. 10. he that loveth his brother, there is no scandal in him. He walketh without fear of falling.

V. 170. rebound] or, sing: Hebr. answer.

V. 175. Let my soule live] that is, Let me wholly live: as on the contrary, let my soule dye, *Iudg.* 16. 30.

V. 176. a lost sheep] a sheep of perdition, or perishing, that is, ready to perish. All wee like sheep have gone astray: *Iſa.* 53. 6.

PSALME 120.

The Prophet prayeth against, and reproves the evil tongue: 5. and complaineth of his necessary conversation with the wicked.

A song, of degrees;

Unto Iehovah, in my distressednes: I cried, and he answered me. Iehovah, deliver thou my soule from the lip of falsehood: from the tongue of deceyt. What shall it give thee, and what shall it add to thee; tongue of deceyt. Sharp arrowes of a mightie-one: with coals of juniper. Woe is me, that I sojourn with Mehecc: dwell, with the tents of Kedar. My soule it hath much dwelt; with him that hateth peace. I am for peace, and when I speak; they are, for warr.

Annotations.

Of degrees] or, of ascensions, of heights: (Hebr. ham-mahalath) that is, a Psalm to be sung with an hye voyce: as the Levites are layd to prayse God with a great voice on hye, (Hebr. le-mahlah,) 2 Chron. 20. 19. Or, this title noteth the excellencie of the song, for short grave and pithy sentences: as Adam ham-mahalab, is a man of eminencie, (or of hye-degree,) 1 Chron. 17. 17. Sundry other wayes is this title understood, as of the sayres that went up to the house of the Lord, wheron the fingers should stand, and this the Chaldee favourerth: also of the coming up from Babylon, (called mahalab, an ascension, *Exr.* 7. 9.) &c. Fifteen psalmes together have this title prefixed.

distressednes] that is, fore-difficultie: the Hebrue addeth a letter to increase the signification: so, helpfulness, for full help, *Psalm.* 44. 27. cried] in Chaldee, prayed, and he received my prayer.

V. 3. What shall it give] or, (as the Greek hath) what shall be given; that is, what good, or profit shalt thou get? meaning, none at all. The verb active, is often used passively: see *Psalm.* 32. 9. & 36. 3. Or, what shall thee (meaning God, or any one) give to thee a deceitful tongue? it add] or be added, to weete, as good, or advantage: so *Psalm.* 115. 14. tongue] this may also be read, what shall the tongue of deceyt give to thee; that is, profit thee; (speaking to the calumniator.

V. 4. arrowes &c.] This may note out the hurt of a guileful tongue, whose evil words are like arrowes, *Psalm.* 64. 4. *Prov.* 25. 18. or the reward which God will give the deceitful tongue; his plagues, like arrowes, *Psalm.* 41. 6. *Deut.* 32. 23. *Exek.* 5. 16. coles of juniper] which wood in burning, smelleth sweet; but the coals thereof, burn extremely, and last long: so that under the ashes the glowing coals may be kept (as some write) a yere long. So it fitly noteth the long lasting infamie of an evil tongue. Or, if wee refer it to Gods judgments, they are severe and durable, as *Deut.* 28. 59. *Psalm.* 18. 9. & 140. 11.

V. 5. sojourn] or am a pilgrim: a stranger. with Mehecc] that is, with a profane & barba-

barbarous people, like the posterity of Melchizedek and Kedar; mentioned in Gen. 10.2. & 21.13. *Melchizedek* signifieth length of protraction; & so may here be taken for no proper name, but I sojourn so long; and thus the Greek turneth it, *my peregrination is prolonged*. *Tents of Kedar* the son of Ismael, Gen. 25.13. whose children dwelt in Arabia, Esa. 21.13.-17. therefore the Chaldee here turneth it *Arabians*; they dwelt in tents or cottages in the wilderness, as shepherds. See also Esa. 42.11. Jer. 49.28. 29. Ezek. 27.21.

V. 6. *it hath much* or, *to itself* (in its own seeming) hath long dwelt: so Psal. 123.4. V. 7. *for peace* or, *to peace* (as after, for or to war) that is, addicted thereto; understand, a man of peace, that is, peaceful, as the Greek expoundeth it; so Job. 5.24. & 21.9. 2 Sam. 17.3. See the like phrase Psal. 109.4. Also in Obad. 7. *thy bread*; for, men of thy bread.

PSALME 121.

The great safety of those that trust in Gods protection.

A song, of degrees.

I Lift up mine eyes, unto the mountains: from whence shall come mine help. Mine help cometh, from with Jehovah: which made, heavens and earth. Let him not give thy foot to be moved: let him not slumber, that keepeth thee. Loe he will not slumber nor sleep: that keepeth Israel. Jehovah is thy keeper: Jehovah thy shadow, upon thy right hand. The sun shall not smite thee, by day; nor the moon by night. Jehovah, will keep thee from all evil: he will keep thy soul. Jehovah, will keep thy going-out and thy coming-in: from this time, and for ever.

Annotations.

OF degrees] or, for degrees, or, ascent: see the first note on the former psalme.

the mountains Sin & Morijah, where was the sanctuary of God, who had his foundation in the holy mountain, Psal. 87.1. which was a figure of the heavens, Heb. 9.24. and sometime mountains & heavens are used for the same, as Psal. 18.8. with 2 Sam. 22.8. So the meaning is, that when he looked up to God for help; he received it. Or we may read it thus, Shall I lift up mine eyes to the mountains? that is, to the places where Idols are worshipped, Deut. 12.2. as if he should say, far be it from me. For in vain is help expected from the hills, or the multitude of the mountains: but in Jehovah our God, is the salvation of Israel, Jer. 3.23. The lifting up of the eyes, signifieth hope & expectation, Exe. 18.6. So Psal. 123.1. V. 3. *to be moved* or, *to slide*, or *to commotion*; which meaneth a falling into evil: see Psal. 38.17. *not slumber* that is, not neglect any care or diligence for thy good. Psal. 132.4. Prov. 6.4. Esa. 5.27.

V. 5. *shadow* [that is, protection, comfort and refreshing from heat. Esa. 25.4. & 4.6. Num. 14.9. See also Psal. 109.31.

V. 6. *The Sun* [which annoyeth with heat, as the moon doeth with cold vapours, Jon. 4.8. Gen. 31.40. And the Sun & Moon being rulers of day and night, Psal. 136.8.9. imply all other things whatsoever. But this hath reference to Gods protection of Israel in the wilderness, Exo. 13.21. Esa. 4.5.

V. 8. *Thy going out, and coming in* that is, all thy administration, affairs and actions. See the like phrase, Deut. 28.5. 2 Chr. 1.10. 2 Sam. 3.25. Act. 1.21. & 9.28.

PSALME 122.

Dauids joy for the Church, and prayer for the peace thereof.

A song of degrees, of David:

I Rejoyced in them that say unto me; we will go into the house of Jehovah. Our feet have been standing,

3 in thy gates, O Jerusalem. Jerusalem builded; as a citie, that is joyed to itself together. Whither the tribes goe up, the tribes of Iah, to the testimony of Israel: to confess, unto the name of Jehovah. For there are set thrones for judgment: thrones, of the house of David. Ask ye the peace of Jerusalem: safe-quietnes, have they that love thee. Peace be in thy fort: safe-quietnes, in thy pallaces. Because of my brethren and my neighbours: I will speak, O peace be in thee. 9 Because of the house of Jehovah our God: I will seek good for thee.

Annotations.

IN them] or for them: Greek, for the things that were said. we will] or, let us go; exhorting one another, as Deut. 33.19. house] which the Chaldee expoundeth house of the Sanctuary of the Lord.

V. 3. *joyed to itself* compact, fully framed and builded together for an habitation of God through the spirit, Ephes. 2.21.22. so the curtains of the tabernacle were conjoynd, Exod. 26.3.

V. 4. *to the testimony* that is, the Ark, wherein were the tables of testimony, & from whence God testified his presence by oracle; Exod. 25.21.22. or, by the testimony to Israel, that is, according to the charge given for their coming thither, Deut. 16.16.17.

V. 5. *are set* or *in thrones*, that is, they stand, or remain still; or, are set; active for passive, as Psal. 36.3. of the house] or, for the house, that is, the posteritie, as Psal. 115.10. The Chaldee sayth, for the Kings of the house of David.

V. 6. *Ask* that is, Desire, or pray for the peace: in Greek, the things that belong to the peace: see the like speech, Luk. 19.42. Jer. 15.5. safe quietnes have] or they shall have safe ease, or tranquillitie, prosperitie: the word meaneth both quietnes from trou-

bles, and abundance of welfare: so Psal. 30.7. & 73.12. V. 7. *fort* or rampart, frontier: wherof he speaketh in Lam. 2.8. V. 9. *good for thee* or, thy good: see N-hem. 2.10.

PSALME 123.

A profession of patient confidence in God, and prayer to be delivered from contempt.

A song, of degrees:

VNTO thee lift I up mine eyes; O thou that sittest, in the heavens. Loe, as the eyes of servants, are unto the hand of their maysters; as the eyes of a mayden, unto the hand of her mistress: so our eyes, unto Jehovah our God; until that he be gracious unto us. Be gracious to us Jehovah be gracious to us: for we are very-much fylled with contempt. Our soule it is very-much fylled: with the scorning of those that are at ease, the contempt, of the proud.

Annotations.

Sittest] that is reignest, governeest, judgest: for heaven is Gods throne, Esa. 66.1.

V. 2. *that he be gracious* or *show mercy*: this noteth continual prayer without fainting, as Luk. 18.1.-7.

V. 4. *it is* or, *to itself* as Psal. 120.6. of the proud] or, be to the proud; as a prayer that the evil may turn upon themselves.

PSALME 124.

David teacheth Israel to bless God, for their great deliverance.

A song of degrees, of David:

EXCEPT Jehovah, that he had been for us: now let Israel say. Except

Kk 3 Jehovah,

1 Jehovah, that he had been for us:
2 when men rose up against us. Then
3 they had swallowed us up alive: when
4 their anger was kindled against us.
5 Then, the waters had overflowed us:
6 the stream, had passed over our soule.
7 Then the proud waters: had passed-
8 over our soule. Blessed be Jehovah:
9 who hath not given us for a prey, un-
10 to their teeth. Our soule, as a bird
11 is escaped out of the snare of the foul-
12 ers: the snare is broken, and we are
13 escaped. Our help, is in the name of
14 Jehovah: the maker, of heavens and
15 earth.

Annotations.

1 **E**Xcept Jehovah, that he] or, But for Je-
2 hovah who was. The Chaldee sayth,
3 Except the word of the Lord &c.
4 V. 2. men] in Chaldee, synfull men.
5 V. 4. waters] that is, synfull people, as,
6 Isa. 59. 19. Rev. 17. 15.
7 V. 5. proud waters] the Chaldee ex-
8 poundeth it, the king whose camp is like the
9 high waters of the sea.

PSALME 125.

The safety of such as trust in God. 4. A
prayer for the godly, and against the wicked.

A song, of degrees:

1 **T**hey that trust in Jehovah: shall be
2 as Mount Sion which is not mo-
3 ved, but remayneth for ever. Ieru-
4 salem, the mountayns are round-a-
5 bout it: and Jehovah is round-about
6 his people, from this time, and for
7 ever. For, the rod of wickednes,
8 shall not rest upon the lot of the just:
9 that the just put not forth their hands
10 unto any injurious-evil. Doe good
11 to Jehovah, unto the good: and to the

righteous, in their hearts. But they
that turn-asides to their crookednes,
Jehovah will lead them away with the
workers of painful-iniquitie: Peace,
shall be upon Israel.

Annotations.

1 **T**hey that trust] The Chaldee explain-
2 eth it, The just which trust in the Word
3 of the Lord.
4 V. 2. and Jehovah] that is, and so Jeho-
5 vah, which the Chaldee expoundeth, the
6 Divine-presence (or majesty) of the Lord.
7 V. 3. of wickednes] that is, of the wick-
8 ed: as pride, for proud men, Psal. 36. 12. and
9 their rod, meaneth their dominion, or pow-
10 er, as Psal. 2. 9. lot] that is, inheritance;
11 as Ios. 18. 11. 1 Pet. 5. 3.
12 V. 4. crookednes] crooked ways, or,
13 vices. lead them away] or make them goe
14 away, that is, to dye; as 1 Chron. 17. 11.
15 compared with 2 Sam. 7. 12. So the Chal-
16 dee paraphraseth, will lead them to Hell, and
17 their part shall be with the workers of iniquitie.

PSALME 126.

The Church celebrating her incredible return
out of captivity, prayeth for and propheseth the
good success thereof.

A song of degrees:

1 **W**hen Jehovah returned the
2 captivitie of Sion: we were
3 like them that dream. Then, was
4 our mouth fylled with laughter and
5 our tongue with joyfull-showing:
6 then sayd they among the heathens;
7 Jehovah hath doen very-great things
8 with them. Jehovah hath done ve-
9 ry-great things with us: we are joy-
10 ful. Turn thou O Jehovah our cap-
11 tivitie: as the streams in the fourth.
12 They that sow with tears, shall reap
13 with joyfull-showing. He going go-
14 eth

eth, and weepeth, bearing the sow-
ing seed: he comming cometh with,
joyfull-showing, bearing his sheaves.

Annotations.

1 **T**he captivity] or, the servition; that
2 is, the multitude of captives return-
3 ing from bondage. See Psal. 147. &
4 68. 19. Deut. 30. 3. The return from Babel's
5 bondage, figured our redemption by Christ.
6 Esai. 10. 34. 2. Rom. 9. 27. And to returne
7 the captivity, sometime is to restore all that
8 was lost: Job. 42. 10. that dream] that
9 is joy and comfort incredible, which we
10 doubted whether it were true or no: as
11 did Peter. Act. 12. 9. See also Esai. 29. 7. 8.
12 The Chaldee expoundeth it, like sleepers
13 which wake from their dreams.
14 V. 2. joyfull-showing] or shrill sing-
15 ing: so v. 15. 5. 6. Compare Iob. 5. 11.
16 doen very great things] or done magnificently,
17 or magnified his doings, as the Greek transla-
18 teth this phrase, in Ios. 2. 20. the He-
19 braisme being, he hath magnified to doe: like
20 that in 2 Chron. 33. 6. Manasseh multiplied to
21 doe (that is, did much) evil. with them]
22 or with these men.
23 V. 4. our captivity] that is, the rest of
24 the captives which remayn yet behind,
25 bring them also. So captivitie is for cap-
26 tives, Ezek. 11. 24. 25. in the fourth] that
27 is, in the drye ground; for so the Hebrew
28 word signifieth; and so fourth lands were
29 waterless, Iudg. 1. 15. Here we may under-
30 stand, this shall be to us as rivers in the fourth.
31 The Chaldee paraphraseth, at the land is turn-
32 ed when water springs break forth into it, in
33 time of drought.
34 V. 5. shall reap] or let them reap: as
35 continuing the former prayer, so after.
36 V. 6. He going goeth] that is, every sow-
37 er, forementioned: therefore the Greek
38 sayth, they did going goe: which phrase
39 meaneth, a continual and diligent going
40 the sowing seed] the seed to be sown: Hebr.
41 the drawing of the seed, that is, the seed of draw-
42 ing, or, of sowing, as this phrase meaneth,
43 Amos 9. 13. or, the dray of seed, that is, the

seed-basket. Sometime drawing, is, pur-
chasing, as Iob. 28. 18. which may also be
minded here, the purchased, (that is, pre-
cious) seed.

PSALME 127.

The vertue of Gods blessings in all estates.
3. Good children are his gift.

A song of degrees, for Solomon:

1 **I**f Jehovah build not the house, in
2 vayne doe the builders thereof la-
3 bour therein: if Jehovah keep not the
4 city, in vayne doeth the keeper wake.
5 It is vayne for you to rise up early, to
6 sit up late; to eat the bread of sorrowes:
7 so he will give his beloved sleep. For
8 the fruit of the womb, his wages. As ar-
9 rows in the hand of a mighty man:
10 so are sons of the youth. O bles-
11 sed is the man, that hath fylled his
12 quiver with them: they shall not be ab-
13 ashed; when they shall speak with the
14 enemies in the gate.

Annotations.

1 **F**or Solomon] as Psal. 72. 1. or, of Solomon,
2 the city] in Chaldee, the cite Ierusa-
3 lem.
4 V. 2. to rise early] or, to be early in rising,
5 to be late in sitting, eating &c. of sorrowes]
6 that is, gotten with much sorrow or
7 paynes: as bread of wickednes, Prov. 4. 17.
8 is that which is wickedly gotten: or bread
9 of sorrowes, may mean courte meat, as bread
10 of pleasures, Dan. 10. 3. is dayntie fine meat.
11 so] by building, keeping and blessing
12 their labours without sorrow; or surely he
13 will give. his beloved] or deareling; the
14 Hebrew fedid, hath reference to Solomons
15 name fedid-jah. 2 Sam. 12. 25; that is Be-
16 loved of Jah: but the Greek turneth it plu-
17 rally, his beloved ones. sleep] quiet rest
18 without cark and sorrow. Therefore also

the Hebrue word *Shena* is written with **N** a quier dumm letter, (other wise then usual) to denote the more quietnes.

V. 3. *a heritage*] that is, a reward (or blessing) given of the Lord: so Job 20. 29. *Isa.* 54. 17. *Psal.* 61. 6. wages] or reward, which sometime is of debt, for service; *Num.* 18. 31. *Gen.* 30. 28. sometime of favour; *Rom.* 4. 4. as Gods rewards to his servants; *Gen.* 15. 1. *Isa.* 62. 11.

V. 4. *sons of youth*] that is, young men; who are a help to their parents against the enemy, as arrows in the battle. Compare 1 *Job.* 1. 14. *Prov.* 20. 29.

V. 5. *his quiver with them*] that is, his house full of children, when they shall speak] that is, in plead in judgment, which was at the city gates; see the contrary, *Job.* 3. 4. It may also be read, but they shall subdue the enemies in the gate. The Greek giveth the first interpretation. The Chaldee sayth, when they contend with their adversaries in the gate of the judgment hall.

PSALME 128.

The sandy blessings which follow them that fear God.

A song, of degrees:

O Happy is every one that feareth Iehovah: that walketh, in his ways. When thou shalt eat the labour of thy hands: O happy thou, & good shalt be unto thee. Thy wife, shall be as a fruitful vine, by the sides of thine house: thy sons, as Olive plants, round about thy table. Loe surely thus, shall the man be blessed, that feareth Iehovah. Bless thee wil Iehovah, out of Sion: and see thou the good of Ierusalem, all the dayes of thy life. And see thou thy sons: peace, upon Israel.

Annotations.

O Happy] or Blessed; as *Psal.* 1. 1. V. 2. *When thou*] or, For [surely] thou shalt eat. the labour] that is, things got with labour, according to the law *Gen.* 3. 19. and this is of Gods hand, *Eccle.* 2. 24. the contrary whereof is a curse, *Deut.* 28. 30. 31. 33. good] profitable, and pleasing, as *Deut.* 23. 16. The Chaldee explaineth it, Happy thou in this world; and good [shall be] unto thee, in the world to come.

V. 3. *fruitful*] or, fructifying: see also this similitude, *Ezek.* 19. 10. *Gen.* 49. 22. Olive plants] always green, *Psal.* 51. 10. and legitimate, as the Olive admitteth no other graft.

V. 5. *will Iehovah*] or, prayerwise (as the Greek hath it) Iehovah bless thee, see thou] or, thou shalt see, that is, enjoy: look the notes on *Psal.* 27. 4. & 37. 3. the good] that is, the good things, as the Greek hath it: see *Psal.* 65. 5.

V. 6. *thy sons* [sons] or, sons to (or of) thy sons. See this fulfilled in *Job.* 42. 16. where Job saw his sons, and his sons sons, even seven generations.

PSALME 129.

Many are the afflictions of Israel, but God delivereth them. 5. Their haters are cursed.

A song, of degrees:

Often have they afflicted me from my youth: may Israel now say. Often have they afflicted me from my youth: yet, have they not prevailed against me. The plowers plowed upon my back: they made long, their furrow. Iehovah just: he hath cursed, under the cord of the wicked. Let them be abashed, and turned back: all that hate Sion. Let them be, as the grafs of the house-tops: which afore one pulleth it off, is withered. Wherewith he that moweth, fylleth not

not his hand; or he that bindeth sheaves, his bosome. Neyther doe they that pass by, say: the blessing of Iehovah be upon you: we bless you, in the name of Iehovah.

Annotations.

Often] or Much: vehemently. from my youth] my first constitution, in Egypt. *Ezek.* 23. 3. not prevailed] in Chaldee, they could not doe me evil.

V. 3. *plowers*] that plow iniquity, *Job.* 4. 8. the Greek sayth, synners. furrow] and furrows: that is, every of them; (for the Hebrue hath both readings) meaning their injuries, or iniquity, as the Greek turneth it.

V. 4. *cord*] for cordes or ropes: one put for many; see *Psal.* 8. 9. by cordes, meaning counsels and entrapments, wherewith they drew the plough of their iniquity: *Esa.* 5. 18.

V. 5. *Let them*] or They shall be abashed.

V. 6. *pulleth it off*, or pulleth out, namely the hook to cut it. The Chaldee explains it, which before it sowneth, an east wind cometh and bloweth on it, & it withereth. V. 7. *his bosome*] his arms; as *Esa.* 49. 22. or lap.

V. 8. *wee bless you*] the Chaldee addeth, and they answer them not, we bless you &c. taking this later branch to be the harvest mens answer, as in *Ruth.* 2. 4.

PSALME 130.

The Psalmist praying out of deep affliction, professeth his hope and patience; and exhorteth Israel to the like.

A song of degrees:

OVt of the deeps, doe I call unto thee Iehovah. Lord, hear my voice: let thine eares be attentive, to the voice, of my supplications-for-grace. If thou shouldst observe ini-

quities O Iah: Lord, who shall stand? But with thee is forgiveness: that thou mayest be feared. I earnestly expect Iehovah, my soule earnestly expecteth: & for his word, doe I hopefully-wayt. My soule for the Lord: more than watchmen for the morning, watchmen for the morning. Let Israel hopefully-wayt, for Iehovah: for with Iehovah there is mercie; and with him is much redemption. And he will redeem Israel: from all his iniquities.

Annotations.

Deeps] or low-places, that is, great calamities, *Psal.* 59. 3. 15. with hartie deep affections, and lowliness of minde.

V. 3. *shall stand*] or can subsist? meaning, no man can.

V. 6. *watchmen*] or warders, keepers. Which the Chaldee explaineth thus, more then they which observe the morning watch, which they observe that they may offer the morning sacrifice. for] or to the morning.

V. 8. *his*] or their iniquities: see the note on *Psal.* 25. 22.

PSALME 131.

David professeth his humility, and exhorteth Israel to hope in God.

A song of degrees, of David:

Iehovah, mine hart is not haughty, neyther are mine eyes lofty: neyther walk I in great-matters; and too marvellous for me. If I have not composed and skilled, my soules as a weaned-child, with his mother; as a weaned-child with mee is my soule. Let Israel hopefully-wayt for Iehovah: from this time and for ever.

Annotations.

H Aughty] or lifted up, with pride: see *Deut. 17.20. Prov. 16.1. 2 Chron. 32.25.26. Psal. 101.5. marvellous* that is, too hard for mee, hye and above my reach: as *Psal. 139.6.*

V. 2. If I have not] that is, Surely I have: an oath, wherof part is concealed; see *Psa. 95.11. Jer. 49.20. composed or put fit and in order.* The Chaldee expoundeth it, *If I have not put my hand on my mouth, & silenced my soule, till it might hear the words of the law; as a weaned child on his mothers breast, &c.*

Styled] or, made silent, refreying it: so noysome lusts, as a weaned-child] that is, meek, modest, humble, submissive, simple, &c. See *Mat. 18.1.2.3.4.*

PSALME 132.

David: care to bring home the Ark of God, 8. His prayer at the removing thereof. 11. The Lords oath and promises to David, and to the Church.

A song, of degrees:

I EHOVAH, remember unto David: **T** all his affliction. How he sware unto Iehovah: vowed, unto the Mighty-one of Iakob. If I enter, into the tent of mine house: if I goe-up, on the pallet of my beds. If I give sleep to mine eyes: slumber to mine eye lids. Until I find a place, for Iehovah: dwelling-place, for the Mighty-one of Iakob. Loe, we heard it was in Ephrathah: we found it in the fields of the wood. Wee wil goe-into his dwelling-places: wee wil bow-down our selves at the footstool of his feet. Arise Iehovah, to thy rest: thou, and the Ark of thy strength. Let thy Priests be clothed with justice: and let thy gracious-saints joyfully-shout.

Forty servant Davids sake: turn not away, the face of thine Anointed. Iehovah sware unto David, truth; he wil not turn from it: of the fruit of thy womb, wil I set upon thy throne. If thy sonns keep my Covenant, and my Testimonie that I shal teach them: also their sonns even to perpetuities, shall sit, upon thy throne. For Iehovah hath chosen Sion: hath desired it, for his seat. This is my rest even to perpetuities: here wil I sit, for I have desired it. Her vitrailes, I wil blessing bleis: her poor, I wil satisfy with bread. And her Priests, I wil cloth with salvation: and her gracious-saints, shall showing showt-joyfully. There, wil I make the horn of David to bud: I have ordeyned a lamp, for mine Anointed. His enemies wil I cloth with shame: and on him, his crown shall flourish.

Annotations.

V nto David] or for him, that is, for good unto him: or, David: with all his affliction: So *Psal. 137.7. affliction*] or, humiliation, afflicting-care, for to have the Ark brought home unto him. *1 Chron. 13.1.2.3.12. & 15.1.2. & 24. or, to build God an house, 2 Sam. 7.1.2.*

V. 2. the Mighty one] in Greek, the God of Iakob: so called first by Iakob himself, *Gen. 49.24.* This title is also given to other things, as *Psal. 78.25. & 22.13.*

V. 3. If I enter] that is, surely I wil not enter: see *Psal. 95.11. & 89.36.* Compare this care of David, with the contrary negligence of the people, *Hag. 1.4. 2 Sam. 7.1.2. mine house*] mentioned *1 Chron. 15.11.*

V. 5. find] that is, prepare or build: so *Act. 7.46.* Also in *Psal. 36.3.* finding, is accomplishing. for Iehovah] that is, for his Ark to rest in: which the Chaldee explaineth,

plaineth, a place for the house of the Lords sanctuarie. dwelling places] or, habitacles, see *Psal. 133.3.*

V. 6. 11] Gods Ark: verse 8. Ephrathah] the country of Ephraim, the citie Shilo; where Gods house and Ark had long continued, *Judg. 18.31. & 21.19. 1 Sam. 1.3.* therefore an Ephraimite is called an Ephraimite, *Judg. 12.4.* the fields of the wood] in the citie of Kirjath-jearim (that is, the Citie of the woods) where the Ark was twenty yeares, after it came home from the Philistines, *1 Sam. 6.21. & 7.1.2.* It was also called Baale (the Playns) of Judah, *2 Sam. 6.2.*

V. 7. at the footstool] or towards it, meaning the sanctuarie: see *Psal. 99.5.*

V. 8. thy rest] the sanctuary builded for thy name, as *1 Chron. 28.2. 2 Chron. 6.41.* Ark] or Chist, Coffer, which was made of Shittim (or Cedar) wood, overlaid with plates of gold, whose cover (called the Mercy seat) was also of pure gold, on which were two glorious Cherubs of gold, from whence God gave his Oracle, *Exod. 37.1.2. 6.7. Num. 7.89.* In this

Ark were the two tables of the law or testimonie, written with the finger of God. *Deut. 10.3. 4.5.* This Ark is called Gods strength, and glorie, *Psal. 78.61.* For Ark of thy strength, the Chaldee sayth, the Ark wherein thy Law is.

V. 9. clothed with justice] that is, let them justly and holily administer their priests office. So Iob speaking of his just administration, sayth, *I put on justice and I clothed me, my judgment was as a robe and crown: Iob 29.14.* Therefore the Priests had holy garments to administer in, *Exod. 28.2.3.* In *2 Chron. 6.41.* and after here in verse 16. the Priests are clothed with salvation: to Christs, and his people, *Isa. 61.10. Rev. 1.13. & 19.8.* thy saints] the people of Israel, *1 Chron. 15.28.* and specially the Levites which were fingers in Gods sanctuary. So the Chaldee paraphraseth, Let thy Priests be clothed with the garments of justice, and let the Levites thy saints say prayes for the oblations.

V. 10. Davids sake] for the promises made to David: or, for Christs sake, called often David: see *Psal. 18.51.* turn not away the face] that is, deny not the request: as *1 King. 2.16.17.20.*

V. 11. truth] that is, a true oath, a faithful promise. fruit of thy womb] or belly, that is, thy children: see *2 Sam. 7.12.* And this prophesie respecteth Christ, *Act. 2.30.*

V. 13. his seat] or dwelling place, see *Pf. 68.17.*

V. 15. victuals] for meat: see *Psal. 78.25.* blessing blest] this noteth certainty and abundance of blessing.

V. 16. with salvation] the ministrati-on of the word, whereby they save themselves and those that hear them. *Deut. 33.10. 1 Tim. 4.16.* So Gods ministers, are called Saviours, *Obad. 21.* See before, verse 9. The Chaldee translaterh, with garments of salvation (or of redemption.)

V. 17. the horn to bud] or to grow: that is, the kingdome and power to increase, as the Chaldee sayth, I will make a glorious king to bud in the house of David. See *Psal. 75.5. & 89.18.25.* So Christ is called the horn of salvation, *Luk. 1.69.* ordeyned a lamp] or, prepared a candle, the bright glorie of the kingdome by a successour; as *1 King. 11.36. & 15.4. 2 King. 8.19.* See *1 Kf. 18.29.*

V. 18. cloth with shame] the Chaldee sayth, with garments of shame. He meanteth, they shalbe disappointed & confounded in all their enterprises: So *Psal. 35.26. & 109.29.* crown] or diademe, a signe of government, and sanctitie: therefore the Greek turneth it sanctification: see *Psal. 89.40.*

PSALME 133.

The benefit of the communion of Saints.

A song of degrees, of David:

Behold how good and how pleasant it is: for brethren to dwell even together! Like the good oile, upon

upon the head; which went down, upon the beard, the beard of Aaron: which went down, upon the collar of his garments. Like the dew of Hermon, which descendeth, upon the mountayns of Sion: for there, Jehovah hath commanded the blessing, life, unto eternitie.

Annotations.

Together] in unitie and concord. The Chaldee paraphraseth, to dwell in Sion and Jerusalem, like two brethren together.

V. 2. the good oile] the balsam, or oile of holy ointment, made of the principal spices, for the Lords Tabernacle and Ministers; see Exod. 30. 23, 25, 26. — 30. the collar] Hebr. the mouth, that is, the edge: the upper hole or border which was bound about that it should not rent, Exod. 39. 23.

V. 3. Hermon] an high and fertile mount without Jordan, watered with the dew of heaven: it was called also *Shirion*: see Psal. 29. 6. which descendeth] understand here againe, and as the dew that descendeth: for Hermon and Sion were farre asunder. there] where brethren dwell in unitie. commanded] appointed, and sent effectually: see Psal. 42. 9.

PSALME 134.

An exhortation to bless God.

A song, of degrees:

Behold, blest ye Jehovah, all ye servants of Jehovah: that stand in the house of Jehovah, in the nights. Lift up your hands, in the sanctuary: and blest, Jehovah. Jehovah blest thee, out of Sion: he that made, heavens and earth.

Annotations.

That stand] that is, serve, or minister as, which stood before the King, Jer. 51. 12. for which is written, in 2 Kings. 25. 8. servant of the King. Here is meant chiefly the Priests, and Levites, whose office was to stand and minister, Deut. 10. 8. & 17. 12. Ezek. 44. 11. 15. So Nehem. 12. 44. the Priests and Levites that stood; that is, served. See also Psal. 135. 2. The Chaldee expoundeth it, that stand in the watches of the house of the sanctuary of the Lord, and doe praise in the nights. in the nights] keeping the watch of the Lord. See Levit. 8. 35, 1 Chron. 9. 33.

V. 2. in the sanctuary] or, towards the holies, that is, the most holy place, where God dwelt between the Cherubims; or, in holynes; that is, holily.

V. 3. blest] or will blest thee, speaking to Gods people. Compare Num. 6. 22. Psal. 128. 5. and the promise, Exod. 10. 24. in all places where I put the name of my name, I will come unto thee, and blest thee.

PSALME 135.

Gods servants are exhorted to praise him for his mercies to Israel, 5. his power, 8. his judgments on their enemies, 17. The vanity of Idols. 19. An exhortation to bless God.

Halelu-jah;

Praise ye the name of Jehovah: praise him, O ye servants of Jehovah. That stand in the house of Jehovah: in the courts, of the house of our God. Praise ye Iah, for Jehovah is good: sing psalme, to his name, for it is pleasant. For Iah hath chosen to him, self Iakob: Israel, for his peculiar treasure. For I doe know, that Jehovah is great: & our Lord, is above all Gods. All that praise Jehovah, he doeth: in the heavens and in the earth; in the seas, and all deep places. He causeth vapours to ascend, from the

the end of the earth: he maketh lightnings with the rayn: hee bringeth forth the wind, out of his treasures. Who smote, the firstborn of Egypt: from man unto beast. Sent sigges & wonders, in mids of thee O Egypt: on Pharaoh & on all his servants. Who smote many nations; and slew, mighty Kings. Sihon, King of the Amorites; and Ogh, King of Bashan: and all the Kingdoms of Canaan. And gave their land for a possession: a possession, to Israel his people. Jehovah, thy name is for ever: Jehovah, thy memorie is to generation and generation. For Jehovah will judge his people: and for his servants, he will repent himself. The idols of the heathens, are silver & gold: the work, of the hands of men. A mouth they have, and speak not: eyes they have, and see not. Ears they have, & hear not: also, there is no breath in their mouth. Like them, be they that make them: every one, that trusteth in them. O house of Israel, blest ye Jehovah: O house of Aaron, blest ye Jehovah. O house of Levi, blest ye Jehovah: ye that fear Jehovah, blest be Jehovah. Blessed be Jehovah, out of Sion: which dwelleth in Jerusalem; Halelujah.

Annotations.

Halelu-jah] that is, praise, or glorify ye Iah; it is a word of joyful exhortation to sing praises to the Lord for his mercies; & in the end of Psalms, is added as Amen, for a cheerful acclamation: see Psal. 104. 35. & 106. 48. Rev. 19. 1. 3. 6.

V. 4. peculiar treasure] or precious and singular possession, proprietie: so Deut. 7. 6.

This was promised by the law, Exod. 19. 1. but performed by Christ his redeeming and purifying of his people, Tit. 2. 14. 1 Pet. 1. 9.

V. 7. vapours] or elevations; in Greek clouds: for by vaporous clouds drawn from the end of the earth or sea, cometh rayn; as it is sayd, he calleth for the waters of the sea, and poureth them out, on the face of the earth, Amos 5. 8. So Jer. 10. 13. & 51. 16. with the rayn] or, to the rayn; so tyre and water are mixed in one clewd. treasures] or coffers, store-houses: see Psal. 33. 9.

V. 8. from man & c.] that is, both men and beast: see Psal. 78. 50. 51. Exod. 12. 12. 29.

V. 9. Pharaoh] the King, who was plagued first in Egypt; and after drowned in the red sea: Exod. 7. & 8. & 9. & 10. & 14.

V. 10. Many] or ample great nations: the Amorites, Canaanites & c.

V. 11. Ogh] a giant, whose bedsted was of yron, nine cubits long, and foure broad. See Num. 21. 23. — 35. Deut. 3. 11. kingdoms] shittie and one, as is reckned, Josh. 12. 9. — 24.

V. 12. a possion] or heritage: see Psal. 78. 59.

V. 14. for] or concerning his servants: this is taken from Deut. 32. 36.

V. 15. idols] compare this that followeth, with Psal. 115. 4. & c.

V. 19. house of Israel] that is, the posteritie of Israel; so after. of Aaron] to whom the Priesthood was committed. Exo. 28. 1.

V. 20. of Levi] which were taken from among the sonnes of Israel, and given and joyned with the Priests to minister unto them: Num. 18. 2. 6. ye that fear Iah] strangers converts, proselytes: Act. 2. 5. & 10. 35.

PSALME 136.

An exhortation to confess Gods goodness, power and wisdom, shewed in the creation of the world, the deliverance of Israel out of Egypt, & many other mercies.

Li 3 Confess

1 **C**onfess ye to Iehovah for he is
2 good : for, his mercie *endureth*
3 for ever. Confess ye to the God of
4 Gods : for, his mercie *endureth* for
5 ever. Confess ye to the Lord of
6 Lords : for, his mercie *endureth* for
7 ever. To him that doeth wondrous
8 great things himself alone : for, his
9 mercie *endureth* for ever. To him
10 that made the heavens, with pruden-
11 cie : for, his mercie *endureth* for ever.
12 To him that spread-out the earth, a-
13 bove the waters : for, his mercie *endu-*
14 *reth* for ever. To him that made the
15 great lights : for, his mercie *endureth*
16 for ever. The Sun, for dominion
17 by day : for, his mercie *endureth* for
18 ever. The Moon and stars, for the
19 dominions by night : for, his mercie
20 *endureth* for ever. To him that smote
Egypt, in their first-born : for, his
1 mercie *endureth* for ever. And
2 brought-forth Israel, from mids of
3 them : for, his mercie *endureth* for
4 ever. With a strong hand, and with
5 a stretched-out arm : for, his mercie
6 *endureth* for ever. To him that par-
7 ted the red sea, into parts : for, his
8 mercie *endureth* for ever. And made
9 Israel to pass through the mids of it :
10 for, his mercie *endureth* for ever. And
11 shook-off Pharaoh and his power, in-
12 to the red sea : for, his mercie *endu-*
13 *reth* for ever. To him which led his
14 people, in the wilderness : for, his mercie
15 *endureth* for ever. To him which
16 smote great Kings : for, his mercie
17 *endureth* for ever. And killed mag-
18 nificent Kings : for, his mercie *endu-*
19 *reth* for ever. Sihon King of the
20 Amorites : for, his mercie *endureth*
for ever. And Ogh the King of Ba-

shan : for, his mercie *endureth* for ever.
And gave their land for a possession :
for, his mercie *endureth* for ever. A
possession to Israel his servant : for,
his mercie *endureth* for ever. Which
remembered us in our base estate : for,
his mercie *endureth* for ever. And
hath redeemed us from our distress-
er : for, his mercie *endureth* for ever.
Which giveth bread, to all flesh : for,
his mercie *endureth* for ever. Confess
ye to the God of heavens : for, his
mercie *endureth* for ever.

Annotations.

Mercie] the Hebrue *Chesed*, signifi-
eth a sacred affection of mercie,
pictie, grace, benigneitie and boun-
tiful good wil towards any without re-
spect of merit. In man sometime it is,
the pious benigne affection wherwith he
doeth good : sometime the mercy or boun-
tiful which he receiveth ; as in *Isa. 40. 6.*
it is the glorious grace which man hath frō
God, called by the holy Ghost in Greek
doxa, glorie, 1 *Pet. 1. 24.* usually the Greek
version hath for it *eleos, mercie*, which the
new Testament alloweth, *Mat. 9. 13.* from
Hos. 6. 6. Herof a godly man is called *Chas-*
id, gracious, or merciful : see *Psal. 4. 4.*

V. 8. dominion] or rule, [soverainty : see
Gen. 1. 16.

V. 10. Egypt] or, the Egyptians : see
Psal. 78. 43. — 51.

V. 13. parts] or divisions. By the Iewes
tradition, the red sea was parted into
twelve several parts, for every of the
twelve tribes to goe through.

V. 15. shook-off] that is, overthrew :
[so *Exod. 14. 27.*

V. 18. magnificent] mighty and excel-
lent : mentioned after, and *Psal. 135. 10.*
11. 12.

V. 24. redeemed] or delivered, broken off
and pulled away as by violence : for so allo
the word signifieth, *Psal. 7. 3.*

V. 25. bread] that is food : Bread is u-
sed

sed for all meats : so in the Greek, to buy
bread, *Mark. 6. 36.* is, to buy meat (or victu-
als) *Mat. 14. 15.* Therefore this word is v-
sed also for beatts food, *Psal. 147. 2.*

PSALME 137.

The Jewes tears in the captivity of Babel :
Their constancie in God, and love to Ierusalem.
7. A curse on Edom and Babel.

By the rivers of Babel, there wee
remembered Sion. Vpon the willowes
in the mids thereof : we hanged our
harps. For there, they that led us
captive asked of us, the words of a
song : & they that threw us on heaps,
mirth : sing unto us, of the song of
Sio. How shal we sing Iehovahs song :
in the land of a stranger? If I forget
thee, O Ierusalem ; let my right hand
forget. Let my tongue cleave to
my palate, if I doe not remember
thee : if I prefer not Ierusalem, above
the head of my joy. Remember Ie-
hovah, unto the sonns of Edom, the
day of Ierusalem : who sayd, rase rase,
even to the foundatiō thereof. Daugh-
ter of Babel, wastēd : O blessed shal he
be that repayeth unto thee thy reward,
which thou hast rewarded unto us.
O blessed shal he be, that taketh and
dasheth in-pieces thy babes, against
the Rock.

Annotations.

Babel] or babilon, the chief citie in
Chaldea or land of Shinar, where Nim-
rod that mighty hunter (the son of
Cush, the son of Ham,) began his reign,
called therefore his land : *Gen. 10. 9. 10.*
Mic. 5. 6. There in a playn, the people
were building a citie and towr whose
top mought reach to heaven : but God

confounded their language, so the building
ceased ; wherupon it was called Babel, that
is, confusion : *Gen. 11. 1. 2. 4. 8. 9.* Afterward
when Nebuchadnezzar reigned there, it was
the chief citie in the world for luxurie,
crueltie, idolatrie and other synns, (so
that Shinar is noted for the land and seat
of Wickednes, *Zach. 5. 8. 11.* and Babilon is
a type of the citie and seat of Antichrist,
Rev. 17. 1. — 5.) In this citie & countie were
the Jewes captives 70 yeres, *Ier. 25. 11. 12.*
Ierusalem and the temple being burned,
2 King. 25. 8. 9. 10. 11. In that captivity,
they lamented as in this psalm is shewed.

V. 3. words of song] that is, songs : so
words of merryme, *Psal. 145. 5.* mirth]
understand againe, they asked of us mirth ; or
words of merriment.

V. 4. land of a stranger] or, land of alien-
ation, that is, a strange land ; or, of a strange
God, or people.

V. 5. hand forget] to weete, her cunning,
some such word is often vnderstood, in
defective passionate speeches. See *Psal. 103. 9.*

V. 6. to my palate] or to the roof of my
mouth : that is, let me be speechles, as *E-
zek. 2. 26.* *Iob. 29. 10.* prefer] or, make
to ascend. the head] that is, the chiefest.

V. 7. unto the sonns of Edom] that is,
against the Edomites : see the like speech in
a contrary sense, *Psal. 137. 1.* Of Edom [see
Psal. 60. 10. and *83. 7.* the day] that is,
the calamitous time : see the notes on
Psal. 37. 13. So the Chaldee expoundeth
it, the day wherein they destroyed Ierusalem.

rase] or power out, empty (as the Greek al-
so turneth it) that is, destroy and leave it
bare. See this word *Psal. 141. 8.* The E-
domites being alwayes enemies to their
brother Israel, rejoiced at his ruine, and
helped forward his destructiō : for which
they are menaced by the Prophet, *Obad.*
1. 12. 13. 14. &c.

V. 8. Daughter] that is, Congrega-
tion, or Common wealth : see *Psal. 9. 15.*
wastēd] that is, worthy to be wastēd ; as
praised, *Psal. 18. 4.* is prayse-worthy. Or, that
shalbe wastēd ; as, is born, *Isa. 9. 6. 10.* shalbe
bottē

born: because God had so certainly promised, *Jer. 50. 5* & *51. 10*, or, the master, to weat, of others. *thy reward*] thy evil deed: see *Psal. 13. 6*. where it is contrarily used for a good-deed. Compare herewith *Jer. 50. 19. Rev. 18. 6*.

9. *V. 9. the Rock*] that is, rocks or stones: so the Rock, *Link. 8. 6*. is rockie or stony places, *Mat. 13. 4*. Compare *Elsai. 13. 16*.

PSALME 138.

David prayeth God for the truth of his word. 4. He prophesieth that the Kings of the earth shal praise God. 7. He professeth his confidence in God.

A *Psalm*, of David;

I Will confesse thee with all my hart: before the Gods, wil I sing-psalme unto thee. I wil bow me down, towards the Pallace of thine holynes; and confesse thy name, for thy mercie and for thy truth: for thou hast magnified above all thy name, thy word. In the day that I cried, then thou answeredst me: thou hast made me courageous, in my soule with strength. All the Kings of the earth shall confesse thee Iehovah: when they hear, the words of thy mouth. And they shall sing in the wayes of Iehovah: for great is, the glorie of Iehovah. For Iehovah is high, yet hee seeth the lowly: and the haughty, he knoweth a farr off. If I walk in the midds of distres, thou revivest me: against the anger of mine enemies, thou sendest forth thine hand, and thy right hand saveth me. Iehovah wil perfectly-accomplish for me: Iehovah thy mercie is for ever: slack not, the works of thine hands.

Annotations.

The Gods] the Kings and Princes of the earth, as *vers. 4*. called Gods, *Pf. 82. 1. 6*. before such David used to confesse the Lord, *Psal. 119. 46*. The Greek here for Gods, sayth *Angeli*, as *Psal. 8. 6*. which also behold Gods holy things in his church: *1 Cor. 11. 10. 1 Pet. 1. 12*, *Eph. 3. 10*. but the Chaldee translateth, before the Judges.

V. 2. thy word] or *thy saying*; thy promise in Christ, concerning thy people, is greater then all other things wherby thou hast made thy self known.

V. 3. with strength] which I have from thee; as the Greek sayth, with thy might: strengthened by Gods spirit in the inner man, as *Eph. 3. 16. 20*.

V. 5. in the wayes] or, of the wayes; whereof see *Psal. 103. 7*.

V. 6. For, or Though the haughty] the proud person: in Greek the high things! The Chaldee paraphraseth, the proud, from the heavens farr off, he wil deprece. *a farr off*] or also; not neer, or familiarly, but in wrath to punish them.

V. 7. revivest] or, wilt revive and keep me alive: so after. *against the anger*] to repress it; or, on the nose (the face,) to smite it with thy hand. The Hebrue signifieth both anger, and nose, *Psal. 2. 5*, but the Greek sayth, anger.

V. 8. perfectly-accomplish] or, perform, to weat, his work begun, against my toes; and his mercie concerning me. So the Greek turneth it, he wil recompense for me; and the Chaldee he wil recompense them evil for me. See *Psal. 57. 3*. *[slack not]* or leave not off. It is properly to leave off work by ur losing the hand: *Neb. 6. 3*. So David prayeth, that God which had begun a good work for him, would not give it over, but perform it, until the day of Iesus Christ, as *Philip. 2. 6*.

PSALME 139.

David praifeth God for his all-seeing providence, 17. and for his infinite mercies. 19. He deserveth the wicked, 23. and prayeth for sinners.

To the mayster of the musk,

Dauids Psalmes:

I Ehovah thou hast serched me, and I know. Thou knowest my sitting and my rising: thou understandest my familiar-thought, a farr off. Thou fannest my path and my lying-down: and art accustomed to all my wayes. When the speech is not yet in my tongue: loe Iehovah, thou knowest it all. Thou doest beset me behind, & before: and putteth, thy hand upon me. A knowledge too marvellous for me: it is high, I cannot attayne to it. Whither, shall I goe from thy spirit? and whither, shall I flee from thy presence? If I ascend-up the heavens, thou art there: and if I make-my-bed in hell, loe thou art there. Take I the wings of the morning: dwell I, in the uttermost-part of the sea. There also, thy hand will lead mee: and thy right-hand hold mee, And if I say, but surely the darknes shall shrowd mee: then the night is a light about me. Yea darknes, dark-neth not from thee: but night giveth light as the day: as is the darknes, so is the light. For thou, hast possessed my reines; hast covered me, in my mothers womb. I will confesse thee, for that fearfully, marvellously made am I: marvellous are thy works; and my soule, knoweth it very well. My bone was not hid, from thee: when I was made in a secret-place, was embrodered, in the nether-places of the earth. Mine unformed-substance, thine eyes did see; and in thy book, all of them were written: in the dayes they were formed, and when not one of them was. And to me, how pre-

cious are thy thoughts o God: how nightly-increased are, the humms of them? Would I tell them, they wilbe more than the sand: I awake, and still I am with thee. If thou wouldest slay the wicked, o God: & men of bloods, depart ye from me. Which speak of thee, to a mischeevous purpose: lift-up doe thy foes, unto false-vanitie. Doe not I hate them, o Iehovah, that hate thee: and am not I grieved, for those that rise up against thee? With perfection of hatred doe I hate them: they are to me, for enemies. Search me o God, and know my hart: prove mee, and know my cogitations. And see, if the way of sorow be in mee: and lead me, in the way of eternitie.

Annotations.

Dauids psalme] see the notes on *Psal. 140. 1*.

V. 2. my familiar-thought] in Greek, my reasoning (or disputing) thoughts: in Chaldee, my fellowship in the church; the Hebrue hath the signification of friendship and familiarity, used here and in *vers. 17*. for thoughts, or cogitations.

V. 3. fannest] or winnowest, or compass: that is, discussest and triest out to the utmost, even tracing the footsteps, as the Greek signifieth. Compare *Iob 31. 4*.

accustomed to] and lo acquainted with: the Greek sayth, *foreseest*.

V. 4. When the speech &c.] or For there is not a word in my tongue, but loe, &c. which the Chaldee expoundeth, a lying word in my tongue.

V. 5. beset] strangely besetge and indole, holdest frays: or, hast formed me. *thy hand*] or palm: that I cannot break away. The like phrase is in *Iob 40. 27*. The Chaldee interpreteth it, the stroke of thine hands.

V. 6. a knowledge] or, This knowledge, namely, of thee, as the Greek addeth, it is high] or, it is a high place, as *Psal. 139. 2*.

59. 2. attayn to it] or, prevail against it, as Psal. 120. 2.
 7 V. 7. thy presence] or, thy face.
 8 V. 8. make my bed] or spread my couch: in Greek, defend. Compare Amos 9. 2.
 9 V. 9. wings of the morning] or, day-dawning, which is said to have wings, for that it speedily flieth over all the air.
 11 of the sea] meaning the furthest parts of the world; for so the sea often signifieth. Psal. 65. 6. & 72. 8. Isa. 24. 14.
 12 V. 11. brow] over-dim me, as with the dark twilight: or, shall bruise, shall crush me down; as Gen. 3. 15. so the Greek, shall tread me down.
 13 V. 12. darkness] that is hideth: compare Job 34. 22. Jer. 23. 24. as is &c.] or, like darkness, like light; that is, they are equal; as that which in Mat. 22. 30. is like, in Luk. 20. 36. is equal.
 14 V. 13. covered] that is, safely kept, and protected; as the Greek sayth, holpen me: or, covered me with skyn and fleth &c. as Job 10. 12.
 15 V. 14. fearfully] or, in fearful sorts; to weet, & am made: or, these are fearful things; the Chaldee sayth, thou hast doen fearful things: marvelously-made] or, excellently-made: elsewhere this word is used for separated from and excelling others: see Psal. 4. 4.
 16 V. 15. my bone] that is, bones, any of them; or my substance, or strength; for ther of the bone is named. embroidered] that is cunningly wrought with nerves, sinewes, veins, and variety of limms. A similitude taken from broderie work, Psalm. 45. 15. neither places of the earth] to he calleth his mothers womb: because of Gods secreet & unknown making of men there, Eccle. 1. 15. And thus may the like phrase Epp. 4. 9. be understood of Christs incarnation.
 17 V. 16. My unformed substance] or, Mine embryon, which is the body in the womb before it hath perfect shape, or unwrought up, as the Greek here translateth it. The Hebrew name is of wrapping or winding up like a bottom: my wound-up-mass, or body,

all of them] all my members, wound up in that my embryon or unperfected substance. Or generally, all men. The Chaldee sayth, all my dayes were written in the book of thy memorial, were written] Hebr. shall be written, which meaneth a continual act: see Psal. 2. 1. So after, shall be formed, in the dayes they were formed] or, what dayes they should be formed: meaning that all his members, in the dayes that they were in fashioning in his mothers womb, were written down of God: or, that the dayes of their forming were written. The Chaldee sayth, in the day when the world was created &c. and, when not one] Hebr. and not one of them, or in them. Meaning, that God had written down all parts of his body, not only when they were in forming, but long before. So commending his providence, who calleth things which be not, as though they were, Rom. 4. 17.
 18 V. 17. how precious are] that is, how rare are thy thoughts to me, how few of them can I speak of; how incomprehensible are thy cogitations! The words following, shew this to be the meaning. Compare Job 26. 14. And a thing is said to be precious, which can not be attayed unto or effected; see Psal. 45. 9. Otherwise we may take it thus: Thy thoughts, that is, the thoughts that I have of thee, how precious, of how much esteem and worth are they to me! So precious is used Psal. 36. 8. The Chaldee expoundeth it, How honorable are they that love thee O God: & how are their princes fortified, mightily increaseth] may and strong: see Psal. 40. 5. the summe] Hebr. heads: used for summe and so the Greek archet: Num. 1. 2. & 26. 6.
 19 I awake and] or, when I awake I am still with thee: that is, still meditating of thee. The Chaldee referreth this to the last resurrection, thus, I shall rise again in the world to come, and shall be still with thee. See Psal. 17. 15.
 20 V. 19. If thou wouldst] or O that thou wouldst, for it seemeth here to be a wish: as also in the Greek of the new Testament, Luk.

Luk. 12. 49. what wilt thou, if it were (that is, O that it were) already kindled. So in 1 Chron. 4. 10. If thou wilt bless me, that is, O that thou wouldst bless. Or, Surely thou wilt stay &c. and men &c.] this may also be referred to God, thus; and wouldst lay ye bloody men depart from me: or to David, who sayth, depart ye from me. The Chaldee expoundeth it, and let the men addicted to the judgment of death depart from me.
 21 V. 20. Speak of thee] or, against thee, as the like Hebraisme meaneth, 1 King. 21. 13. witnessed of; or against] him. See the notes on Psal. 5. 5. Or say thee, that is, mention or speak of: as Psal. 40. 11. 2 Sam. 6. 22. The Chaldee understands it of swearing; which to a misfeare in thy name deceitful y. with a crafty-intent, that is, craftily, wickedly. See Psal. 10. 2. lift up doe thy foes &c.] or, thy foes take up thy name to vanitie: this sense the Chaldee paraphrase giveth; and the phrase is taken from Exod. 10. 7. the word name being understood; (as in Levit. 24. 11. the word Lord is understood;) or, thy foes lift up their head (as is expressed, Psal. 83. 2.) in wayes; that is, they are vainly proud, and insistent. Often times, words wanting are to be supplied; see the notes on Psal. 103. 9. Or, they lift up thy foes in wayes; that is, the wicked (which speak evil of thee, doe vainly exalt thine enemies, to false vanitie] or, in vaine: see Psal. 12. 3. & 24. 4.
 22 V. 21. am not I grieved] or, grievd, (yrk) my self: so Psalm. 119. 158. Compare alio 2. Chron. 19. 2. Prov. 29. 27.
 23 V. 23. Prove] or, trie me. Compare Psal. 26. 2.
 24 V. 24. way of sorrow] or, of grief, that is, wicked way (purpose or actions) which are grievous to God and men: and in special, the way of idolatrie; for of this word, Idols have their name; see Psal. 16. 4. So a word of grief, Proverb. 15. 1. is that which grieveth him to who it is spoken. way of eternity] or of antiquities, the old way, as Jer. 6. 16. meaning, the way of faith and godlynes, which God taught from the beginning, and which continueth for e-

ver: cōtrary to the way of the wicked, which perisheth, Psal. 1. 6.

PSALM 140.

David prayeth for deliverance from the wicked. 5. He prayeth against them. 13. He comforteth himself by confidence in God.

To the mayster of the musk, a psalm of David.

Release mee O Iehovah, from the evil man: from the man of violent-wrongs, preserve thou me. Which think evil things in hart: every day, they gather warres. They sharpen their tongue, like a serpent: the horripoison of the asp, is under their lips Selah.

Keep me O Iehovah, fro the hands of the wicked: from the man of violent-wrongs preserve thou me: which think, to thrust-away my feet. The proud have hid a snare for me, and cords; they have spread a net by the pathes side; they have set grinnings for me Selah.

I sayd to Iehovah, thou art my God: hear O Iehovah, the voice of my supplications-for-grace. Iehovih Lord, the strength of my salvation: thou hast covered my head, in the day of arms. Grant not O Iehovah, the desires of the wicked: further not his crafty-device, lest they exalt themselves Selah.

The head of those that compass me about: the molestation of their lips shall cover them. They shall bring upon them, coles: he shall fell them into the fyre; into deep-pirs, that they rise not up. An yll tongued man, shall not be established in the earth: a man of violent-wrong, evil shall

shall hunt him to a suddayn-overthrow. I know, that Iehovah will doe the judgment of the poor-afflicted; the doom of the needie. Surely the just shall confesse to thy name: the righteous shall sit, before thy face.

Annotations.

They gather wars] or are gathered to wars: getting themselves and other together. The active is often used passively, Psal. 32. 9 & 109. 13.

V. 4. of the *Asp*] or *Viper*: Greek, of *Asps*, so Rom. 3. 13. Compare Psal. 58. 5.

V. 5. to thrust-away my feet] or, to overthrow my footsteps.

V. 6. by the path: side] or, fast by my path: Hebr., as the band of the path. Compare Psal. 142. 4. Jer. 18. 22. Prov. 29. 5.

V. 8. Iehovih] or God: see Psal. 68. 21. of arms] or of armour, that is, of battle (as the Greek translateth it;) when men harness themselves. This is that helmet-junction, Eph. 6. 17.

V. 9. further not] or, bring not to pass. lest they] or, they will exalt themselves; that is, be proud, or lofty. Compare Dent. 32. 27.

V. 10. the head] that is, as for the head (the chief) of those, &c. An head sometime signifieth a company of chiefe men, 1. Chronic. 4. 42. though here perhaps none one man is meant, as the Chaldee nameth Achitophel. It is also used for a band of men, as Job. 1. 17. Sometime the Hebrue word signifieth gall, as Psal. 69. 21. Which sense also is not amiss here. *shall cover*] or *prayer-veil*, let it cover them, and him; (as Psal. 2. 3.) that is, every of them.

V. 11. They shall bring] or, make move (as Psal. 55. 4.) upon them selves: or coles *shall be moved* (that is, thrown) upon them. The Hebrue hath a double reading, yielding both these senses: their judgments to befall God, but procured by themselves. *he*] that is, God, *shall fill them*; or indefinitely, they *shall be filled*, or cast. *deep*] or *suddayn-furrow*; the Greek sayth,

calamities: the Chaldee, the fyre of Gehenna.

V. 12. *An yll-tongued man*] Hebr. a man of tongue, that is, a prattler, or evil speaker, that hath tongue at will to use and abuse at his lust, and to smite therewith, as Jer. 18. 18. So a man of lipps, Job. 11. 2. is one talkative: a man of words, Exod. 4. 10. is one eloquent: a man of arm, Job. 21. 8. is one mighty, and sundry the like.

to a suddayn-overthrow] or, his utter-ruine and miserie. Hebrue, to (or with) shuffling-down. The Chaldee paraphraseth, The Angel of death shall hit him, and thrust him down into hell.

V. 14. sit before thy face] or dwell with thy face, that is, in thy presence: see Psal. 16. 11. & 61. 8.

PSALME 141.

David prayeth that his suit may be acceptable, his conscience sincere, and his life safe from sinners.

A Psalm, of David:

Iehovah I call upon thee, make hast unto me: give ear to my voice, when I call unto thee. Let my prayer be firmly-directed as incense, before thee: the lifting-up of my hands, as the evening oblation. Set thou Iehovah, a watch before my mouth: keep the dore of my lipps. Incline not my hart, to an evil thing: to pretend pretences, in wickednes; with men that work painful-iniquitie: and let me not eat of their dainties. Let the just-sm in smite me, it shall be a kindness, and let him reprove me; the head oile, let it not break mine head: for yet my prayer also, shall be in their evils. Their Iudges are thrown-down by the Rock sides: and they shall hear my sayings, for they are pleasant. As when one cutteth and cleaveth on the earth: our bones are scattered, at the mouth of hell. But

mine

mine eyes are unto thee: Iehovih Lord: in thee I hope-for-safetie; pour not out my soule. Keep mee, from hands of the snare, which they have layd for me: and the grinnings, of them that work painful-iniquitie. Let the wicked fall into his net: whiles I to gather paise-over.

Annotations.

Be firmly-directed] of prepared; and acceptable: as incense] or perfume, which was a confecti-on of sweet spices, made after the art of the Apothecarie, pure and holy, and was by the Priests, burned upon the golden altar every morning before the Lord: Exod. 30. 34. 35. 36. 7. 8. A figure of the prayers of the saints, acceptable to God, through Christi mediation, as this place sheweth, compared with Rev. 8. 3. my hands] or palms, lifted up in prayer; see Psal. 63. 5. evening oblation] the Minchah properly was the meat offering: (which was fine flour mingled with oile) offered together with the Lamb every evening, before the Lord continually: as Exod. 29. 39. 40. 41. 42. Num. 28. 2. 3. - 8. Here it is taken for the whole oblation, at the time of the offering whereof, the godly used to pray, Exod. 9. 9. Dan. 9. 21. it was at the ninth houre of the day, (about three of the clock in the after noon,) called the houre of prayer, Act. 3. 1.

V. 3. a watch] or, a ward, custodie, to keep me from speaking amys. keep] observe thou: or, an observation, before the dore] or gate of my lipps, by which my words pass out as at a dore: to the dores of the womb, Job. 1. 10. The original *dal*, is contracted for *deleth*, a dore: though this be rare: yet the Hebrue text sometime doth the like; as Chap. 2. Sam. 23. 20. for Chap. 1. Chron. 11. 22.

V. 4. Iudges not] to weert, by Satan, or mine own corruption: for God properly tempteth no man to evil, but the devil, and mans own concupiscence, Lam.

1. 13. 14. 1 Cor. 7. 5. and by Satan, God-moveth mens minds; as appeareth, 1 Chron. 21. 1. with 2 Sam. 24. 1. So Mat. 6. 13.

evil thing] or word: see Psal. 7. 1. pretend pretences] or, excuses; thus the Greek turneth it: the Hebrue also signifieth occasions pretended, as Deut. 22. 13. 17. Or, we may read it, to praise practices, in wickednes. with men that work] or, with men workers, that is, such as slowly, boldly, and manfully work iniquitie. their dainties] the Chaldee expoundeth it of their songs at banquets.

V. 4. smite] or beat me; the word properly signifieth beating with an hammer, 1. Sal. 74. 6. 1. Sal. 5. 26. applied to sharp rebukes. So Prov. 13. 35. Compare also Prov. 9. 8. & 25. 12. & 28. 23. Zech. 13. 6. it shall be kindness] a mercie, or, with kindness, that is, let him smite me, kindly, and reprove me.

the head oile] that is, the chief or precious oil: (as head spices, are chief and principal, Exod. 30. 23.) or oile of the head, which is to anoint the head with. Or, by head, understand the Chiefest of his adversaries, as before Psal. 140. 10. for this seemeth to be an opposition to the former thus, let the just smite me, but let not the precious oile (or the oile of the head) of the wicked, break mine head: and this the Greek favourerth, saying but let not the oile of the synners supple mine head: by oile meaning flattering words, as Psal. 55. 22. Otherwise, we may refer it to the former just mans reproof, it shall be a precious oile, I shall not make it sayle my head. The Chaldee otherwise expoundeth it; and let the Priest reprove me, anointing me with the anointing oile of the Sanctuary: but let him not take the crown of the kingdome from mine head. let it not break my head] not distract, or dazel my wits, not overcome mee; the Hebrue word signifieth breaking and bringing to naught, Psal. 134. 9. and is applied to the breaking of the heart by discouragement, Num. 31. 7. and here to the breaking of the head, or bringing to naught of counsels, purposes, &c. by flattery. Or, if it be understood of the just, we may read it, let him not make it sayle mine head.

M. M. 3 head.

head, that is, let the oile of his reproof, not be wanting upon mine head. ⁱⁿ their evils] or against their evils: which may be applied to the evil deeds of the wicked, or calamities of the just: and here understand, it is or shall be in their evils: or, as the Chaldee explaineth it, is ordered against their evil.

V. 6. Their Judges] the Princes of mine are thrown-down] or, throw-down themselves, that is, secretly pursue and beate me in the rocks and mountayns whither I am forced to flee, 1. Sam. 24. 3. & 23. 26. The word may also bear their throwing-down to destruction; as 1. Chron. 25. 12. by the rock sides] or, in rock places; Hebr. in the hands of the rock; as Psal. 140. 6. and they shall bear] or, though they have heard.

V. 7. cutteth and cleaveth] to weet, wood, or the ground with the plough. of bell] or, the grave. Compare Ezek. 37. 1. 11. 12. Jehovah] or God: see Psal. 68. 21. pour not out my soule] to weet, unto death, as Esa. 53. 12. that is, kyll me not: or, make not my soule bare, that is, leave it not destitute and helpless.

V. 10. Let the wicked fall] or They shall fall. into his net] that is, every of them into his own net, or snare, together] namely, with their fall; or together with them that are with me: or, altogether (wholly) pass over, and escape: the Greek sayth, alone I am, until I pass over. See this word, Psal. 33. 15.

PSALME 142.

David sheweth that in his troubles, when his own hart and all other help fayled him, all his comfort was in faith and prayer unto God.

An instructing psalm of David: a prayer when he was in the cave.

With my voyce, unto Iehovah did I crye: with my voice, unto Iehovah did I supplicate-for-grace. I powred-out before him my meditation: my distress, I did shew before

him. When my spirit was overwhelmed within me, then thou knewest my path: in the way that I walked, they privily-layd a snare for me. I did look on the right-hand and see; and no man acknowledged me: refuge is perished from mee. No man seeketh for my soule. I cryed unto thee, Iehovah: I sayd, thou art my hope-for-safetie; my portion, in the land of the living. Attend unto my shewing, for I am brought very low: deliver me from my persecutors; for, they are stronger than I. Bring-forth my soule out of the close-prison, to confesse thy name: the just shall inviron me about, for, thou wilt bountiously-reward unto me.

Annotations.

In the cave] fled thither from the persecution of Saul, 1 Sam. 24. 4. &c.

V. 4. was overwhelmed] or, swarmed, fainted: see Psal. 77. 4. then thou] Hebr. and thou: so And he sayth, Mar. 14. 34. is expounded Then he sayth, Mat. 26. 38.

V. 5. I did look] or Look thou &c. continuing his complaint to God. But the Greek turneth it, I considered: and the Hebrue Look thou, or To look, is often reolved by other definite persons: see the notes on Psal. 22. 9. & 49. 15. & 65. 11. & 77. 2. & 103. 22. and see] or, and behold, to weet, on the left hand.

refuge] or flight: is perished from mee] that is, sayleth mee: I have no place to flee unto and escape. So Job. 11. 20. Amos 2. 14. seeketh] that is, careth for: so Prov. 29. 10. usually to seek the soule, is in the yll part to destroy it: see Psal. 33. 4.

V. 7. brought-low] or, weakened: see Psal. 116. 6.

V. 8. the prison] the cave wherein I am shut up close. inviron] compass, as Psal. 22. 13. or, respect, as Job. 36. 2. and so the Greek translateth, the just shall ways for me until,

until thou reward me. See Psal. 13. 6. The Chaldee sayth: for my sake the just shall make thee a crown of praise, because thou wilt render a good reward unto me.

PSALME 143.

D. wd prayeth for favour in judgment. 3. He complaineth of his griefs. 5. He strengtheneth his faith by meditation and prayer. 7. He prayeth for grace, & for deliverance. 10. for sanctification, 12. for destruction of his enemies.

A psalm, of David:

Iehovah hear my prayer, give ear to my supplications-for-grace: in thy faithfulness answer me, in thy justice. And enter not into judgment, with thy servant: for before thee, thal not any living be justified. For the enemy, persecuteth my soule; smiteth-down my life to the earth: maketh me sit in darknesse, as the dead for ever. And my spirit is overwhelmed in me: in mids of me, my hart is wondrously amazed. I remember the dayes of old; I meditate on all thy work: I muse on the action of thy hands. I spread-out my hands unto thee: my soule, as a wearie land, thirsteth for thee Selah. Make-speed, answer me Iehovah, my spirit sayleth: hide not thy face from me; for I shall be made-like to them that goe-down the pit. Cause me to hear, thy mercie in the morning, for in thee doe I trust: cause me to know, the way that I should walk; for unto thee, doe I lift up my soule. Deliver me from mine enemies, O Iehovah; unto thee I flee-for-covert. Learn me to doe thine acceptable-will, for thou art my God: thy good spirit shall lead me, in the land of righteousness. For

thy names sake Iehovah, thou wilt quicken me: in thy justice, wilt bring-forth my soule out of distress. And in thy mercie, wilt suppress mine enemies: and destroy all them that afflict my soule; for, I am thy servant.

Annotations.

And enter not into judgment] or, but goe not to Law with mee; by the deeds u herot, no shal be justified in thy sight, Rom. 3. 20. so Job. 22. 4. & 14. 3. Esa. 3. 14. In Chaldee, goe not into the judgment hall: namely, to judge me with levity. not any] or not all, that is, none living: so Mat. 24. 22. not all, that is, no life: 1 Job. 2. 21. every ye is not, that is, no ye is of the truth, so 2 Pet. 1. 20. Psal. 76. 6.

V. 3. my life] or, my company, the Hebrue significeth both: Job. 33. 18. 22. Psal. 68. 11. darknesse] or, dark-places: so Psal. 88. 7. 19. & 74. 10. for ever] or, of eternitie, of old; meaning deal long since, and for ever after: the word respecteth time past and to come. So Lam. 3. 6.

V. 4. overwhelmed] fainteth, or, is perplexed: see Psal. 77. 4. wondrously-amazed] astonished; or desolate. Gr. troubled. See this word, Esa. 59. 16. & 63. 5. Dan. 8. 27. Psal. 40. 16.

V. 5. of old] or, of antiquitie; so Psal. 77. 6.

V. 6. spread-out] that is, pray; as the Chaldee saith spread out my hands in prayer. See Psal. 44. 21. weary] that is, drye and thirstie: in Greek, waterless: see Psal. 63. 2.

V. 7. for I] or Iest I; Hebr. and I: which may be supplied thus, lest I perishe, and be made like, &c. See Psal. 28. 1.

V. 9. in the morning] speedily: so Psal. 90. 54.

V. 10. I flee-for-covert] or I cover (I hide) my self, flying unto thee: or, to thee I covertly-lye; secretly disclosing to thee, that which I would hide from others: so the Greek, I flee to thee. The Chaldee expoundeth it, I have made thy Word my redeemer.

10 V. 10. thy good spirit, shall lead me] so the Greek translatheth this and the rest, as assured: we may also read it prayer-wise, let thy good spirit lead me; or, thy spirit is good: let it lead me &c. and so the rest. Compare Nehem. 9. 20. in the land] or, into the land of righteousness; in a playn (or even) ground: see Psal. 126. 12. Epsal. 126. 10.

PSALME 144.

David blesteth God for his mercie in helping him in his wars. 3. He confesteth mans miserie and unworthyness: 5. prayeth that God would powerfully deliver him from his enemies. 9. He promisth to praise God. 11. He sheweth the vanity of worldly felicitie, 15. and happines of Gods people.

A Psalm, of David;

1 Blesed be Iehovah, my Rock;
2 which learneth my hands to the
battel: my fingers, to the warr. My
3 mercie and my fortress, my high-
tower and my deliverer for me: my
shield, and he in whome I hope-for-
4 safetie; that subiecteth my people un-
der me. Iehovah, what is earthly-
5 man, that thou takest knowledge of
him: the son of wretched-man, that
6 thou makest account of him? Earthly-
man, as I like to vanitie: his dayes,
7 are as a shadow that passeth-away.
Iehovah, bow thy heavens and come-
8 down: touch the mountsyns, and
they shall smoke. Lighten the light-
9 ning, and scatter them afunder: send
thine arrowes, and disturbe them.
Send thy hands, from the high-place:
10 release me and deliver me, from the
many waters; from the hand of the
11 sons of the stranger. Whose mouth
12 speaketh false-vanitie: and their right
13 hand, is a right hand of falsehood. O
God, I will sing unto thee a new song:

with psalterie and ten-stringed-instru-
ment, I will sing-psalms to thee. That
14 giveth salvation, unto kings: there re-
leasest David his servant, from the e-
vil sword. Release me and deliver
me, from the hand of the sons of the
15 stranger: whose mouth speaketh false-
vanitie; and their right-hand, is a
right hand of falsehood. That our
16 sonns, as plants, grown-great in their
youth: our daughters as corner stones;
cut after the similitude of a pallace.
Our garners full, affording from meat
17 to meat: our flocks bringing-forth-
thousands, increased-by-ten-thou-
18 sands, in our streets. Our Oxen,
loden: no breaking-in, and none
19 going-out; and no out-cry, in our
streets. O blessed is the people,
whose state is such: o blessed is the
people, whose God is Iehovah.

Annotations.

MY Rock] in Greek, my God; see Psal. 18. 3.
V. 3. takest knowledge] or ac-
knowledgest, carest for: compare Psal. 8. 5. &
1. 6. & 31. 8. makest account] or, thinkest
on him.
V. 4. passeth away] vanisbeth. Compare
Psal. 102. 12. Eccles. 7. 2.
V. 5. come down] for my help, and my
foes ruine; see Psal. 18. 10. and they
[shall] or, that they may smoke; see Psal. 104. 3.
V. 6. Lighten] that is, cast forth: com-
pare Psal. 18. 15. disturbe] or, trouble;
that is, discomfite and destroy: see this
word, Exod. 19. 24. & 23. 27.
V. 7. the high-place] that is, heaven:
compare Psal. 13. 17. many waters] which
the Chaldee expoundeth, armies, like to ma-
ny waters.
sons of the stranger] of a
strange God, or people as Psal. 137. 4. born
slaves, see Psal. 124. 1.

V. 9.

9 V. 9. new song] of triumph: see the notes
on Psal. 33. 2. 3.

10 V. 10. That giveth] understand, O hee
that giveth, that is, O thou that givest, &c.
See the like phrase, in Psal. 59. 10. & 65. 7.
Or, It is hee that giveth.

12 V. 11. as plants] understand, are as
plants: for this seemeth to be an imitatio
or expressing of the vayn words of the
wicked forementioned, which say, our
sonns are as plants; &c. whose boasting con-
tinueth til the last clause, which is oppo-
sed to all their worldly felicitie. The
Greek to make this playner, chageth per-
son, and translatheth, whose sonns (or, Of
whom their sonns) are as new-plants, &c. So
ellwhere the Greek useth the like change
of person; as in Genes. 36. 7. Or, under-
standing it of the godly, supply, may be as
plants, &c. and so it bath respect to the
outward blessings of the law; Deut. 28. 4.
&c. In this latter (sense the Chaldee taketh it.
out] that is, hewen, carved,
polished.

13 V. 13. garners] or, Corners, Chambers.
Cellars, places of store and provision, made
usually in nooks and corners of houses,
from meat to meat] or, from sort to sort, that
is, all sorts and store of victuals.

14 V. 14. loden] that is, fat and fleshy:
or, able to bear lodes: or, big with yong.
ne brach] in the walls, for the enemy
to enter the towne. none going out]
no cattel driven away by the enemy.

15 V. 15. whose state is such] as is before
mentioned: the Greek turneth it, They
count that people blessed, which hath these things:
whose God] this sentence is opposed to
all the other worldly wealth.

PSALME 145.

David praiseeth God for his greatness, power,
glorie, and fearful acts. 7. His goodness, justice,
mercies: 11. his kingdome, and gracious provi-
dence unto all: 18. His speciall mercies to those
that call upon him, that fear and love him.

An hymne, of David;

I Will extoll thee, my God o King:
and blest thy name, for ever and
aye.

2. In every day wil I blest thee: &
praise thy name, for ever and aye.

3. Great is Iehovah, and praised
vehemently: and of his greatnes, there
is no perch.

4. Generation to generation, shall
lawd thy works: and they shall shew
thy powers.

5. The comly-honour, of the glo-
rie of thy majestie: and the words of
thy marvels, wil I talk of.

6. And the strength of thy fear-
ful-acts, they shall speak of: and thy
greatnes, it wil I declare.

7. The memorie of the multitude
of thy goodnes, they shall shew:
thy justice they shall shew.

8. Gracious and pitiful is Ieho-
vah: long suffering, and great in mer-
cie.

9. Good is Iehovah unto all: and
his tender-mercies, are over all his
works.

10. All thy works, shall confesse thee
Iehovah: and thy gracious-sainets
blest thee.

11. They shall tell the glorie of thy
kingdome: and speak of thy power.

12. To make-known to the sonns
of Adam, his powers: & the glorie of
the comly-honour of his kingdome.

13. Thy kingdome, is a kingdome
of all eternities: and thy dominion,
in every generation and generation.

14. Iehovah upholdeth all that
fall: and up-righteneth, all that are
crooked.

15. The eyes of all, look attentively
unto thee: and thou givest to them
N n their

their meat in his time.

16. Openest thine hand: and satisfiest the desire of every living-thing.

17. Just is Jehovah, in all his wayes: and merciful, in all his works.

18. Neer is Jehovah, to all that call upon him: to all that call upon him in trueth.

19. He wil doe the desire of them that fear him: and wil hear their crie, and wil save them.

20. Jehovah preferreth all them that love him: and all the wicked he wil abolish.

21. My mouth shall speak, the praise of Jehovah: and let all flesh bless the name of his holynes, for ever and aye.

Annotations.

1 **A**N hymne] or Praise; and herof the whole book in Hebrue is called the book of hymnes. This hymne is composed after the order of the Hebrue Alphabet: only one letter wanting. See Psal. 15. 1. *eye*] or perpetually: see Psal. 9. 6.

3 V. 3. praised] see Psal. 18. 4. *no fear*] that is, it is past finding out: of greatness, see Psal. 150. 2.

4 V. 4. powers] that is, powerfull (mighty) acts: so verse 12. Mat. 13. 58.

5 V. 5. honour of the glorie] or glorious honour, or comeliness. *words of thy marvels*] that is, thy miracles; thy marvelous words (or things). So, words of song, Psal. 137. 3. *talk] discourse of, or meditate.*

8 V. 8. pitiful] or, compassionate. Compare Psal. 103. 8. Exod. 34. 6. *long-suffering*] or, slow to anger: see Psal. 86. 15.

10 V. 10. shall confess] or, let them confess &c.

11 V. 11. tell] talk of, or preach: Hebr. say.

14 V. 14. up-righteneth] lifeth right up, or maketh straight all that are bended down, or bowed together: so Psal. 146. 8.

15 V. 15. in his time] that is, in due season:

see Psal. 1. 3. & 104. 17.

V. 16. the desire] or pleasure, or with contentment, contentedly; acceptable; with that which seemeth good to thee, and pleaseth (or contenteth) them.

V. 18. in trueth] this word implieth faith, sinceritie, earnestnes and confidence. Compare Deut. 4. 7. Job. 4. 24.

V. 19. the desire] or, the will the pleasure, and contentment; as verse 16. We are to desire that Gods will may be doen, Mat. 6. 10. here he doeth his servants will: so he honoureth them that honour him; 1. Sam. 2. 30.

V. 21. shall speak] or, Let my mouth speak. *all flesh*] all sorts of people; see Psal. 65. 3.

PSALME 146.

The Psalmist voweth perpetual praises to God. 3. He exhorteth not to trust in man. 5. God for his power, justice, mercy and kingdom, is one y worthy to be trusted in, and celebrated.

Halelu-jah;

MY soule, praise thou Jehovah. I will praise Jehovah in my life: I will sing psalmes to my God, while I am. Trust not ye in bounteous princes: in son of Adam, with whom is no salvation. His spirit goeth forth, he returneth to his earth: in that day, his thoughts perish. O blessed is he, in whose help the God of Jakob is: whose hope, is in Jehovah his God. Which made heavens, and earth, the sea & all that in them is: which keepeth truth for ever. Which doeth judgment, to the oppressed; giveth bread to the hungry: Jehovah looseth the bound. Jehovah, openeth the eyes of the Blind; Jehovah, up-righteneth the crooked: Jehovah, loveth the just. Jehovah, keepeth the strangers; setteth upright the fatherless &

the

10 the widow: and overthroweth the way of the wicked. Jehovah shall reign, for ever; thy God ô Sion, to generation and generation; Halelu-jah.

Annotations.

1 **H**Alelu-jah] that is, Praise ye Jah: see Psal. 135. 1.

V. 2. in my life] so long as I live: so Psal. 104. 33.

4 V. 4. his spirit] mans ghost; so the soule is sayd to goe forth, Gen. 35. 18. to his earth] wherof he was made; earth is in Hebrue Adamah; herof man was called Adam, Earthly; compare Gen. 2. 7. & 3. 19. Psal. 104. 29. *his thoughts*] or purposes, the most excellent effects of the mind or spirit of man.

7 V. 7. the bound] or prisoners; but here it may be meant more largely; for sicknesses also are Satans bonds; which our Lord Christ loosed, Luk. 13. 16. See also Isa. 61. 1.

8 V. 8. openeth the eyes] or, giveth sight to: compare Mat. 9. 29. 30. Job. 9. 6. 7. 32. *uprighteneth] or maketh straight; as Psal. 145. 14. see this fulfilled, Luk. 13. 13.*

9 V. 9. setteth upright] maketh to continue sure: to Psal. 10. 9. & 147. 6. Compare Deut. 10. 18. & 27. 19. Exod. 22. 22. 23. 24. Psal. 68. 8. *overthroweth] or turneth up side down: to Job. 19. 6. see also Psal. 1. 6.*

PSALME 147.

The Prophet exhorteth to praise God, for his care of the church, wisdom, power, mercy, and providence unto all. 11. To praise him for his blessings upon the kingdom. 15. For his works in nature, 19. and for his gracious word and ordinances given to his people.

1 **P**RAISE ye Jah; for it is good, to sing psalmes to our God: for it is pleasant; praise is comely. Jehovah buildeth Ierusalem: gathereth togi-

ther, the outcasts of Israel. He healeth, the broken in hart: and bindeth up, their griefs. Counteth the number of the stars: calleth them all, by names. Great is our Lord, and much in able-might: of his understanding, there is no number. Jehovah setteth upright the meek: debaileth the wicked, unto the earth. Sing ye to Jehovah with confession: sing psalmes to our God with the harp. That covereth the heavens, with clouds; that prepareth rayn for the earth: that maketh the mountaynes to bud forth grafs. That giveth to the beast his food: to the young ravens, which crie. He delighteth not in the strength of the horse: he taketh not pleasure, in the leggs of man. Jehovah taketh pleasure in them that fear him: that patiently hope for his mercie. Laud Jehovah, ô Ierusalem: praise thy God, ô Sion. For he strengtheneth, the bars of thy gates: he blesteth thy sonns within thee. He putteth in thy border peace: he satisfieth thee, with the fat of wheat. He sendeth his edict, upon earth: his word runneth very swiftly. He giveth snow like wooll: the hoar-frost, he scattereth abroad like ashes. He casteth forth his yce like morsels: who can stand, before his cold? He sendeth his word and melteth them: he causeth his wind to blow, the waters flow. He sheweth his words unto Jakob: his statutes & his judgments, unto Israel. He hath not dealt so, with any nation; & judgments they have not known them; Halelu-jah.

Annotations.

Na 2

outcasts

2 **O** Vicasts] or driven out, in Greek the
dispersions, (that is, the disp[er]sed.)
which word the Apostle useth, 1.
Pet. 1. 1. Lam. 1. 1. Compare Dent. 30. 4. Iſa.
21. 12. & 56. 8. Iob. 21. 32.
3 V. 3. bindeth up their griefs] that is,
healeth their wounds, as Luk. 4. 28. with Iſa.
61. 1. Compare also Exh. 34. 16.
4 V. 4. Counteth] or Telleth, numbeth;
which to man is impossible, see Gen. 15. 5.
Ier. 33. 22. Iſa. 40. 26.
5 V. 5. no number] nor ſerching out, Iſa.
40. 28.
6 V. 6. ſeteth upright] conſerveth, to con-
tinue yet: ſee Pſal. 146. 9.
7 V. 7. Sing] or, Answer, that is, Sing-
by turns, one after another: as Exod. 15. 21.
8 V. 8. with clouds] as in Elias time,
1 King. 18. 45. the mountayns] and de-
serts where no man is, as Iob 38. 25 27.
Pſal. 103. 14.
9 V. 9. food] Hebr. bread; that is, the
beaſts their food: as the Greek hath it.
young ravens] Hebr. ſonns (that is young-
lings) of the ravens. So in Iob 39. 3. who pre-
pareth for the raven his meat, when his young
ones call unto God, wandring for lack of meat?
13 V. 13. ſtrengtheth] or, hath made ſtrong;
a ſigne of Gods favour, and Sions ſtatue:
ſee the contrarie, Lam. 2. 9. Ier. 51. 30. A.
mos 1. 5. Pſal. 107. 16. Iſa. 49. 2. Theſe graces
are to be referred unto the church under
the goſpel, called the heavenly Jeruſalem,
Rev. 21. 2. and which is above, Gal. 4. 26.
So the Hebrue doctors ſay, it is written,
Laud the Lord O Jeruſalem; and the ſcripture
ſpeaketh of the Jeruſalem that is above. R. A-
nachem on Gen. 3.
14 V. 14. putteth in] or putteth thy border
&c. that is, maketh peace in thy borders.
Compare Iſa. 60. 17. 18. Ier. 12. 12. & 15.
13. & 17. 3. fat] that is, fine flours: ſo
Pſal. 81. 17.
15 V. 15. hideth] or ſaying, that is, com-
mandment.
17 V. 17. yet] or ſoft; the frozen hay
ſtones. can ſtand that is, endure it: ſo
Prov. 27. 4. Nahum. 1. 6.
19 V. 19. his words] the ten commandments

(or moral law) Exod. 20. 1. called the ten
words; Dent. 10. 4.
ſtatutes] decrees and
conſtitutions of Gods worth p; ſee the note
on Pſal. 2. 7. judgements] the judicial
lawes for puniſhing offenders, Exod. 21. 1.
Pſal. 119. 10.
19. 20. 417] or every: but in Hebrue,
all, is often uſed for any: ſee Pſal. 103. 2. &
143. 2. judgements] the Greek ſayth,
his judgements he hath not manifeſted to them;
which ſenſe, the Hebrue alſo may beare,
he hath not made knowne to them: as the
Chal. ſee alſo interpreteth it.

PSALME 148.

The Pſalmiſt exhorteth all the heavenly, 7.
the vaſtly, 11. and the reaſonable creatures to
praiſe God.

Halelu Iah

Praife ye Iehovah, from the hea-
vens: praiſe ye him, in the high-
places. Praiſe ye him all his Angels:
praiſe ye him, all his hoſts. Praiſe ye
him, Sun and Moon: praiſe ye him,
all ſtars of light. Praiſe ye him, hea-
vens of heavens: and the waters, that
be above the heavens. Let them praiſe,
the name of Iehovah: for he, com-
manded and they were created. And
he ſtabliſhed them for aye for ever: a
ſtatue he gave, and it ſhall not paſſe.
Praiſe ye Iehovah, from the earth:
Dragons, and all deepe. Fyre and
hayl, ſnow and vapour: ſtormie wind,
doing his word. Mountayns and all
hills: fruitful tree, and all cedars.
The wild-beaſt and all cattel; creep-
ing-thing, and ethered foule. Kings
of the earth, and all peoples: Princes,
and all Iudges of the earth. Young-
men and alſo Maydens: old men,
with children. Let them praiſe the

name

name of Iehovah; for high-advanced
is his name *even* his alone: his glori-
ous-majeſtie, is above earth and hea-
vens. And he hath exalted the horn
of his people, the praiſe of all his gra-
cious-ſaints, the ſonns of Iſrael, a
people near him; Halelu Iah.

Annotations.

1 **F**rom the heavens] ye heavenly creatures; as
the Chaldee, ye holy creatures of heaven:
ſo after, from the earth, verſe 7. is earthly
creatures. Compare Rev. 5. 13. in the
hye places] which the Chaldee expoundeth
bye Angels.
3 V. 3. ſtars of light] bright ſhining
ſtars, which prayed God together, Iob 38. 7.
4 V. 4. above the heavens] in the clouds
of the air, Gen. 1. 7. Iob. 26. 8. & 37. 11.
5 V. 5. ſtabliſhed] or, made them ſtand:
Pſal. 119. 91. a ſtatue] that is, ſtatute,
or, decrees, rules, ordinances, whereby every
creature is bounded to his ſer time and
place, as Iob. 14. 5. 13. & 26. 12. wherup-
on mention is made of the ſtatute or ordi-
nances of heaven, of the Moon and ſtars: &c.
Iob. 38. 33. Ier. 31. 35. & 33. 25. it ſhall
not paſſe] that is, not any of the things fore-
mentioned, ſhall paſſe the ſtatue (or bound)
ſet of God: or it, the ſtatue, ſhall not paſſe a-
way, or ſayl: or, not be altered; as Eſth.
1. 19. & 9. 27. 28.
7 V. 7. dragons] or whale-fiſhes.
8 V. 8. vapour] or ſmoke, exhalation, damp.
As theſe and all other creatures, are here
ſtyrr'd up to praiſe the Lord: ſo for our
ſakes are theſe things written, that wee
ſhould learn by them to praiſe the crea-
tor. And it is a rule in the Hebrue ca-
non, that for winds when they blow: ſtupenti-
ouſly, and for lightning and thunder, &c. for
lights in the air which ſeem to be ſtars that
ſhine, or run from place to place, or blazing ſtars,
comets &c. when a man ſeeth any of theſe, hee
is to bleſſe God who hath filled the world with
his power and might. Alſo, be that ſeeth the
beautifull creatures; as going out into the fields or

gardens in the ſpring time, ſeeth the trees ſprow-
ting and bloſſoming: he is to bleſſe God, who
hath not let his world lack any thing: but hath
created in it goodly creatures, & ſayr trees, &c.
for the uſe of the ſonns of Adam. So, for
mountayns and hills, ſea and deſerts, rivers
&c. if he ſee any of them from three dayes to
three dayes, he is to bleſſe the creator of the
world. Maimony in *Mishneh*, in *Berachoth*, chap.
10. ſect. 14. 13. 15.

V. 10. ſeized ſoule] or winged bird
Heb. bird of wing.
V. 13. hye-advanced] or ſet-on-high: ſo
Eſa. 12. 4. It is a ſtrong tower, into which
the righteous runneth, and is alſo ſet on
high in ſafety. Prov. 18. 10.
V. 14. the horn] the power, and glorie,
as the Chaldee ſayth, the glorie of the king-
dom of his people: ſee Pſal. 75. 10. This is ac-
complished in Chriſt, the horn of ſalvation.
Luk. 1. 69. the praiſe] underſtand, which
is the praiſe of his ſaints, that is, their glo-
rie; or an argument of praiſe to them. *near*
him] Gods people are ſayd to be near un-
to him, in reſpect of his covenant with the
in Chriſt, Ephe. 2. 13. their ſervice of him,
Levit. 10. 3. and ſpiritual alliance in Chriſt,
Iob. 20. 17. 1 Iob. 3. 1. For this word, might,
is uſed for kindred, Levitic. 1. 3. Chriſt draw-
eth near unto God for them. Ier. 30. 21. and
they by him. Heb. 10. 29. 22.

PSALME 149.

God is publicly to be praiſed for his graces
to his church, and power given to the ſame.

Halelu Iah.

Sing ye to Iehovah a new ſong: his
praiſe, in the church of gracious-
ſaints. Let Iſrael rejoyce in his ma-
kers: let the ſonns of Sion, be glad in
their King. Let them praiſe his name
with ſtute: with timbrel and harp, let
them ſing, psalmes unto him. For Ie-
hovah taketh pleaſure in his people:
he will beſeife the meek with ſalva-
tion. The gracious-ſaints ſhall be glad
in glorie: ſhall ſhout joyfully, up-
on

6 on their beds. The exaltations of
God, in their throat: and a two-edged
7 sword, in their hand. To doe vengeance, on the heathens: reproofs, in
8 the nations. To bind their Kings in
chains: and their Nobles, in fetters
9 of yron: To doe on them the judgment
witten; this comely-honour, *is*
to all his gracious saints; Halelu-
lah.

Annotations.

2 **H** Is makers] the Father, the Word, & the
Holy Ghost, which three are one, 1. Joh.
5. 7. The myserie of the Trinitie
is in the Hebrue phrase; so in many o-
ther, as, Let us make man in our image, Gen.
1. 26. Where is God my maker? Job. 35. 10.
Thy makers is thine husbands, Esai. 54. 5. Re-
member thy Creatours, Ecclef. 12. 1. and sun-
dry the like. God also is our maker, both
in nature, and grace; see Psal. 100. 3.
their King] Christ; as Mat. 21. 5. Song. 1. 4.
V. 3. with flute] as Psal. 150. 4. or, in a
3 dance; as Jer. 31. 4. 13. Psal. 30. 12. One name
is given both to the dance, and the pipe
where they danced.
4 V. 4. beawtifie] or, adorn, make glorious:
so Esai. 60. 7. 9. 13. The Greek here sayth;
6 exalt.

V. 6. The exaltations] that is, exalt-
songs, high-acts, high-praises; or, lifting-up of
the voice, preachings, in their throat]
that is, aloud spoken of, and proclaimed:
so Esai. 58. 1. Cry with the throat, in City &
loud. two-edged] Heb. a sword of mouthes;
that is, of two mouthes, as is expressed, Judg.
3. 16. in Greek, two-mouthed, that is, two-
edged, biting or cutting both wayes. This
sword is Gods word, and cometh out of
Christ's mouth, Eph. 6. 17. Heb. 4. 12. Rev.
1. 16.

7 V. 7. on the heathens], by preaching a-
gainst their idolatries, Act. 14. 15. & 17.
16. 17. 22. & c. Compare 2 Cor. 10. 4. 5. 6. Esai.
41. 11. reproofs; for syn, as Job. 1. 6. 8. & c.

8 V. 8. To bind their Kings] restraining

their wiles, and bringing them under the
bonds and subjection of the gospel; see Pf.
2. 3. Mark. 6. 20. Act. 24. 26. Rev. 21. 24. 2.
sa. 45. 14. a figure of captivity; Nahum. 3.
10. 2 Cor. 10. 4. 5. 6. Math. 16. 19. No-
bles] or Honourable.

V. 9. witten] in the book of God; see
1 Cor. 4. 6. Rev. 22. 18. So the Chaldee pa-
raphraleseth, written in the Law. And this
may have reference to that law, Deut. 7.
1. 2. & c. honour is] or, this shalbe the
honour, of all his Saints.

PSALME 150.

An exhortation to praise Gods holyness,
power & goodness, with all kind of instruments,
and all breath.

Halelu-Iah;

Praise ye God in his sanctitie:
praise him, in the firmament
of his strength. Praise him, in his pow-
ers: praise him, according to the
multitude of his greatnes. Praise him,
with the sound of the trompet: praise
him, with the psalterie and harp.
Praise him, with tymbrel and flute:
praise him, with Virginals and Organ.
Praise him, with wel-sounding Cym-
bals: praise him, with lowd-sounding
Cymbals. Let all breath praise Iah;
Halelu-Iah.

Annotations.

In his sanctitie] or, for his holyness; his most
holy being: Isa. 6. 3. the first argument
of praise from Gods holy essence in
himself: or, in his sanctitie, (his sanctuarie
his holy place, meaning heaven, in the
firmament of his strength) that is, for his strong
firmament, (called heaven; Gen. 1. 8.) the se-
cond argument of praise; from the frame
of the world, whereof Heaven is chiefest:
see Psal. 15. 2. or for the out-spredding of his
strength; that is, for his strength, spread out as
the firmament.

V. 2. in his power] or, for his powerful-
acts, as Psal. 14. 5. 4. the third argument of
praise, from Gods mighty administration
of all things since the creation. of his
greatnes] or majestie; in special mercie to-
wards his own people and against their e-
nemies: which is the fourth argument of
his praise. Compare Deut. 3. 24. & 9. 26.
Exod. 15. 16. 21. Chiron 17. 19. Luke
1. 46. 49. 58. Act. 2. 17. Psal. 79. 13. & 145.
3. 6. Majestie, hath the name of greatnes,
and is applied to the greatest state of Po-
lities or Common weals: which is to be
minded here.

V. 4. flute] or dance: Psal. 149. 3.
Virginals] or, stringed-instruments: this
word is not elsewhere in scripture. Or-
gan] or, the Organon, as the Greek tran-
slateth it: the Hebrue name signifieth a
lovely (or delytfull) instrument: it is one of
the ancientest of the world, invented by
Jubal, Gen. 4. 21. and an instrument of joy.
Job. 21. 12. & 30. 31.

cymbals] Hebr. cymbals of hearing, that is,
easy or delytfull to be heard, which the
Greek translath wel-sounding. The Cym-
bals were of metal, as bells, and have their
name of their shrill tinkling sound.

lowd-sounding;] or joyfully-sounding, or,
tinkling; as 1 Cor. 13. 1. Hebr. cymbals of
flowing-sound.

V. 6. all breath] or, every breath, that
is, every thing that hath breath: this word is
used for the breath that God inspired into
man, Gen. 2. 7. and for mans mind or im-
mortal soule; Isa. 57. 16. and usually is ap-
plied to man, and to the breath of God,
Psal. 138. 16: but in Gen. 7. 22. it seemeth to
be spoken of all living things. Compare Rev.
5. 13. where every creature which is in heaven
and on the earth and under the earth, and such
as are in the sea; and all that are in them, were
heard, saying; Vnto him that sitteth upon the
Throne and unto the Lamb, be blessing, and ho-
nour, and glorie, and power for ever and ever.
Ancient.

The end of the Book
of Psalms.





A Table, directing to some principall things, observed
in the Annotations of the Psalmes.

A *Babbing*, what it signifieth, *Psalm*. 6. 11.
Edom described, *Psalm*. 60. 10.
Egypt, *Psalm*. 68. 32. the plagues of
Egypt described, *Psalm*. 78. 44. &c. & 105.
28 &c.
Bithopia, *Psalm*. 68. 32.
Almighty, *Shaddai*, how *God* is so called,
Psalm. 68. 11.
Alone diversly taken, *Psalm*. 4. 9.
Amalek, *Psalm*. 63. 8.
Amen, what it signifieth, *Psalm*. 41. 14.
Ammonites, *Psalm*. 83. 8.
Angels, *Psalm*. 68. 18. & 104. 4.
And, in stead of *For*, *Psalm*. 1. 3. & 7. 10. &
55. 13.
And, for *But*, *Psalm*. 55. 14.
And for *That*, *Psalm*. 43. 4. & 49. 10.
And, a signe of passion, *Psalm*. 2. 6. & 115. 3.
Anger, outward, as *wrath* inward, *Psalm*. 5.
Arrows, what they mean, *Psalm*. 18. 15. &
45. 6.
Asaph, who he was, *Psalm*. 50. 1.

B *Elial*, what it meaneth, *Psalm*. 12. 5.
& 45. 9.
Babel, what it signifieth, and how it
is turned into *Babeth*, *Psalm*. 106. 28.
Bands, signes of subjection, *Psalm*. 124. 3.
Babel described, *Psalm*. 137. 1.
Being, for continuing, *Psalm*. 64. 8.
Blessed: a title given to *God*, *Psalm*. 68. 36.
Blessing, diversly used: *Psalm*. 3. 9.
& *Blessed*, or *Happy*: how it differeth from
the former, *Psalm*. 1. 1.
Bloods, and man of bloods, what they mean,
Psalm. 5. 7. & 51. 16.
Bounteous-princes, *Psalm*. 47. 10.

Bounteous-reward, *Psalm*. 13. 6.
Bread, for all food, *Psalm*. 78. 10.
Brooks, what they are, and of what use,
Psalm. 1. 3.
Burnt-offering, what it was, *Psalm*. 10. 4.

C *Appetity* for captives, *Psalm*. 14. 9. &
68. 19.
Cedar-tree described, *Psalm*. 29. 5.
Cherub, *Cherubims*, what they were, *Psalm*.
18. 11.
Christ, or *Anointed*, *Psalm*. 2. 2.
Commanding, diversly used, *Psalm*. 43. 9.
Condemn as guilty, *Psalm*. 5. 11.
Confession, diversly used, *Psalm*. 6. 6. & 34.
5. & 50. 14.
Corrupt not, a title of some psalms; *Psalm*.
57. 1.
Corruption, *Psalm*. 16. 10.
Corrupting ditch, or pit, wherfore so called,
Psalm. 7. 16.
Covenant what it signifieth, *Psalm*. 25. 10.
Striking Covenant, *Psalm*. 50. 5.
Cavious, or *gain-thirly*, wherof it is named,
Psalm. 10. 3.
Courts of *Gods* house, *Psalm*. 65. 5.
Cursing, *Psalm*. 10. 7.

D *Daughter* for *Congregation*, *Psalm*. 9. 15.
Daughters for villages, *Psalm*. 48. 12.
David put for *Christ*, *Psalm*. 18. 50. &
40. 1. & 89. 4.
Day, for time of affliction, *Psalm*. 37. 13. 18.
Deceit, wherof named, *Psalm*. 5. 7.
Decree, or *Statute*, what it meaneth, *Psalm*. 2. 7.
Degree, what they mean, *Psalm*. 110. 1.

Divis

The Table.

Divils, wherof they are named, *Psalm*. 106. 37.
Doing, for yielding fruit, *Psalm*. 1. 3.

E *Dom* described, *Psalm*. 60. 10.
Egypt, *Misraim*, *Psalm*. 68. 32.

F *Act* for anger, *Psalm*. 21. 10.
Act for grace, *Psalm*. 27. 8. & 42. 6.
Faithful, what it meaneth, *Psalm*. 15. 8.
False-vanity, *Psalm*. 12. 3.
Falsly deny, *Psalm*. 18. 45.
Favourable acceptation, *Psalm*. 5. 13.
Fear, for *God*, *Psalm*. 76. 12.
Fear, for *Gods* worship, &c. *Psalm*. 19. 10.
for walking in his wayes, *Psalm*. 34. 10. &
128. 1.

Feeding, what it meaneth, *Psalm*. 23. 1.
Finding, diversly used, *Psalm*. 36. 3. & 116. 3.
and 132. 5. & 46. 2.
First born, *Psalm*. 78. 51.
the *Chief* over others, *Psalm*. 89. 28.
Fools vainglorious, *Psalm*. 5. 6.
Fool: *Nabal*, *Psalm*. 14. 1.
Fool, *Assis*, *Psalm*. 38. 6.
Fool-unconstant, *Psalm*. 49. 11.
Forgiving, what it meaneth, *Psalm*. 25. 18.

G *Ates* of death, *Psalm*. 9. 14.
Gates of the daughter of *Sion*, *Psalm*.
9. 15.
Gates of justice, *Psalm*. 118. 19.
Gathering diversly used, *Psalm*. 26. 9.
Generation, what it meaneth, *Psalm*. 12. 8.
Girding what it meaneth, *Psalm*. 76. 11.
Giving for putting, setting &c. *Psalm*. 4. 8. &
8. 2.
Giving, for granting, suffering, *Psalm*. 16. 10.
Gladnes, gladnesse, outward, as joy is in-
ward, *Psalm*. 2. 11.
Glorious-majesty, *Psalm*. 8. 2.
Glorie or *Honour*, wherof it is named, *Psalm*.
34. 4. & 85. 10.
Glory, for the tongue, *Psalm*. 16. 9.
Glorifying, or praising ones self, *Psalm*. 34. 3.
God, *Elohim*, what it meaneth, *Psalm*. 3. 3.
God, *El*, *Psalm*. 5. 5.
Gods for *Angels*, *Psalm*. 8. 6. & 97. 7.
Gods, for *Magistrates*, *Psalm*. 82. 1. 6.
Gods name added to things for excellen-

ce; *Psalm*. 36. 7.
The living God, *Psalm*. 42. 3.
Gospel or *Evangelie*, wherof it is named,
Psalm. 40. 10.

H *Gracious* sanct, what it meaneth, *Psalm*. 4. 4.

H *Allelujah*, *Psalm*. 104. 35. & 135. 1.
Harp, *Psalm*. 33. 2.
Heavens, what they are, *Psalm*. 8. 9.
Hell, what it meaneth, *Psalm*. 16. 10.
Heritage, *Heir*, *Inheritance*, what they mean,
Psalm. 2. 8.
Hiding the face, what it signifieth, *Psalm*. 13. 2.
High refuge, what it is, *Psalm*. 9. 10.
Hopefully way, *Psalm*. 31. 25.
Horn for power, *Psalm*. 18. 3. & 75.
5. 11.

Holi, or *Sabbath*, *Gods* title, *Psalm*. 24. 12.
House, wherof it is named, *Psalm*. 5. 8.
Hypocrites, why lo called, *Psalm*. 35. 16.

I *Iakob*, what it meaneth, *Psalm*. 74. 7.
Iah, the name of *God*, *Psalm*. 68. 5.
Idols, wherof they are named, *Psalm*. 106. 36.
Iehovah the name of *God* and *Christ* open-
ned, *Psalm*. 83. 19. & 97. 1.
Iehovah, or *God*, *Psalm*. 68. 21.
Jerusalem described, *Psalm*. 51. 20.

In, often noeth the cause of a thing: *Psalm*.
31. 2.
In, for of, *Psalm*. 87. 3.
Incesse, what it signified, *Psalm*. 141. 2.
Inheritance: for land, or people, *Psalm*. 79. 1. & 28.
9. & 2. 8. & 47. 5.
Inquire, *Psalm*. 18. 24. it is sometime put for
punishment. *Psalm*. 31. 21. & 40. 13. &
59. 5.

Israel, what it meaneth, *Psalm*. 14. 7.
Judging, what it is, *Psalm*. 43. 1.
Judging expressed by two words usually,
Psalm. 7. 9.
Judgments for lawes, *Psalm*. 19. 10.
for vices, *Psalm*. 81. 5.
Justice for benefits, *Psalm*. 14. 4.

K *Knowing*, what it meaneth, *Psalm*. 1.
Korach and his sons, who they were
Psalm. 42. 1.
Kyng, what it signifieth, *Psalm*. 2. 12.

Land

L And of Canaan, *Psal.* 25. 13. described *Psal.* 106. 11. the land of desire, *Psal.* 106. 14.

Law, wherof it is named, *Psal.* 19. 8.
Leading, gentle guiding, *Psal.* 23. 2.
Lebanon, a mount, *Psal.* 29. 5.
Life, *Psal.* 7. 6. & 30. 6.
Lifting up the soule, *Psal.* 25. 1.
Light, what it meaneth, *Psal.* 17. 1. & 97. 11. & 111. 4.

Light of the face, *Psal.* 4. 7. & 31. 17.
Lightening of the eyes, *Psal.* 13. 4.
Lightning the lamp, *Psal.* 18. 19.
Lions of sundry kinds, have sundry names, *Psal.* 7. 3. & 57. 5.

Livathan, the Whale, *Psal.* 74. 14.
Lodge, for continue, *Psal.* 49. 13.
Lord, Adonai, what it meaneth, *Psal.* 2. 4.
Lor, what it meaneth, *Psal.* 16. 1.

Making diversly used, *Psal.* 100. 3.
Man, Ith, of his excellencie, so named, *Psal.* 4. 3. & 49. 3.

Sory-man, Enos, and earthly Man, Adam *Psal.* 8. 5. and strong-Man, Geber, *Psal.* 18. 26.
Man of tongue, what it meaneth, *Psal.* 140. 12.
Man of bloods, *Psal.* 5. 7.

Mansion, or dwelling place, *Psal.* 25. 8.
Master of the musick: who he was, *Psal.* 4. 1.
Meditate, is not onely to think, but to speak, *Psal.* 1. 2. & 55. 3.

Mercie, what it signifieth, *Psal.* 136. 1.
Mercifully-keeper, *Psal.* 65. 4.
Micham, what it meaneth, *Psal.* 16. 1.
Moab described, *Psal.* 60. 10.

Molestation, what it is, *Psal.* 7. 15.
Mourning, what it meaneth, *Psal.* 5. 4. & 49. 15.

Moving, implicth often evil, *Psal.* 15. 5.
Moving of the foot, also is evil, *Psal.* 38. 17. & 66. 9.

Mountains, diversly used, *Psal.* 121. 2.
N
Nae, how it is used, *Psal.* 8. 2.
Near, or nigh, what it meaneth, *Psal.* 148. 14.

Neginoth, stringed instruments, *Psal.* 4. 1. & 33. 3.

New song, what it meaneth, *Psal.* 33. 3.
Nose, and anger, have one name in Hebrew, *Psal.* 10. 4.

Oblation, what it is, *Psal.* 20. 4.
Outspred firmament, what it is, *Psal.* 19. 2.

Painful-iniquitie, why so called, *Psal.* 5. 6.
Pallace, what it is, *Psal.* 5. 8.
Palestina, Philistims, *Psal.* 60. 10.

Palm, and hands lifted up & spred in prayer, *Psal.* 63. 5.
Palm tree described, *Psal.* 92. 13.
Parable diversly used, *Psal.* 44. 15. & 49. 5. & 78. 2.

Part, for inheritance, *Psal.* 16. 4.
Peace, what it signifieth, *Psal.* 29. 11. of it Solomon was named, *Psal.* 72. 7.
Perpetuities, what time, *Psal.* 9. 7.
Pit of corruption: see Corruption, & *Psal.* 7. 16.

Pleading what it is, *Psal.* 35. 1.
Prayer, wherof it is named, *Psal.* 4. 2.
Precepts, why so called, *Psal.* 19. 9.

Precious, diversly used, *Psal.* 36. 2. & 116. 15. & 72. 14. & 49. 9. & 139. 17.
Priest, what it signifieth, *Psal.* 99. 6.
Prophet, what it meaneth, *Psal.* 74. 9.

Psal. wherof it is named, *Psal.* 3. 1. & 7. 18.
Psal. wherof it is named, *Psal.* 33. 2.

Rebel, or, turn rebellious, wherof it is named, *Psal.* 5. 11.
Rebuke, for destruction, *Psal.* 9. 6.
Redeemer, wherof named, *Psal.* 19. 15.

Redemption, *Psal.* 111. 9.
Reward, *Psal.* 19. 12.
Rock, the title of God often: *Psal.* 18. 3. 31. Rod of God, what, *Psal.* 23. 4.

Sabbath, day of Rest, *Psal.* 92. 1.
Sacrifice, and sac. of justice: what it is, *Psal.* 4. 6. of boasting, *Psal.* 27. 6.
Salvation, & Saving, largely used, for help, victorie, deliverance, &c. *Psal.* 12. 2. & 98. 1. & 118. 11.

Scornfull, proud, *Psal.* 1. 1.
Seat, sometime is a chaire, sometime a dwelling

ling, *Psal.* 1. 1. & 107. 4.
Secret or myserie, *Psal.* 25. 14.
Secret, for Council, *Psal.* 64. 3. & 89. 8.

Seed, for children, *Psal.* 21. 11.
Seeking, is for good or evil, *Psal.* 35. 4.
Seid, what it signifieth, *Psal.* 3. 3.
Shadow, *Psal.* 121. 5.

Shadow of death, *Psal.* 23. 4. & 107. 10.
Show joyfully, *Psal.* 5. 12.
Shout triumphantly, *Psal.* 41. 12.
Silence, for submission, *Psal.* 62. 2.

Silence, for destruction, *Psal.* 31. 18. & 49. 3.
Simple, why so called, *Psal.* 19. 8.
Sion, the mount, *Psal.* 2. 6.

Sitting, diversly used, *Psal.* 1. 1. & 132. 13.
Slayer, *Psal.* 18. 12.
Sleep, for death, *Psal.* 13. 4.
Sleep, for rest, *Psal.* 127. 3.

Son, diversly used, *Psal.* 79. 11. & 80. 16. & 89. 23.
Son, for every yong thing, *Psal.* 114. 4. & 147. 9.
Soule, what it is, *Psal.* 16. 10.

Soule for life, *Psal.* 35. 4. for will, *Psal.* 26. 12.
Standing for continuing, *Psal.* 53. 11. & 111. 3 for ministering, *Psal.* 134. 1.

Statute or Decree what it meaneth, *Psal.* 2. 7. & 148. 6.
Strength, for praise, *Psal.* 8. 3.
Strength for kingdom, *Psal.* 131. 2.

Strength for Gods Ark, *Psal.* 78. 61.
Stylles, what it meaneth, *Psal.* 4. 5.
Stryring, *Psal.* 4. 5.
Sun, wherof it is named, *Psal.* 19. 5.

Syn, properly is missing, or misdoing *Psal.* 4. 1.
Synners, who they are, *Psal.* 1. 1.
Smallowing, for destroying, *Psal.* 21. 10.

T Arbisht, for the Ocean sea, *Psal.* 48. 8.
Tel, for preach, *Psal.* 2. 7.
Tent, what it is, *Psal.* 15. 1.

Testimonies of God, what they are, *Psal.* 19. 8.
Together, diversly used, *Psal.* 33. 25. & 141. 10.
Trefasser, what they are, *Psal.* 5. 11.

Tribes of Israel, wherof named, *Psal.* 78. 55.
Tyrr the citie, described; *Psal.* 45. 13.

Vain-idols, Elim, wherof named, *Psal.* 96. 5.
Vanities, for idols, *Psal.* 31. 7.
Vnconsistent fool, *Psal.* 49. 11.

Vnicorn, *Psal.* 22. 22.
Voice, for thunder, *Psal.* 29. 3.
To give the voice, what it meaneth, *Psal.* 18. 14.

Vowes, *Psal.* 50. 14.
Walking, for conversation, *Psal.* 1. 1. & 55. 14.

Warr, wherof it is named, *Psal.* 11. 35. 1.
Waters, for trouble, and peoples, *Psal.* 18. 5. 17. & 114. 4.

Way, for course of life, or religion, *Psal.* 1. 1. & 25. 4.
Wicked, what it signifieth, *Psal.* 1. 1.
Woeul-evils, wherof so called, *Psal.* 5. 10.

Wondrous excellent, *Psal.* 8. 2.
Word, for thing, or matter, *Psal.* 7. 1.
Work, for wages or reward, *Psal.* 109. 20. & 95. 9.

Y
Yles, for gentiles, *Psal.* 97. 10.

Hebrue phrases observed, which are somewhat hard and figurative.

I Effect or want of wordes; as,
Of a verb substantive, am, art, is, &c. *Psal.* 2. 7. and often.
Of a noun substantive after a verb; *Psal.* 103. 9. & 109. 21. & 137. 5. & 139. 20.
Of a noun substantive after an adjective, *Psal.* 19. 10.

- Of a verb generally, *Psal.* 69. 11. & 18. 7. 29.
Of a pronoun, *Psal.* 15. 4. & 19. 14. &
68. 36. & 69. 2. & 71. 18. & 115. 12.
Of a preposition, *Psal.* 1. 4. & 1. 8. & 9. 12.
& 43. 3.
Of a part of a sentence, *Psal.* 6. 4. & 89. 36.
2. Overplus or redundancy of some small
words, *Psal.* 1. 4. & 46. 7. & 118. 14.
& 137. 3.
3. Change, or putting one for another, as
Of number, *saule for saules, Angel for
Angels &c.* *Psal.* 8. 9. & 34. 8. & 78.
2. 45. & 79. 2. and often.
Of a person, *Psal.* 59. 10. & 65. 7. & 80. 7.
& 115. 2. & 144. 10.
Of time, *Psal.* 2. 1. and 18. 7. and often.
Of gender, *Psal.* 45. 17. & 79. 8.
Of an active verb; for a passive, *Psal.* 32. 9.
& 36. 3. & 109. 11. & 49. 15.
4. Questions or expostulations, used
For affirmations, *Psal.* 16. 9. & 14. 4.
For denials, *Psal.* 94. 22.
For prayers, *Psal.* 10. 1.
For wishes, *Psal.* 4. 7. and 14. 7.
5. Words used in the plural number for
excellencie &c. *Psal.* 103. 6.
One word singular and another plu-
ral, used for exactnes, *Psal.* 66. 3.
6. The myserie of the holy Trinitie, *Psal.*
11. 7. & 3. 3. & 149. 2.
7. A verb indefinite, of like significati-
on with that which went before, *Psal.*
49. 15.

General observations touching the Psalmes.

- T**he Psalter is in the Hebrew di-
vided into five books.
1. The first conteyneth the 41. first
psalmes.
2. The second conteyneth the next
31. psalmes, to the 73.
3. The third hath the next 17.
psalmes, unto the 90.
4. The fourth conteyneth the next

17. psalmes, to the 107.
5. The fifth conteyneth the 41. last
psalmes.
Every of these bookes is ended with *A-
men*, or *Halelu Jah*. But being all joynted
together, they are usually counted one
book, and to the Apostle Peter speak-
eth of them, *Act.* 1. 20.
The inditers of these Psalmes are expre-
sed five; Moses, David, Asaph, Heman,
and Aethan.

Of the titles of the Psalmes.

The Psalmes, many of them have no
title at all: others have titles, but
very divers. Some signifie the writ-
ters, as *David, Asaph &c.*: some the sing-
ers, as the *Sonns of Korach, Jeduthun &c.*
some the instruments wher to they were
sung, as *Neginoth, Nechiloth &c.*: some the
nature of the Ditty, as a *Psalm, an Hymn,
&c.* some the use of it, as an *instructing
Psalm &c.* some the occasion of making
it, as *Dauids fleeing from Achish, his going
into Bashan &c.*

Five and twentie psalmes are without
any title: namely, the 1. 2. 10. 33. 43. 71.
91. 93. 94. 95. 96. 97. 99. 104. 105. 107. 114.
115. 116. 117. 118. 119. 136. 137. & 147. Yet
of some of these the holy Ghost witnesseth
that David wrote them, *Act.* 4. 25.
Heb. 4. 7. & so we may judge of the rest;
Dauids name is prefixed unto 74. psalmes;
but diversly.

Five & thirtie are intituled, a *Psalm* of
David, as, the 3. 4. 5. 6. 8. 9. 11. 12. 13. 14. 15.
19. 20. 21. 22. 23. 24. 29. 31. 38. 39. 40. 41. 51. 61.
63. 64. 70. 101. 109. 110. 139. 140. 141. 143.
Three are intituled, *A Psalm* a song of *Da-
vid*, *Psal.* 30. & 65. & 68.
One is intituled, *A song, a Psalm* of *David*:
Psal. 108.
Fourteen are intituled; *Of David*, under-
standing the word *Psalm*, or *Song*; as the
18. 25. 26. 27. 28. 34. 35. 36. 37. 61. 69. 103.
138. 144.

One

One is intituled, *An hymn* of *David*: *Psal.*
145.

Two are intituled, *A prayer* of *David*: *Psal.*
17. & 86.

Six are intituled, *Michtam* of *David*: *Psal.* 16.
56. 57. 58. 59. & 60.

Five are named *Instructing* psalmes of *Da-
vid*: *Psal.* 32. 32. 53. 54. 55.

One is called *An instructing* psalm of *Da-
vid*, a prayer &c. *Psal.* 142.

One is intituled, *Shigaion* of *David*: *Psal.* 7.
Five are intituled *A song* of degrees of *Da-
vid*: *Psal.* 122. 124. 126. 131. 133.

Asaphs name is set to 12. psalmes as writ-
ten by him, or at least committed un-
to him.

Seven are intituled, *A psalm* of *Asaph*, *Psal.*
50. 73. 77. 79. 80. 81. & 82.

Two are intituled, *A Psalm* of *Asaph*, a
song, *Psal.* 75. & 76.

One is named *A song* a psalm of *Asaph*, *Pf.*
83.

Two are called, *Instructing* psalmes of *A-
saph*, *Psal.* 74. & 78.

One is named, *An instructing* psalm of *He-
man*: *Psal.* 88.

And one, *An instructing* psalm of *Aethan*:
Psal. 89.

Fourteen others have this title, *An* *instruc-
ting* psalm, or *Masch*: *Psal.* 42. 44. 45. 45.
32. 52. 53. 54. 55. 142. 74. 78. 88. 89.

One of these is called, *An* *instructing* psalm;
a song of the well beloved virgins. *Psal.* 5.
So the title of *Instruction*, is set in all,
over 24. psalmes.

Four have this title before them, *Corrupti-
on*, or *At Talscheit*: *Psal.* 57. 58. 59. 75.

Two are intituled, *for to record*: *Pf.* 38. & 70.

One is intituled, *A prayer* of *Moses*: the man
of *God*: *Psal.* 90.

One is intituled only, *A Psalm*: *Pf.* 38.
Two have this title, *A psalm* a song: *Psal.*
67. & 87.

One is intituled *A song* a psalm: *Psal.* 66.
One is intituled, *A psalm* for confession: *Pf.*
100.

One, *A psalm* a song for the Sabbath day.
Psal. 92.

One, *A prayer* for the afflicted &c. *Psal.* 102.

Fifteen are intituled *Songs* of degrees; as *Psal.*
Psal. 120. to the 134.

Two have the titles *For Solomon*: *Psal.* 72.
& 127.

Five and niftie are intituled *To the master*
of the musick; as *Psal.* 4. 5. 6. 8. 9. 11. 12.
13. 14. 18. 19. 20. 21. 22. 31. 36. 39. 40. 41. 42.
44. 45. 46. 47. 48. 51. 52. 53. 54. 55. 56. 57. 58.
59. 60. 61. 62. 64. 65. 66. 67. 68. 69. 70. 75.
76. 77. 80. 81. 84. 85. 88. 109. 139. 140.

Two are intituled *To Jeduthun*, *Psal.* 39.
& 77.

The *Sonns* of *Korach*: have eleven psalmes
directed unto them. Of which,

Four are intituled *A psalm* to the *Sonns* of
Korach, *Psal.* 47. 49. 84. 85.

Two thus, *A song* a psalm to the *Sonns* of
Korach, *Psal.* 48. 88.

One thus, *To the Sonns* of *Korach*, a psalm, a
song: *Psal.* 87.

One thus, *To the Sonns* of *Korach* on *Ala-
moth* a song. *Psal.* 46.

Three are named *Instructing*-psalmes to the
Sonns of *Korach*: *Psal.* 42. 44. 45.

Nine Psalmes have before them *Halelu Jah*.
Psal. 106. 111. 112. 113. 135. 146. 148.
149. 150.

Of the Musick that Israel had in the Temple.

AS Musickall instruments were used
with songs of old, when Israel first
came out of Egypt, *Exod.* 15. 20. and
Trumpets were appointed of God at mount
Sinai, which the Priests should blow o-
ver the Burnt-offerings & sacrifices, which
was an ordinance for ever, *Num.* 10. 8. 10. so
David, the sweet Psalmist of Israel, by the
Spirit of God made Hymnes and Songs,
with Cymbals, Harps, and Plateries,
which the Levites in their courses should
sing and play upon continually in the
Sanctuarie. Which melodie was heard,
when the Ark of God was brought into
the Tent which David had pitched for it,
1 Chron. 15. 1. 16. 19. 20. 21. then all Israel
brought

brought up the Ark of the covenant of the Lord, with shewing, and with sound of the Cornet, and with Trumpets, and with Cymbals; making noise with Psalteries and harps; 1. Chron. 15. 28. The Trumpets which Moses made, were of Silver, Numb. 10. 2. Davids Cymbals were of Brass, 1 Chron. 15. 19. the Harps and Psalteries were of fine wood, 2 Chron. 9. 11. These are called the instruments of musick (or of the song) of the Lord, 2 Chron. 7. 6. and David appointed them to be used continually before the Ark, 1 Chron. 16. 4. 5. 6. and divided by lot, the Levites which were musicians, into foure and twentie wards, 1 Chron. 25. and they were by their courses, to stand every morning, to confesse and to praise the Lord, and likewise at evening, 1 Chron. 23. 30. And when Solomon had builded the Temple, he continued therein the order set by David his father, so that the Levites fingers & musicians, being arrayed in white linen, having Cymbals and Psalteries and Harps, stood at the east end of the Altar, and with them, an hundred and twentie Priests sounding with Trumpets; and the Trompetters and Singers were as one, to make one sound to be heard in praying and confessing to the Lord, 2 Chron. 5. 12. 13. and 7. 6. and 8. 14. This order when it was interrupted by the syn of the Iewes, K. Ezekias restored, 2 Chron. 30. 21. that when the Burnt-offering began, the song of the Lord began also, with the Trumpets & with the instruments ordaind by David King of Israel, and all the Congregation worshipped, and the singers sang, and the Trompetters sounded: all this continued until the Burnt-offering was finished, 2 Chron. 29. 27. 28. The same order of song and musick, continued in the second Temple after their returne from Babylon, as appeareth by Ezra 3. 10. 11. and Nehem. 12. 24. 27. 33. 36. 42. 45. In the Psalmes of David, we finde mention also of Flutes (or Pipes) and Timbrels, and other instruments used with songs of praise unto God, Psal. 149. 3. and 150. 3. 4. 5. The Hebrew doctours have recorded some things more particularly thus; They sayd the song over all the Burnt-offerings of the Congregation which they

were bound (to offer), & over the Peace-offerings of the Solemne-assembly, at the time when the wine [the drinke-offering] was poured out. But the voluntarie Burnt-offerings which the congregation offered, and the drinke-offerings brought for them; they sayd not the song over them. A Levite that mourned, might not serve, or sing. And there might not be fewer then twelve Levites standing upon the bank (or stage,) every day, to say the song over the sacrifice: but they might alwayes have more so many as they would. And they sayd not the song, but by mouth, without instrument. For the root (or foundation) of the musick is, that it be a service by mouth. And there were others standing there, playing with instruments of Musick. And they played on Psalteries, and Pipes, and Harps, and Trumpets, and Cymbal. There might not be fewer then two Psalteries, nor more then six: not fewer then two Pipes, nor more then twelve: not fewer then two Trompets, nor more then an hundred and twentie: [so many as were at the dedication of the Temple, 2 Chron. 5. 12.] Not fewer then nine Harps, but as many more as they would: and but one Cymbal onely. In all the dayes of the solemn feasts, and at the new Moones, there were Priests blowing with Trumpets, in the howre of the sacrifice, Numb. 10. 10. and the Levites sayd the song. The Trompets were of silver; and it was not lawfull to have them of other metall. The Pipes which they played on, were of Cane (or Reed.) The Psalterie (Nebel) was an instrument like a bottle, and it had strings, and they played thereon. Twelve dayes in the yere they played on the Pipe before the Altar: at the killing of the first Passover, and at the killing of the second Passover, and in the first good day of the Passover, and in the first good day of the Retention (or Pentecost,) and in the eight dayes of the Feast (of Tabernacles.) Masmony in Msn. 10m. 3. in Cle bamikdash chap. 3. and Talmud Bab. in Erachin. chap. 1. These ordinances being ended by the coming of Christ, (who was to destroy the Citie and the Sanctuary, and to cause the sacrifice and the oblation to cease, Dan. 9. 26. 27.) it remaineth that now the word of Christ dwell in us richly in all wisdom, and that we be fylled with the Spirit, speaking to our

our selves, teaching and admonishing one another, in Psalmes and Hymnes and Spirituall Songs, singing with grace, and making melodie in our hearts to the Lord, Coloss. 3. 16. Ephes. 5. 16. 19.

Finis.

